ABHISAMAYĀLAṂKĀR'ĀLOKĀ

PRAJÑĀPĀRAMITĀVYĀKHYĀ

(COMMENTARY ON AṢṬASĀHASRIKĀ-PRAJÑĀPĀRAMITĀ)

BY

HARIBHADRA

TOGETHER WITH THE TEXT
COMMENTED ON

EDITED BY

UNRAI WOGIHARA

Professor of Sanscrit, Taisho College
Tokyo.

Part II

TOKYO
THE TOYO BUNKO

7 TH—10 TH YEAR OF SHOWA (1932–1935)

ABHISAMAYÂLAṂKĀR'ĀLOKA

PRAJÑAPĀRAMITAVYĀKHYĀ

(COMMENTARY ON AṢṬASĀHASRIKĀ-PRAJÑĀPĀRAMITĀ)

BY

HARIBHADRA

TOGETHER WITH THE TEXT
COMMENTED ON

TOYO BUNKO PUBLICATIONS,

SERIES D, VOL. II.

ABHISAMAYALAMKAR'ALOKĀ

PRAJÑĀPĀRAMITĀVYĀKHYĀ

(COMMENTARY ON AṢṬASĀHASRIKĀ-PRAJÑĀPĀRAMITĀ)

THE WORK OF

HARIBHADRA

TOGETHER WITH THE TEXT
COMMENTED ON

TOYO BUNKO PUBLICATIONS,

SERIES D, VOL. II,

FASCICLE 5.

XII.

LOKA-SAṂDARŚANA-PARIVARTO NĀMA DVĀDAŚAḤ

(253) atha khalu Bhagavān punar apy āyuṣmantaṃ Subhūtim āmantrayate sma | tad-yathā 'pi nāma Subhūte striyā bahavaḥ putrā bhaveyuḥ pañca vā daśa vā viṃśatir vā triṃśad vā catvāriṃśad vā pañcāśad vā śataṃ vā sahasraṃ vā(1) sarve te mātur glānāyā udyogam āpadyeran katham asmākaṃ mātur jīvitântarāyo na bhaved iti katham asmākaṃ mātā ciraṃ jīvet katham asmākaṃ mātuḥ kāyo na vinaśyet katham asmākaṃ mātā cira-sthitikā bhavet katham asmākaṃ mātur nāmâvinaṣṭaṃ bhavet katham asmākaṃ mātur na duḥkhā vedanôtpadyeta na câsyā asparśa-vihāra amanaāpaḥ(2) kāye utpadyeta |

tathāgatānām udyogam eva dṛṣṭântena spaṣṭayann āha: *tad-yathā 'pi nāmêty-ādi*. *asparśa-vihāra* iti asukha-vihāraḥ. *amanaāpa* iti cittenânabhipretaḥ[1].

tat kasya hetoḥ | etayā hi vayaṃ janitāḥ duṣkarakārikâiṣā 'smākaṃ jīvitasya dātrī lokasya ca saṃdarśayitrī ‖ iti te putrās tāṃ mātaraṃ sarva-sukhôpadhānaiḥ sudhṛtāṃ dhārayeyuḥ sugopāyitāṃ gopāyeyuḥ sukelāyitāṃ kelāyeyuḥ mā khalv asyāḥ kācid duḥkhā vedanā(3) duḥkho vā 'sparśa utpadyeta cakṣuṣo vā śrotrato vā ghrāṇato vā jihvāto vā kāyato vā manasto vā vātato vā pittato vā śleṣmato vā saṃnipātato vā daṃśato vā maśakato vā sarīsṛpato vā manuṣyato vā 'manuṣyato vā āpā-

(1) sahasraṃ śatasahasraṃ vêti dha° |
(2) na câsya sparśavihāra amana āpaḥ iti kha° ga° ṅa° ca° |
(3) duḥkhā kācid vedanā iti gha° |
1. °ttânabhiyutaḥ C.

tato vā utpātato vā aniṣṭa-nipātaḥ (254) śarīre nipatet| evaṃ te putrās tāṃ mātaraṃ sarva-sukhôpadhānaiḥ samanvāhṛtya kelāyeyur mamāyeyur gopāyeyur eṣā 'smākaṃ mātā janayitrī duṣkarakārikâiṣā 'smākaṃ jīvitasya dātrī lokasya ca saṃdarśayitrī'ti ||

pūrvavat *tat kasya hetor* ity āśaṅky' āha: *etayā hi vayam* ity-ādi. tatra kenacid āhār'ādy[1]-upastambhena sudhāritām anye 'pi *dhārayeyuḥ*. caur'ādibhyo[2] vihita-rakṣatvena *sugopāyitāṃ*[3] *gopāyeyuḥ*. kāyika-mal'ādy-apanayanena *sukelāyitāṃ kelāyeyuḥ*. *āpātato*[4] vidyud-ādi-pātāt. *utpātataḥ*[5] sarvô(P. 148[a])pasargika-rogataḥ. *aniṣṭa-nipāto* 'niṣṭa-vastu-sambhavaḥ.

evam eva Subhūte tathāgatā arhantaḥ samyaksambuddhā imāṃ prajñāpāramitāṃ samanvāharanti| ye 'pi te likhanti udgṛhṇanti dhārayanti vācayanti paryavāpnuvanti pravartayanti deśayanty upadiśanty uddiśanti svādhyāyanti sarve te tathāgatasyârhataḥ samyaksambuddhasyânubhāvenâdhiṣṭhānena samanvāhāreṇa| ye 'pi te 'nyeṣu lokadhātuṣu tathāgatā arhantaḥ samyaksambuddhā etarhi tiṣṭhanti dhriyante yāpayanti bahu-jana-hitāya bahu-jana-sukhāya lokânukampāyai mahato jana-kāyasyârthāya hitāya sukhāya devānāṃ ca manuṣyāṇāṃ ca sarva-sattvānāṃ cânukampakā anukampām upādāya te 'pi sarve imāṃ prajñāpāramitāṃ samanvāharanti autsukyam āpadyante kim itîyaṃ prajñāpāramitā cira-sthitikā bhavet kim ity asyāḥ prajñāpāramitāyā nāmâvinaṣṭaṃ bhavet kim ity asyāḥ prajñāpāramitāyāḥ bhāṣyamāṇāyāḥ likhyamānāyāḥ śikṣyamāṇāyāḥ Māraḥ pāpīyān Māra-kāyikā vā devatā antarāyaṃ na kuryur iti ||

1. °hav'ādy C. kha-zas la-sogs-pa. 2. cor'ād° C. 3. °gopitām PT. 4. āpātito C. 5. utpātitaḥ C.

dārṣṭāntikârtham āha: *evam eva Subhūte tathāgatā* ity-ādi. iha lokadhātu-sthā eva *tathāgatā* grāhyāḥ, yato 'nantaraṃ vakṣyati: *ye 'pi te 'nyeṣu lokadhātuṣv* ity-ādi. *antarāyaṃ na kuryur* iti yathā pūrvôkta-nyāyena ṣaṭcatvāriṃśad doṣān *na kuryus* tath*âutsukyam āpatsyanta* iti pūrveṇa sambandhaḥ.

tathā côktaṃ:

doṣāś ca ṣaḍ viboddhavyāś caturbhir daśakaiḥ saha || iti. (12)

doṣânantaraṃ yathāsaṃkhyaṃ guṇa-doṣ'ādāna-tyāgena[1] [Tib. 200[a]] prayogā bhāvanīyā lakṣaṇa-jñāna-pūrvakam iti prayogāṇāṃ lakṣaṇaṃ karaṇa-sādhana-parigraheṇa jñāna-viśeṣa-kāritra-svarūpaṃ karma-sādhana-parigraheṇa[2] ca svabhāv'ātmakaṃ vaktavyaṃ.

tathā côktaṃ:

lakṣyate yena taj jñeyaṃ lakṣaṇaṃ, trividhaṃ ca tad
jñānaṃ, viśeṣaḥ, kāritraṃ. svabhāvo yaś ca lakṣyate || iti. (13)

evaṃ hi Subhūte tathāgatā arhantaḥ samyaksambuddhā enāṃ prajñāpāramitāṃ kelāyanti mamāyanti gopāyanti ||

tatra tāvaj[3] jñāna-lakṣaṇaṃ tri-sarvajñatā-bhedena bhidyamānaṃ sarvajñatā-dvāreṇa[4] tathāgata-nirvṛtti[5]-jñānaṃ kathayann āha: *evaṃ hi Subhūte tathāgatā* ity-ādi.

tat kasya hetoḥ| eṣā hi Mātā janayitrī tathāgatānām arhatāṃ samyaksambuddhānām asyāḥ sarvajñatāyā darśayitrī lokasya ca saṃdarśayitrī ||

niryuktikam evêdam iti *tat kasya hetor* ity āśaṅky' āha: *eṣā hîty-ādi*. tatra: utpādanān *Mātā*, saṃvardhanāj *janayitrī*, samutpādanāt *sarvajñatāyā darśayitrī, lokasya ca saṃdarśayitrī* śūnyat'ādi-rūpeṇâvagamāt.

atra kecit [6]sva-yūthyā evaṃ[6] codayanti: yadi yugapad eka-jñā(P. 148[b])na-kṣaṇena niḥśeṣaṃ jñeya-maṇḍalaṃ saṃvṛtyā vyāpyate[7] tadā bhāvānām iyattā-paricchedād anantatvam abhyupetaṃ bādhyeta[8]. tathā hy eka-jñān'ārūḍhād

1. dor-baḥi sgo-nas. tyāga-mukhena or -dvāreṇa. 2. °haṇe PC. bzuṅ-bas. 3. °vata P, bhāva C. 4. °tādhār° P. 5. °vṛti PT. ḥbyuṅ-ba. 6 ... 6. svapna-dhyāyavañ (!) C. raṅ-gi sde-ba. 7. vyāyet C. 8. vācyâitaṃ P, °vānām iyastāparistatvād āntyam abhāvaiyasvādhyet (!) C.

bhāvād[1] anyo bhāvo nâstîty evaṃ paricchidyamānāḥ katham antavanto na[2] bhaveyur iti.

tad etad asāraṃ[3]. yadi tāvan nirākāra-vijñānam āśrityâivaṃ[4] codyate tadā sarvam asaṃgataṃ. tathā hi yāvat[5] kiṃcid vastu-jātaṃ sattāṃ anubhavati tasya sarvasya sattā-mātreṇa sarvajña-cetasā paricchedāt tena tad vyāptam iti vyapadiśyate. na tu parair eva ghaṭanād deśâparyantatayā[6] vyāpteḥ. na câikena jñānena paricchinnānîty etāvatā[7] vastūnām ātma-svabhāva-hānir yena tāny eka-jñāna-[Tib. 200b]pariccheda-vaśād anantatvam ātma-svabhāvaṃ[8] jahyuḥ. na hi nīla-pīt'ādayo bhāvā bahavo yugapac citr'āstaraṇ'ādiṣv eka-jñāna-kṣaṇāvasīyamāna-tanavo[9] 'nekatvaṃ vijahati. nâpi parasparaṃ samanvāviśanti.[10] api tu yathâiva te santi tathâiva jñānena paricchidyante nânyena rūpeṇa. tadvat sattva-bhājana-loko 'pi yathâiva [11]sattāṃ anubhavati[11] tathâiva sarvajña-cetasā gṛhyate. aparyantaś ca dikṣu vidikṣu sattv'ādi-loko 'vasthita ity aparyantatayâiva tasya grahaṇaṃ. na tu paryanta-vartitayā. iti kuto 'ntavattva-prasaṅgaḥ. syād etat. sākalya-grahaṇâbhyupayame[19] kathaṃ paryanta-grahaṇaṃ na syād iti. nâitad asti. ko hy atra pratibandho yatra sākalya-(P. 149a)grahaṇaṃ tatrâvaśya[12]-paryanta-grahaṇam iti. tathā hi yāvantas te santi bhāvās teṣāṃ madhye nâiko 'pi sarvajña-jñānâvidita[13]-svarūpaḥ sattām anubhavati, api tu sarva eva sarvajña-cetasā vidita-svarūpā evôdayante vyayante ca, nâiko 'pi parityaktaḥ. ity ayaṃ sakala-grahaṇasyârthaḥ. iyam eva ca teṣām eka-jñānena vyāptiḥ. anyathā sakala-śabda-vācyatvam api teṣāṃ nâṅgīkartavyaṃ. mā bhūd antavattva-prasaṅga iti yatkiṃcid etat.

yathôktam eka-jñān'ārūḍhād bhāvād anyo nâstîty evaṃ paricchedāt katham antavanto[14] na bhaveyur iti tad apy asamyak. na hi nirākāra-jñāna-vādi-pakṣe[15] jñān'ātmani bhāvānām āropaṇam asti. api[16] tu sattā-mātreṇa [Tib. 201a] tena te vedyāḥ. nâpi bhāvānāṃ jñāna-paricchedya[17]-svabhāvatayā 'nantatvam[18]

1. °rūdbh° C. 2. om. C. 3. °ri C. 4. āśṛtya C. Tib. omits evaṃ. 5. °vac ca C. 6. yul non-paḥi phyir.=deśâvaṣṭaṃbhatayā ? cf. P. 533[3]. 7. °nnārîty et° C, °nnānity etāvata P. 8. °tva-sv° P. raṅ-gi raṅ-bṣin. 9. °nayo C. 10. °marthāvisanti C. 11 ... 11. °ttāmātrā'nubh° C. 12. °śyaṃ CT. 13. jñān'ādi-vid °PT, jñān'ādi-viditatva C. thams-cad mkhyen-paḥi yo-śeś-kyis ma-rig-paḥi. 14. antamanto C. 15. parakṣe P. 16. °rohaṇam astepi C. 17. °nâp° P, °nâpariccheda C. śes-pas yoṅs-su bcad-pa. 18. °nantam CT; mthaḥ meh-pa ñid. 19. °mye PC.

abhyupetaṃ yena jñāyamānatayā teṣām antavattvaṃ[1] prasajyate[2]. kiṃ tu deśa-vitānâparyantatayā 'nanto bhājana-lokaḥ. sattva-lokas tu saṃkhyānâparyantatayā 'pi. na ca deśâvaṣṭambh'ādy-aparyantatve[3] sati grāhyatva-virodhaḥ kaścid yenâgrāhyatā bhavet.

yadi paryantatayā na gṛhṇāti kathaṃ sarvajñaḥ syād iti cet. ata eva yata evâsau paryantatayā na gṛhṇāti tata eva sarvajño bhavati. anythā 'nantaṃ vastv antavattvena gṛhṇan bhrānto bhavet. tathā hi yad asti tad astitvena, yan nâsti tan nâstitvena gṛhṇan sarvavid ucyate. na ca sattva-bhājana-lo(P. 149b)kasya paryanto 'sti tasmāt paryantaṃ gamana-kṛtam avidyamānam[4] asaṃvidyamānatayā[5] gṛhṇan [6]sarvajña-jñāna-pariccheda-kṛtaṃ tv aparyantaṃ[6] vidyamānaṃ vidyamānatayā paśyan katham asarvajño nāma.

syād etan: nirākāra-jñāna-pakṣe viṣaya-grahaṇam anupapannaṃ sarvatrâviśiṣṭatvāt[7], tasya tena pratikarma-vibhāgânupapatteḥ, ato nirākāra-pakṣo 'nupanyasanīya eva sarvadā[8] tasya duṣṭatvād iti. tad etad apy asamyak. na hi sarvajña-jñānasya pratikarma-vibhāga iṣyate, tasya sarva-vastu-viṣayatvāt. yato na tan nīlasyâiva saṃvedanaṃ pītasyâiva vā, 'pi tu sarvasyâivêtîṣṭam. yasya hy arvāg-darśanasya jñānaṃ pratiniyatârtha-viṣaya-grāhi nirākāra-jñāna[9]-pakṣe tasya sarvatrâviśeṣāt pratikarma-vibbāgânupapattir[10] doṣa ucyate. tathā hi nīlasyêdaṃ [Tib. 201b] vedanaṃ na pītasyêti niyamâbhāvāt sarvasya pṛthagjanasya sarvajñatva-prasaṅg'āpādanaṃ kriyate. sarvajñasya tu tad iṣṭam evêti[11] tasya kim aniṣṭam āpadyatāṃ. tena sarvajñâvasthāyāṃ nirākāraṃ yoga-balenôtpadyamānam aviruddham[12] eva.

vibhāgena heyôpādeya-vastu-parijñānaṃ na syād iti cet[13]. na. yadi hi yugapad anante vastuni pratibhāsamāne heyôpādeya-vastunaḥ pratibbāsa-virodhaḥ[14] syāt, avirodhe vā[15] anyaiḥ saha bhāsamānasya tasya he(P. 150a)yôpādeya-vastunas tattva[16]-pracyutiḥ syāt, apracyuta-tattvasyâpi vibhāgenâvabhāsanaṃ vā na syāt, vibhaktâvabhāsasyâpi yadi paricchedakaḥ śuddha-laukiko

1. antaratvaṃ C, antakatvaṃ P. 2. °jyet C. 3. °ṣṭhambhāp° PC. yul gnon-pa la-sogs-pa mthaḥ med-pa. 4. om. C & Tib. 5. avidy° C. 6 ... 6. sarvajña-jñānaṃ pariceheda-kṛtaṃ tu paryantam PC. °taṃ tu pary° T; thams-cad mkhyen-paḥi ye-śes-kyis rtogs-par byas-paḥi mthaḥ med-pa. 7. °vatra viś° P. 8. rnam-pa thams-cad = sarvathā ? 9. om. Tib. (gnas-brtan & sde-dge) 10. °tti- C. 11. eva C. 12. °mānanavir° P, °ddhamānam C. 13. cet, tad api CT. 14. nir° C. 15. ca C. 16. °stu na sattva P.

vimarśa[1]-pratyayo vā pṛṣṭha-bhāvī nôtpādyet[2] tadâitat sarvaṃ syād vaktum[3]: yāvatā viśvasmiñ jagaty avabhāsamāne tad api heyôpādeyaṃ vastu aviruddha-pratibhāsam apracyut'ātma-tattvaṃ vibhaktam evâvabhāsate, paścāt[25]- sarvajña-jñāna-balôtpanna-śuddha-laukika-pratyavamarśa[4]-pratyayena ca paricchidyata evêti kathaṃ vibhāgena tad-aparijñānaṃ nāma. tad evaṃ nirākāra-jñāna-pakṣe tāvad acodyam iti pratipāditam.

atha vā[26] s'ākāra-jñāna-vādi-pakṣe codyate. tatrâpy avirodha eva. tathā hi yathâiva tad ananta[5]-vastv anant'ākārânugatam ātma-sattām anubhavati tathâiva tat sārvajñaṃ[6] ceto 'parimita-vastu-gat'ākārôpagraheṇôtpadyamānam aviruddham eva. ekasya jñānasyâneka-vastv-ākārôpagrahaṇôtpatty[7]-avirodhāt.

ekasyânek'ākāratvaṃ virodha evêti cet. na. ākārāṇām asad-bhūtatvāt[8]. yadi hy ekasya pāramārthikā ākārā [Tib.202a] bhaveyus tadā syād ekasya citratva-virodhaḥ. yāvatā 'satya-bhūtā[9] ev' ākārā itīṣṭam.

yady evaṃ bhrānta-jñāna-samaṅgitvād[10] bhrāntaḥ prāpnoti sarvajña iti cet. na. yathā-bhūta-parijñānād adoṣa eva.[11] yadi hy asatyaṃ satyatvena gṛ(P.150b)hṇīyāt tadā bhrāntaḥ[12] syāt. yadā tv [13]asatya-bhūtān[13] ākārān [14]asatyatvenâiva jānāti tadā kathaṃ bhrānto bhavet.

artha-vyatirikta-jñān'ārūḍh'ākāra[15]-grahaṇe saty artheṣu dṛṣṭ'ādi-vyavahāraṃ kurvan katham abhrānta iti cet. na. samyag-upāya-parijñānāt. yadi hy ucitaṃ[16] grahaṇôpāyam apāsyôpāyântareṇâmukhyenârthaṃ gṛhṇīyāt tadā bhrānto bhavet, yāvatā s'ākāra[17]-jñāna-vādi-pakṣe jñānasy' ātm'ākārânubhava-vyatirekeṇa nânyo[18] 'rtha-grahaṇa-vyāpāro 'sti tat katham ucitenârthôpādhi-bhedena grahaṇa-vyāpāreṇârthaṃ gṛhṇan bhrānto bhavet. ato jñeyavad eka-cetasā 'pi[27] jñānasyânanta[19]-vastu-gat'ākārôpagrahaṇôtpatter[20] anantaṃ vastu tena vyāptam ity ucyate. yenâiv[21] ātmanā jñān'ātmani bhāvāḥ samārohanti tenâiva tat-pṛṣṭha[22]-bhāvi-parāmarśa[23]-cetasā vā paricchidyante. na ca sarvajña-cetasi [24]parimita-bhedânugatāḥ[24] samārohanti [25]bhāvāḥ. kiṃ tarhi. yāvat kiṃcid astitvam anu=

1. °rṣa PC. 2. °dyate PT. 3. °dyet tad etat sarvasyāvaktaṃ C. 4. °rṣa PC. 5. anta PC. mthaḥ-yas-pa. 6. °jña- C. 7. °heṇ° C. 8. °sattvāt C. 9. bden-pa ma-yin-pa. 10. °nam asaṅg° C. 11. eṣaḥ PCT. kho-naḥo. 12. °ntaṃ P. 13 ... 13. abh° T, mi-bden-par gyur-pa. 14. saty° C. 15. °na-rūḍh° P. 16. ac° C. 17. °tāk° C. 18. °keṇânyo PC. gṣan med-pa. 19. vijñ° C, vijñānasyânta P. śes-pa dṅos-po mthaḥ-yas. 20. °heṇ° C. 21. °na câiv' C. 22. °ṣṭa PC. 23. °rṣa PC. 24 ... 24. tshad yod-pa daṅ rjes-su ḥbrel-ba. Tib. omits bheda. 25. °ścād vā PC. 26. om. T. 27. om. PC.

bhavati tat sarvam eva samārohati.[25] sarvasyâivas arvajña-jñānôtpādanam[1] praty ālambana-bhāvenâpratibaddha[2]-śaktikatvāt, mano-vijñānasya ca sarvârtha-viṣayatvāt. ataḥ sārvajñasya cetasaḥ parimita[3]-vastv-ākārô pagrahaṇânupapatteḥ[4], pṛṣṭha-labdhena vā śuddha-laukikena[5] parāmarśa-pratyayena deśa-paryanta[6]-vartitvenâ[Tib. 202b]paricchedāt katham iyanta (Pl 151a) iti paricchedo bhavet yenântavattvaṃ syāt. yadi nāma pratibhāsamānād anyan nâstîty evaṃ parāmarśo jātas tathā 'pi nântavattve[7] prasaṅgaḥ. tathā hi yadi pratibhāsamānam antavad eva nirvikalpe[8] sarvajña-cetasi pratibhāseta tadā tat-pṛṣṭha-labdhena parāmarśa-cetasā 'ntavattvaṃ[9] bhāvānāṃ vyavacchidyet. tad-vyavacchedāc cânantatva-hānir[10] bhavet. yāvatā pratibhāsamānam[11] vastu sārvajñe[12] cetasy anantam eva pratibhāseta[22] sarvasyâpratihata-śaktikatvāt. tasmād anyad apratibhāsamānam antavad eva tasyâiva ca parāmarśa-cetasā vyavacchedaḥ kriyata iti sutarām eva bhavatā 'nantatvaṃ bhāvānām upapāditam iti yatkiṃcid etat.

ye[13] punaḥ sarvam eva[14] yogi-jñānam[15] anālambanaṃ satya-svapna-darśanavad vastv-avisaṃvāditayā[16] pramāṇam iti pratipannās tān praty[17]antavattva-codyaṃ dūrīkṛtâvakāśam eva.

syād etad: yoginām anāsrava-jñānaṃ śāstre sāmānya-viṣayam evôpavarṇyate, na tu sva-lakṣaṇa-viṣayam. tat kathaṃ sāmānya-viṣayeṇa yogino jñānena bhāvānāṃ sva-rūpāṇy evâvabudhyanta iti.[23] tad eva hi sva-lakṣaṇaṃ vijātīya-vyāvṛttam abhinn'ākāra-pratyaya-hetutayā śāstre sāmānya-lakṣaṇam ity ucyate. atas tad-grāhakaṃ yogi-jñānaṃ bhāvanā-balena sphuṭa[18]-pratibhāsam utpadyamānaṃ sva-lakṣaṇa-gocaram evêty aviruddham etat.

yat sāmānya-gocaraṃ tat kathaṃ sva-lakṣa(P.151b)ṇa-grāhi bhavatîti kathaṃ paraspara-viruddhānām[19] eka-jñānena grahaṇam iti cet. ucyate: [Tib. 203a] yady api bhāvāḥ kecit parasparaṃ virodhinas tathā 'pi te jñānena sahâviruddhā eva. yugapad ekenâpi jñānena viruddhânekârtha-grahaṇôpalambhāt. tathā hi ye paraspara-parihāreṇa sthita-lakṣaṇās teṣām aikyaṃ viruddhaṃ, ye tu sahânavasthāyinas teṣām eka-deśâvasthānaṃ[20]viruddhaṃ. na câika-jñāna[21]-bhā=

25...25. om. C. 1. °daṃ P. 2. °nâbaddha P. 3. °so ap° C. 4. °ṇôtpattiḥ C. 5. dag-pa ḥdsin-pa (!) 6. °ntam CT. 7. nāttav° P, nāmantavattva C. 8. °lpa C. 9. °sā ant° PC. 10. °tvam ah° C. 11. °māna C. 12. sarvajña C. 13. yena C. 14 yaṅ=api ? 15. jñātam P. 16. °stu-saṃv° PC, °stv asaṃv° T; dṅos-po-la mi-slu-ba. 17. aty C. 18. °ṭe P. 19. vibuddh° C. 20. °na PC. 21. vijñ° PCT; śes-pa. 22. °sate PC. 23, iti cet T.

sanād eṣām aikyam eka-deśatvaṃ vā prasajyet.[1] tena nâika-jñāna[2]-bhāsitvam eṣāṃ virodhaḥ. dṛṣṭaṃ ca viruddānām api satām eka-jñāna-bhāsanaṃ yathā śucy-aśucinoś cakṣur[3]-vijñānena paraspara-parihāra-sthita-lakṣaṇayor aher mayūrasya ca sahânavasthāyinor yugapad grahaṇam.

syād etad: yadi viruddhānām apy eka-jñānâvabhāsanam[3] aviruddhaṃ evaṃ sati sukha-duḥkhayo rāga-dveṣayor vā kim eka-jñāne[4] vedanaṃ prāṇa-bhṛtāṃ[5] saṃtāne[6] nôtpadyata iti. yat[7] sukh'ādīnāṃ sakṛd-avedanaṃ tat[8] kāraṇābhāvenânutpatter asiṃnihitatvāt sukh'adīnāṃ. na tu viruddhatvād ity avasātavyaṃ[9]. yathā câtītânāgata-vastu-grahaṇaṃ tathā prāg eva pratipāditaṃ. [10]atha vā[10] vartamānasyâiva[11] sākṣāt pāramparyeṇa vā tad-upakāryôpakāraka-svabhāvasya pratipattyâivâtītânāgatayoḥ[12] pratipattiḥ. vivikta-bhū-tala-pratipattyâiva ghaṭ'āder[13] abhāva-pratipattivat. na câivaṃ saty ānu(P. 152[a])māniko Bhagavāl[14] liṅgâbhāvāt sarva-viśeṣa-yuktasyâiva vartamānasya pratyakṣatvena tayoḥ pratyakṣatvāt. ity alam atiprasaṅgena.

ato nirjātā hi Subhūte tathāgatā arhantaḥ samyaksambuddhāḥ| prajñāpāramitā hi Subhūte tathāgatānām arhatāṃ samyaksambuddhānām asya sarvajña-jñānasya janayitrī darśayitrī evam asya lokasya (255) saṃdarśayitrī|| ato nirjātā hi Subhūte tathāgatānām arhatāṃ samyaksambuddhānāṃ sarvajñatā|| ye 'pi kecit Subhūte 'tīte 'dhvani tathāgatā arhantaḥ samyaksambuddhā anuttarāṃ samyaksambodhim abhisambuddhās te 'pi sarve enām eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambuddhāḥ| ye 'pi te Subhūte bhaviṣyanty anāgate 'dhvani tathāgatā arhantaḥ samyaksambuddhā anuttarāṃ samyaksambodhim abhisambhotsyante te 'pi sarve enām eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambhotsyante| ye 'pi te Subhūte etarhy aprameyeṣv asaṃkhyeyeṣu lokadhātuṣu tathāgatā arhantaḥ samyaksambuddhā daśa-diśi loke tiṣṭhanti dhriyante yāpayanti bahu-jana-hitāya bahu-jana-sukhāya lokânukampāyai mahato jana-kāyasyârthāya hitāya sukhāya devānāṃ ca manuṣyāṇāṃ cânukampakā ānukampām upādāyânuttarāṃ samyaksambodhim abhisambuddhās te pi sarve enām eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambuddhāḥ| aham api Subhūte etarhi tathāgato 'rhan samyaksambuddha enāṃ eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambuddhaḥ|| evam iyaṃ Subhūte prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānāṃ janayitrī evam asya lokasya saṃdarśayitrī||

1. °jyate CT. 2. vijñ° PCT. śes-pa. 3. °kṣu C. 3. jñāna-bh° C, vijñān° PT. śes-pa gcig-la snaṅ-bar. 4. vijñ° PT. 5. bhūt° C. 6. svaasṃt° PCT. rgyud-la. 7. yata C. 8. tata C. 9. anasātavyaḥ(!) C. 10...10. om. Tib. 11. °syêva CT. 12. °ttyā câtît° C. 13. Tib. simply bum-pa. 14. °vāl P, bhavāna (ga after bha is erased) C.

janayitrītvaṃ spaṣṭayann āha: *ato nirjātā hi*[Tib. 203[b]]ty-ādi. *evaṃ sarvajñatāyāś ca darśayitrī 'ti janayitrī*tvenâiva sarvajñatāyāś ca pratipādikā.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat| yad Bhagavān evam āha prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī 'ti| kathaṃ Bhagavan prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī| katamaś ca Bhagavan lokas tathāgatair arhadbhiḥ samyaksambuddhair ākhyātaḥ||

(256) evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| pañca Subhūte skandhāḥ tathāgatena loka ity ākhyātāḥ| katame pañca| yad uta rūpaṃ vedanā saṃjñā saṃskārā vijñānaṃ| ime Subhūte pañca skandhās tathāgatena loka ity ākhyātāḥ||

Subhūtir āha| kathaṃ Bhagavaṃs tathāgatānāṃ prajñāpāramitayā pañca skandhā darśitāḥ kiṃ vā Bhagavan prajñāpāramitayā darśitaṃ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat|

na lujyante na pralujyante iti Subhūte pañca skandhā loka iti tathāgatānāṃ prajñāpāramitayā darśitāḥ ||

loka-jñānaṃ pratipādayann āha: *yad Bhagavān evam āhêty-ādi. na lujyante na pralujyanta* iti kṣaṇika-prabandhânityatābhyāṃ yathākramaṃ na naśyanti na pranaśyantîty arthaḥ.

tat kasya hetoḥ | na lujyante na pralujyante iti darśitāḥ | śūnyatā-svabhāvā hi Subhūte pañca skandhā asvabhāvatvāt na ca Subhūte śūnyatā lujyate vā pralujyate vā | evam iyaṃ Subhūte prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī || na ca Subhūte ānimittaṃ vā apraṇihitaṃ vā anabhisaṃskāro vā anutpādo vā abhāvo vā dharma-dhātur vā lujyate vā pralujyate vā(1) | evam iyaṃ Subhūte prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī |

vastu-dharma-svabhāvatvāt kathaṃ tau na bhavata iti *tat kasya hetor na lujyante na pralujyanta* ity āśaṅky'[1] āha: *śūnyatā-svabhāvā hîty-ādi.* tattvato *'svabhāvatvāt skandhānāṃ* śūnyat'āditvena[2] vastu-dharma-svabhāvâbhāve[3] kṣaṇika-prabandhânityate na bhavataḥ. saṃvṛtyā tu sta iti bhāvaḥ.

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāḥ sattvā asaṃkhyeyāḥ sattvā iti yathābhūtaṃ prajānāti |

sarva-sattva-citta-carita-jñānaṃ nirdiśann āha: *punar aparam ity-ādi.*

kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāḥ sattvā asaṃkhyeyāḥ sattvā iti yathābhūtaṃ prajānāti | sattvâsvabhāvatayā Subhūte 'prameyāḥ sattvā asaṃ-

(1) na lajyate na pralujyate vā iti ga° |
1. om. CT. 2. śūnya'ād° P. 3. svabhāve C.

khyeyāḥ sattvā iti yathābhūtaṃ (257) prajānāti ||

pratijñātârthaṃ samarthayituṃ praśnayann āha: *kathaṃ ca Subhūte ity-ādi.* pariharann āha: *sattvâsvabhāvatayêty-ādi.* sattvānāṃ māyôpama-svabhāvatvād aprameyʼādi-rūpeṇa parijñānaṃ.

evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyā 'prameyāḥ sattvā asaṃkhyeyāḥ sattvā iti yathābhūtaṃ prajānāti yāny api tāni Subhūte 'prameyāṇām asaṃkhyeyānāṃ sattvānāṃ citta-caritāni tāny api Subhūte Tathāgataḥ sattvâsadbhāvatayâiva prajānāti || evaṃ khalu Subhūte prajñāpāramitām āgamya tathāgato 'prameyāṇām asaṃkhyeyānāṃ sattvānām aprameyāṇy asaṃkhyeyāni citta-caritāni ca yathābhūtaṃ prajānāti ||

evaṃ hi Subhūte prajñapāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī ||

upasaṃharann āha: *evaṃ hi Subhūta ity-ādi.* amunâiva vidhinā teṣāṃ citta-carita-parijñānam[1] ity āha: *yāny api[2] tānîty-ādi. sattvâsadbhāvatayêti* sattvasyâvidyamānatvasya[3] tattvato 'nupalabdher dharmadhātu-rūpatayā aprameyʼāditvena[4] *sattvānāṃ citta-caritāni prajānāti.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ sattvānāṃ saṃkṣiptāni cittāni saṃkṣiptāni cittānîti yathābhūtaṃ prajānāti | kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ sattvānāṃ saṃkṣiptāni cittāni saṃkṣiptāni cittānîti yathābhūtaṃ prajānāti | sa saṃkṣepaṃ kṣayataḥ kṣayaṃ câkṣayato yathābhūtaṃ prajānāti || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâpraneyāṇām asaṃkhyeyānāṃ sattvānāṃ saṃkṣiptāni cittāni saṃkṣiptāni cittānîti yathābhūtaṃ

1. °taḥ | par° P. 2. °pi Subhūte P. 3. sattvasya vidy° PCT. sems-can yod-pa ma-yin ṣiṅ. 4. °di-rūpatv° CT. Tib. as P.

prajānāti ‖

citta-saṃkṣepa-jñānaṃ kathayann āha: [Tib.204[a]] *saṃkṣiptāni* (P.152[b]) *cittān*îty-ādi. *sa saṃkṣepaṃ kṣayataḥ kṣayaṃ câkṣayata* iti tad-ālambanena dharmatāyāṃ praviṣṭaṃ cittaṃ *sa saṃkṣepaṃ kṣayato* vināśataḥ saṃvṛtyā jānāti. *kṣayam* api vināśaṃ kṣayiṇo[1] 'sattvāt paramârthato 'kṣayam avināśaṃ *yathābhūtaṃ prajānāti.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ sattvānāṃ vikṣiptāni cittāni vikṣiptāni cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ sattvānāṃ vikṣiptāni cittāni vikṣiptāni cittānîti yathābhūtaṃ prajānāti | dharmatātaḥ Subhūte tāni cittāni vikṣiptāni alakṣaṇāni hi tāni cittāni akṣīṇāny avikṣīṇāny avikṣiptāni tāni cittānîti yathābhūtaṃ prajā(258)nāti ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ sattvānāṃ vikṣiptāni cittāni vikṣiptāni cittānîti yathābhūtaṃ prajānāti ‖

citta-vikṣepa-jñānaṃ gaditum āha: *vikṣiptāni cittān*îty-ādi. *dharmatāta* iti dharmadhātor anutpādataḥ. tad-amanasikāreṇa bahiḥ pravṛttāni *cittāni vikṣiptāni* saṃvṛtyā. paramârthataḥ punar *alakṣaṇāni* svabhāva-virahitāni. kṣaṇānityatven*âkṣīṇāni.* prabandhôparamād *avikṣīṇāni,* bahir-gamanâsambhavād *avikṣiptānîti yathābhūtaṃ prajānāti.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ sattvānām aprameyâkṣayāṇi cittāny aprameyâkṣayāṇi cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ sattvānām aprameyâkṣayāṇi

1. kṣey° P.

cittāny aprameyâkṣayāṇi cittānîti yathābhūtaṃ prajānāti | tasya Subhūte Tathāgatasyâdhiṣṭhitaṃ bhavati tac cittam anirodham anutpādam asthitam anāśrayam prameyam asaṃkhyeyaṃ yenâiva yathābhūtaṃ prajānāty ākāśâprameyâkṣayatayā cittâprameyâkṣayatêti ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ sattvānām aprameyâkṣayāṇi cittāny aprameyâkṣayāṇi cittānîti yathābhūtaṃ prajānāti ‖

cittâkṣay'ākāra-jñānaṃ vaktum āha: *aprameyâkṣayāṇi cittān*îty-ādi. *adhiṣṭhitam* iti mahā-karuṇay'[1] ā-saṃsāram *adhiṣṭhitaṃ tac-cittaṃ.* yathāyogaṃ trividha-saṃskṛta[2]-lakṣaṇâsambhavād *anirodham anutpādam asthitam.* ato dharmi-rūpatvâyogād[3] *anāśrayaṃ.* pramātum aśakyatven*âprameyaṃ.* dharmadhātuvad vināśâ[Tib.204[b]]nupapatter akṣayaṃ *bhavati tathāgatasya. yenâiva*[4] citten' *ākāśam* iv*âprameyâkṣayatayā* sarva-*sattvānāṃ cittâprameyâkṣayatāṃ* sva-samādhi-darpaṇa-tale pratibhāsanād *yathābhūtaṃ prajānāti.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ saṃkliṣṭāni cittāni saṃkliṣṭāni cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ saṃkliṣṭāni cittāni saṃkliṣṭāni cittānîti yathābhūtaṃ prajānāti | asaṃkleśa-saṃkliṣṭāni Subhūte tāni cittāni asaṃketāni ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ saṃkliṣṭāni cittāni saṃkliṣṭāni cittānîti yathābhūtaṃ prajānāti ‖

sa-rāg'ādi-citta-jñānaṃ kathayann āha: *saṃkliṣṭāni cittān*îty-ādi. *asaṃkleśa-saṃkliṣṭān*îti bhrānti-mātrâstitvāt. kleśa-karma-janma-lakṣaṇaiḥ saṃ(P.153[a])kleśais tattvato *'saṃkleśa*ir viparyāsa-balāt *saṃkliṣṭāny* upahatāni. *asaṃketān*îti apratiniyata-vṛttīni.

1. °ṇayā P, °ṇāyā C. 2. °dham asaṃsk° C. 3. °pây° P. 4. °vaṃ PC.

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām asaṃkliṣṭāni cittāny asaṃkliṣṭāni cittānîti yathābhūtaṃ prajānāti| (259) kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ asaṃkliṣṭāni cittāny asaṃkliṣṭāni cittānîti yathābhūtaṃ prajānāti| prakṛti-prabhāsvarāṇi Subhūte tāni cittāni|| evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām asaṃkliṣṭāni cittāny asāṃkliṣṭāni cittānîti yathābhūtaṃ prajānāti||

vigata-rāg'ādi-citta-jñānaṃ nirdiśann āha: *asaṃkliṣṭāni cittān*îty-ādi. *prakṛti-prabhāsvarāṇ*îti pṛthagjanâvasthāyām[1] aviśuddha[2]-bhrānti-kāraṇa-nirjātatvena[3] tathā-bhūtāny api cittāni naiḥsvābhāvyāt,[4] pramāṇôpapannânutpād'ādi-rūp'ātmâvabodha-parāyaṇatvena pratipakṣôdayād apy anivartyānîti śakyâpaneya[5]-rāg'ādi-sahāyatvāt *prabhāsvarāṇi*[6] pariśuddha-nija-svabhāva-mātrāṇi.

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ līnāni cittāni līnāni cittānîti yathābhūtaṃ prajānāti|| kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ līnāni cittāni līnāni cittānîti yathābhūtaṃ prajānāti| an-ālaya-līnāni Subhūte tāni cittāni|| evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ līnāni cittāni līnāni cittānîti yathābhūtaṃ prajānāti|| punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ pragṛhītāni cittāni pragṛhītāni cittānîti yathābhūtaṃ prajānāti|| kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ pragṛhītāni cittāni pragṛhītāni

1. jan'ādy-av° C. 2. rnam-par ma-dag-paḥi sems. aviśuddhāni ... cittāni. 3. °ryāt° C. 4. Tib. simply raṅ-gi ṅo-bo. 5. °rtyāni śakyāyan° P. 6. raṅ-bṣin-gyis ḥod gsal-ṣeṅ = prakṛti-prabh°.

cittānîti yathābhūtaṃ prajānāti agrāhyāṇi Subhūte tāni cittāni pragrahītavyāni|| evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ pragṛhītāni cittāni pragṛhītāni cittānîti yathābhūtaṃ prajānāti||

sāmānyena sarāg'ādi[1]-cittaṃ vigata-rāg'ādi-cittaṃ ca nirdiśyaivaṃ[2] tad-upāyaṃ yathākramaṃ kathayituṃ *līnāni cittān*îty-ādikam ekaṃ hārakaṃ *pragṛhītāni cittān*îty-ādikaṃ ca dvitīyam āha. *an-ālaya-līnān*îty a-sthānârhe *'nālaye* samāpatty-āsvādan'ādau rāg'ādi-hetutvena *līnāny* abhiniviṣṭāni. *agrāhyāṇi*[3] *Subhūte tāni cittāni na pragrahītavyān*îti tatra: uddhatam auddhatyâbhiśaṅki vā cittaṃ saṃvejanīya[4]-vastu-[Tib. 205a]manaskāreṇa śamatha-nimittena, līnaṃ layâbhiśaṅki vā cittam abhipramodanīya[5]-vastu-manaskāreṇa pragraha-nimittena, samaprāptaṃ cittam anābhoga-manaskāreṇôpekṣā-nimittena ca gṛhītam. ity evaṃ virāg'ādi-hetutvena *pragṛhītāni cittāni.* punar agrahaṇârhatven*âgrāhyāṇi* bhūyo (P. 156b) *na pragṛhītavyāni.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ s'āsravāṇi cittāni s'āsravāṇi cittānîti yathābhūtaṃ prajānāti|| kathaṃ ca (260) Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ s'āsravāṇi cittāni s'āsravāṇi cittānîti yathābhūtaṃ prajānāti|| asvabhāvāni Subhūte tāni cittāni asat-saṃkalpāni(1)|| evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ s'āsravāṇi cittāni s'āsravāṇi cittānîti yathābhūtaṃ prajānāti|| punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām anāsravāṇi cittāny anāsravāṇi cittānîti yathābhūtaṃ prajānāti|| kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām anāsravāṇi cittāny anāsravāṇi cittānîti

(1) asatsaṃkalpitānîti ga°|
1. rāg° PC. 2. °śyaiva P. 3. āgr° C. 4. sañcej P. 5. pram° C.

yathābhūtaṃ prajānāti | abhāva-gatikāni Subhūte tāni cittāni anābhogāni || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām anāsravāṇi citttāny anāsravāṇi cittānîti yathābhūtaṃ prajānāti ||

tayor eva citta-jñānayoḥ sāmānyena paryāyaṃ kathayan yathākramaṃ *sāsravāṇi cittān*îty-ādikam ekam[1] *anāsravāṇ*îty-ādikaṃ câparaṃ[2] hārakam āha: *asvabhāvāni Subhūte tāni cittāny asat-saṃkalpān*îti. sāsravāṇi cittāni pratipakṣôdayān [3]nivartyatvenâvidyamāna-nija-svabhāvāni,[4] tataś câsattā-tulyāni. *abhāva-gatikāni Subhūte tāni cittāny anābhogān*îti anāsravāṇi cittāni darśana-bhāvanā-heya-kleśānām abhāva-paryavasānāni, tataś ca sva[5]-rasena pariśuddha-saṃtāna-pravartanād *anābhogāni.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sarāgāṇi cittāni sarāgāṇi cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sarāgāṇi cittāni sarāgāṇi cittānîti yathābhūtaṃ prajānāti | yā Subhūte cittasya sarāgatā na sā cittasya yathābhūtatā yā cittasya yathābhūtatā na sā cittasya sarāgatā || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sarāgāṇi cittāni sarāgāṇi cittānîti yathābhūtaṃ (261) prajānāti || punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vīta-rāgāṇi cittāni vīta-rāgāṇi cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vīta-rāgāṇi cittāni vīta-rāgāṇi cittānîti yathābhūtaṃ prajānāti | yaḥ Subhūte cittasya vigamo na sā cittasya sarāgatā yā vīta-rāgasya cittasya yathābhūtatā na sā cittasya sarāgatā || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām

1. om. C. 2. °ra P. 3. nityatv° C. 4. °mānanisv° C. 5. om. P.

āgamyâprameyāṇāṃ sattvānāṃ vīta-rāgāṇi cittāni vīta-rāgāṇi cittānîti yathābhūtaṃ prajānāti || punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sadoṣāṇi cittāni sadoṣāṇi cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sadoṣāṇi cittāni sadoṣāṇi cittānîti yathābhūtaṃ prajānāti | yā Subhūte cittasya sadoṣatā na sā cittasya yathābhūtatā yā cittasya yathābhūtatā na sā cittasya sadoṣatā || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sadoṣāṇi cittāni sadoṣāṇi cittānîti yathābhūtaṃ prajānāti || punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vīta-doṣāṇi cittāni vīta-doṣāṇi cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vīta-doṣāṇi cittāni vīta-doṣāṇi cittānîti yathābhūtaṃ prajānāti | yaḥ Subhūte cittasya vigamo na sā cittasya sadoṣatā (262) yā vīta-doṣasya cittasya yathābhūtatā na sā cittasya sadoṣatā || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vīta-doṣāṇi cittāni vīta-doṣāṇi cittānîti yathābhūtaṃ prajānāti || punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ samohāni cittāni samohāni cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ samohāni cittāni samohāni cittānîti yathābhūtaṃ prajānāti || yā Subhūte cittasya samohatā na sā cittasya yathābhūtatā yā cittasya yathābhūtatā na sā cittasya samohatā || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ samohāni cittāni samohāni cittānîti yathābhūtaṃ

prajānāti ‖ punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vīta-mohāni cittāni vīta-mohāni cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vīta-mohāni cittāni vīta-mohāni cittānîti yathābhūtaṃ prajānāti ‖ yaḥ Subhūte cittasya vigamo na sā cittasya samohatā yā vīta-mohasya cittasya yathābhūtatā na sā cittasya samohatā ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vīta-mohāni cittāni vīta-mohāni cittānîti yathābhūtaṃ prajānāti ‖

tayor eva punaḥ prabhedaṃ vaktuṃ ṣaṭ *sarāgāṇ*îty-ādi-hārakān āha: yā[3] *cittasya sarāgat*êty-ādi. *yā cittasya sarāgatā* viṣay'ādi-sakti-rūpatā pṛthagjanasya *na sā cittasya yathābhūtatā* nyāyato māyôpama-sva-prakāśa-rūpatā bhavati śakyâśakyâpaneyatvenânayor yathākramaṃ calâcala-rūpatvāt. tath'[1] āryāṇāṃ pratipakṣa-bhāvanayā[2] *cittasya yā yathābhūtatā* anāsrava-rūpatā *na sā sarāgatā* [Tib. 205[b]] tat-pratipakṣa-rūpatvat. tasmād aśuddhâvasthāyāṃ sarāgāṇi cittāni saṃvṛtyā. *yaḥ Subhūte cittasy*êty-ādi. *yaś cittasya vigamo* rāga-vigamâvasthā pṛthagjanasya *na sā cittasya sarāgatā* rāgâvasthā tayor bhinna-rūpatvāt. tathā *yā vīta-rā*(P. 154[a])*gasya* viṣkambhaṇ'adi-prahāṇena prahīṇa-rāgasya *cittasya yathābhūtatā* tad-vivikt'ātma-saṃvedanatā *na sā cittasya sarāgatā*. tasmād vivekâvasthāyāṃ vigata-rāgāṇi cittāni.

etad-anusāreṇa pariśiṣṭeṣu *sadoṣ*'ādi-hārakeṣu grantho vyākhyeyaḥ.

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ avipulāni cittāny avipulāni cittānîti yathābhūtaṃ (263) prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ avipulāni cittāny avipulāni cittānîti yathābhūtaṃ prajānāti | asamutthāna-yogāni Subhūte tāni cittāny asamutthāna-

1. °patvā P. de bṣin-du. 2. °nāyā P. 3. om. PC & Tib.

paryāpannāni ‖ evaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ avipulāni cittāny avipulāni cittānîti yathābhūtaṃ prajānāti ‖ punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vipulāni cittāni vipulāni cittanîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vipulāni cittāni vipulāni cittānîti yathābhūtaṃ prajānāti | na hīyante Subhūte tāni cittāni na vivardhante tāni cittāni na vigacchanti tāni cittāni avigamatvād eva cittānāṃ | evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vipulāni cittāni vipulāni cittānîti yathābhūtaṃ prajānāti ‖

vipula-citta-jñānaṃ vaktuṃ vyatirekânvaya-mukhena hāraka-dvayam āha: *avipulāni cittān*îty-ādi. *asamutthāna-yogāni Subhūte tāni cittāny asamutthāna-paryāpannān*îti tattvato 'nutpatteḥ kāraṇa[1]-sambandha-śūnyatvenâ*samutthāna-yogāni*. prādurbhāva-virahāt. kām'ādi-dhātāv apratibaddhatvāt *tāni cittāny asamutthāna*[2]*-paryāpannāni*. evam anupalambhād *avipulāni*[3]. *na hīyanta* ity-ādi. vināśâbhāvān *na hīyante*, utpādâbhāvān *na vivardhante*, ata eva kvacid[4]-gamanâbhāvenâvigamatvān *na vigacchanty*, *evaṃ* dharmadhātu-svābhāvyād *vipulāni cittānîti*.

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām a-mahad-gatāni cittāny a-mahad-gatāni cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ a-mahad-gatāni cittāny a-mahad-gatāni cittānîti yathābhūtaṃ prajānāti | anāgatikāni Subhūte tāni cittāny agatikāny aparyāpannāni ‖ evaṃ hi Subūte Tathāgata imāṃ pra-

1. kāra PC. rgyu. 2. °ttāni sam° P, °tvāt tāny asam° CT. sems de-dag ni kun-nas sloṅ-ba med-pa. 3. °mbh'ādi vip° P. 4. °vaṃ kacid P.

jñāpāramitām āgamyâprameyāṇāṃ sattvānām a-mahad-gatāni cittāny a-mahad-gatāni cittānîti yathābhūtaṃ prajānāti ‖ punar aparaṃ Subhūte Tathāgata imāṃ prajñā(264)pāramitām āgamyâprameyāṇāṃ sattvānāṃ mahad-gatāni cittāni mahad-gatāni cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ mahad-gatāni cittāni mahadgatāni cittānîti yathābhūtaṃ prajānāti ‖ samatā-samāni Subhūte tāni cittāni svabhāva-samāni ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ mahad-gatāni cittāni mahad-gatāni cittānîti yathābhūtaṃ prajānāti ‖

mahad-gata-citta-jñānam kathayan[1] vyatirekânvaya-mukhena hāraka-dvayam āha: *a-mahad-gatāni cittānî*[Tib. 206ᵃ]ty-ādi. *anāgatikāni Subhūte tāni cittāny agatikāny aparyāpannānî*ti satkārya-pratiṣedhenâtītād adhvanas tad' āgamana-vaikalyād *anāgatikāni cittāni.* sarv'ātmanā vināśād anāgate 'pi kāle gamanânupapatter *agatikāni.* pratyutpanne 'py e(P. 154ᵇ)kâneka-svabhāva-vaidhuryād *aparyāpannāni. evam a-mahad-gatāni. samatā-samāni Subhūte tāni cittāni svabhāva-samānî*ti tattvato 'nutpāda-rūpatvād ātm'ādi-niḥsvabhāva-tulyatvena *samatā-samāni cittāni.* tathya-saṃvṛtyā tu sarva-guṇ'āvāhaka-rūpeṇa pratibhāsanān māyā-*svabhāva-samāni. evaṃ mahad-gatāni.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ apramāṇāni cittāny apramāṇāni cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām apramāṇāni cittāny apramāṇāni cittānîti yathābhūtaṃ prajānāti | aniśrayatvāt Subhūte tāni cittāny apramāṇāni ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām apramāṇāni cittāny apramāṇāni cittānîti yathā-

1. °yituṃ CT.

bhūtaṃ prajānāti ‖

apramāṇa-citta-jñānaṃ nirdiśann āha: *apramāṇāni cittānî*ty-ādi. *aniśrayatvād* iti na hi pratiniyatas teṣām āśrayo vidyata ity *apramāṇāni.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sanidarśanāni cittāni sanidarśanāni cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sanidarśanāni cittāni sanidarśanāni cittānîti yathābhūtāṃ prajānāti | sama-darśanāni Subhūte tāni cittāni citta-svabhāvāni ‖ evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sanidarśanāni cittāni sanidarśanāni cittānîti yathābhūtāṃ prajānātti ‖ punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitā(265)m āgamyâprameyāṇāṃ sattvānām anidarśanāni cittāny anidarśanāni cittānîti yathābhūtaṃ prajānāti ‖ kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām anidarśanāni cittāny anidarśanāni cittānîti yathābhūtaṃ prajānāti | alakṣaṇatvād artha-viviktatvāt Subhūte adṛśyaṃ tac cittaṃ trayāṇāṃ cakṣuṣāṃ sarveṣāṃ vā an-avabhāsa-gataṃ | evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām anidarśanāni cittāny anidarśanāni cittānîti yathābhūtaṃ prajānāti ‖

anidarśana[1]-citta-jñānaṃ pratipādayan pūrvavad dhāraka-dvayam āha: *sanidarśanāni cittānî*ty-ādi. *sama-darśanāni Subhūte tāni cittāni citta-svabhāvānî*ti māyôpam'ātma-saṃvedanatayā *sama-darśanāni.* tulyôpalambha-rūpāṇi sarvāṇy eva jñānāni kuśalâkuśala-vāsanābhiś citatvāc[2] *citta-svabhāvāni* [3]saṃcita-vāsanā-rūpāṇi[3]. *evaṃ sanidarśanāni*[4]. *alakṣaṇatvād* ity-ādi. tattvato varta-

1. sunid° P. bstan-du yod-pa(!) cf. verse 15 below p. 560. 2. cittatvāc PC. bsags-pa yin-paḥi-phyir-na. 3 ... 3. om. Tib. 4. saṃnid° C.

māna-svarūpa-virahe*ṇâlakṣaṇatvād* atītânāgata-rūpābhyāṃ saha yathākramaṃ kārya-kāraṇa-sambandhânupapattyā [Tib. 206b] *'rtha-viviktatvāt trayāṇāṃ* māṃs'ādi-*cakṣuṣāṃ sarveṣāṃ vā* pāñcānām aviṣayatven*ān-avabhāsa-gatam adṛśyam cittam. evam anidarśanāni.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sapratighāni cittāni sapratighāni cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sapratighāni cittāni sapratighāni cittānîti yathābhūtaṃ prajānāti || asatsaṃkalpitāni Subhūte tāni cittāni śūnyāny ārambaṇa-vaśikāni || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sapratighāni cittāni sapratighāni cittānîti yathābhūtaṃ prajānāti ||

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām apratighāni cittāny apratighāni cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām apratighāni cittāny apratighāni cittānîti yathābhūtaṃ prajānāti | a-dvaya-bhūtāni Subhūte tāni cittāni (266) a-bhūta-saṃbhūtāni || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām apratighāni cittāny apratighāni cittānîti yathābhūtaṃ prajānāti ||

punar aparaṃ Subhūte imāṃ Tathāgata prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sôttarāṇi cittāni sôttarāṇi cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sôttarāṇi cittāni sôttarāṇi cittānîti yathābhūtaṃ prajānāti | yā Subhūte sôttarasya cittasya yathābhūtatā na tatrâsti manyamānatā || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ sôttarāṇi cittāni sôttarāṇi cittānîti yathābhūtaṃ prajānāti ||

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām anuttarāṇi cittāny anuttarāṇi cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām anuttarāṇi cittāny anuttarāṇi cittānîti yathābhūtaṃ prajānāti | aṇv api hi Subhūte cittam anupalabdhaṃ tato niṣprapañcāni tāni cittāni || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām anuttarāṇi cittāny anuttarāṇi cittānîti yathābhūtaṃ prajānāti ||

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām asamāhitāni cittāny asamāhitāni cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâ(267)prameyāṇāṃ sattvānām asamāhitāni cittāny asamāhitāni cittānîti yathābhūtaṃ prajānāti | asama-samāni hi Subhūte tāni cittāny asamavahitāny evam asamāhitāni tāni cittāni || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām asamāhitāni cittāny asamāhitāni cittānîti yathābhūtaṃ prajānāti ||

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ samāhitāni cittāni samāhitāni cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ samāhitāni cittāni samāhitāni cittānîti yathābhūtaṃ prajānāti | sama-samāni hi Subhūte tāni cittāni samavahitāny evaṃ samāhitāni cittāny ākāśa-samāni || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ samāhitāni cittāni samāhitāni cittānîti yathābhūtaṃ prajānāti ||

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ avimuktāni cittāny avimuktāni cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām avimuktāni cittāny avimuktāni cittānîti yathābhūtaṃ prajānāti | svabhāva-vimuktāni Subhūte tāni cittāny a-bhāva-svabhāvāni || evaṃ hi Subhūte Tathāgata imām prajñāpāramitām āgamyâprameyāṇāṃ sattvānām avimuktāni cittāny avimuktāni cittānîti yathābhūtaṃ prajānāti ||

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ (268) sattvānāṃ vimuktāni cittāni vimuktāni cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vimuktāni cittāni vimuktāni cittānîti yathābhūtaṃ prajānāti | cittaṃ hi Subhūte Tathāgatena nâtītam upalabdhaṃ nânāgataṃ na pratyutpannam upalabdham asattvāc cittasya || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānāṃ vimuktāni cittāni vimuktāni cittānîti yathābhūtaṃ prajānāti ||

yathôkta-jñānam eva sapratigh'āditvena[1] kathaṃcid vyāvṛttyôcyata iti pratipādayan *sapratighāni* (P.155ᵃ) *cittānî*ty-ādy-āṣṭau hārakān āha: *asat-saṃkalpitānî*ty-ādi. *asatā* 'vidyamānenôtpād'ādi-rūpeṇa *saṃkalpitāny* adhyāropitāni[2] *cittāni śūnyāny* asvabhāvāny *ālambana-vaśikāni* saṃvṛty' ālambana-paratantrāṇi[3]. *evaṃ* pramāṇa-bādhitatvāt *sapratighāni.*

*a-dvaya-bhūtānî*ty-ādi. utpādânutpāda-rahitatven*â-dvaya-bhūtāni.* tattvato 'bhavanam eva saṃvṛtyā bhavanam ity *a-bhūta-sambhūtāni. evaṃ* pramāṇôpapannatvād *apratighāni.*

*yā Subhūte sôttarasy*êty-ādi. ātm'ādy-abhiniveśena sôttarasya nyūnâvasthāṃ[4]

1. °nam evam apratipād° PT. 2. °ni tāni PC. 3 °mbaṇâpar° P. 4. °sthā C.

prāptasya *cittasya yā yathā-bhūtatā* nairātmya-saṃvedanatā *na tatrâsti manyamānatā* satkāy'ādi-dṛṣṭy-upalambhatā. tasmād *evaṃ*[1] saṃvṛtyā *sôttarāṇi.*

*aṇv api h*îty-ādi. yasmāt paramârthato 'ṇu-mātram api *cittaṃ* vastu-svarūpaṃ *nôpalabdhaṃ* tasmād buddhatvâvasthāyām iva pṛthag-janâvasthāyāṃ prakṛti-vaiyavadānika-svabhāvena sarva-rūp'ādi-nimittâpagamān *niḥprapañcāni. evaṃ*[3] tattvato *niruttarāṇi cittāni.* [Tib.207ᵃ] *asama-samāni h*ity-ādi. utpād'ādi-doṣa-vaiṣamyād *asam*ena grāhyeṇa *samāni.* tad-grāhakatvena[2] pravṛttāni *cittāni* vikṣepād a-kṛta-samādhānatven*âsamavahitāni. evam asamāhitāni.*

*sama-samāni h*îty-ādi. sarva-doṣa-vaiṣamyânupapatteḥ *samo* dharma-dhātus, tena sahânutpād'ādinā[3] tulyatvāt *samāni.* vikṣepāt kṛta-pratīkāratvena *samavahitāni.* tattvato 'vidyamāna-svabhāvatven' *ākāśa-samāni. evaṃ samāhitāni.*

*svabhāva-vimuktān*îty-adi. nyāyânuyāyi-janma-rahitatvāt *svabhāva-vimuktāni cittāni* avidyamāna-sattā-rūpatvād *abhā*(P.155ᵇ)*va-svabhāvāni.* tataś ca bandhâpanayana-pūrvaka-mokṣâbhāvād *avimuktāni cittāni.*

*cittaṃ h*îty-âdi. yasmād ekâneka-svabhāva-vaidhuryeṇ*âsattvāc cittaṃ* traikālikaṃ *Tathāgaten*ânu*palabdhaṃ.* tasmāt prakṛtyā dvividh'āvaraṇa[4]-vigamād *vimuktāni.*

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām adṛśyāni cittāny adṛśyāni cittānîti yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām adṛśyāni cittāny adṛśyāni cittānîti yathābhūtaṃ prajānāti | asattvāt Subhūte 'dṛśyaṃ tac cittam abhūtatvād avijñeyam apariniṣpattito 'grāhyaṃ prajñā-cakṣuṣā divyena cakṣuṣā kutaḥ punar māṃsa-cakṣuṣā sarveṣām an-avabhāsa-gatatvāt || evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ sattvānām adṛśyāni cittāny adṛśyāni cittānîti yathābhūtaṃ prajānāti || evaṃ hi Subhūte prajñāpāramitā tathāgatānām arha-

1. eva P. 2. grah° C. 3. ? C, samāhânutp° P. 4. vividh'āvaraṇâ° C.

tāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī ||

prabhedaṃ nirdiśyêdānīm adṛśya-citta-jñānaṃ vaktum āha: *adṛśyāni cittānîty*-ādi. *asattvāt Subhūte 'dṛśyam* iti lakṣaṇa-śūnyatvenâ*sattvād adṛśyaṃ* kalpitaṃ *cittaṃ*. hetv-abhāvenâbhūtatvād *avijñeyaṃ* paratantraṃ[1]. [Tib. 207[b]] svarūpâvidyamānatvena pariniṣpannatvād[2] *agrāhyaṃ* pariniṣpannaṃ cittaṃ. pratyekaṃ *prajñā-cakṣur*-ādibhis tribhiḥ sambandhanīyaṃ. pañcānāṃ vā[3] buddha[4]-dharma-cakṣur-ādīnām[5] *an-avabhāsa-gatatvād adṛśy*'ādikam avagantavyaṃ.

*evaṃ hi Subhūte prajñāpāramit*êty-ādy-upasaṃhāra-padaṃ saṃkṣipta-citta-jñān'ādi-hārakânte[6] 'pi pratyekaṃ sambandhanīyaṃ.

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ asaṃkhyeyānāṃ para-sattvānāṃ para-pudgalānām unmiñjita-nimiñjitāni yathābhūtaṃ prajānāti || kathaṃ ca Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ para-sattvānāṃ para-pudgalānām unmiñjita-nimiñjitāni yathābhūtaṃ prajānāti | sarvāṇi tāni (269) Subhūte rūpa-niśritāny utpadyamānāny utpadyante iti yathābhūtaṃ prajānāti | evaṃ vedanā saṃjñā saṃskārāḥ sarvāṇi tāni vijñāna-niśritāny utpadyamānāny utpadyante iti yathābhūtaṃ prajānāti || tatra Subhūte kathaṃ Tathāgatena tāny unmiñjit=a-ni= miñjitāni rūpa-niśritāni vijñātāni bhavanti | evaṃ vedanā saṃjñā saṃskārāḥ kathaṃ Tathāgatena tāny unmiñjita-nimiñjitāni vijñāna-niśritāni vijñātāni bhavanti | bhavati Tathāgataḥ paraṃ maraṇād iti rūpa-gatam etat | na bhavati Tathāgataḥ paraṃ maraṇād iti rūpa-gatam etat | bhavati ca na bhavati ca Tathāgataḥ paraṃ maraṇād iti rūpa-gatam etat |

1. Tib. adds here: yoṅs-su ma-grub-pas-na gzuṅ-du med-pa ṣes bya-ba ni = apariniṣpattito 'grāhyam iti. 2. °mānatvenâp° PCT. yoṅs-su grub-pa yin-paḥi phyir. 3. ca C. 4. om. C. 5. Tib. adds here: thams-cad-la = sarveṣām. See Ed. 6. See P. 152[a] ult.

nâiva bhavati na na bhavati Tathāgataḥ paraṃ maraṇād iti rūpa-gatam etat | evaṃ vedanā saṃjñā saṃskārāḥ | bhavati Tathāgataḥ paraṃ maraṇād iti vijñāna-gatam etat | na bhavati Tathāgataḥ paraṃ maraṇād iti vijñāna-gatam etat | bhavati ca na bhavati ca Tathāgataḥ paraṃ maraṇād iti vijñāna-gatam etat | nâiva bhavati na na bhavati Tathāgataḥ paraṃ maraṇād iti vijñāna-gatam etat | śāśvata ātmā 'valokaś cêdam eva satyaṃ moham anyad iti rūpa-gatam etat | aśāśvata ātmā 'valokaś cêdam eva satyaṃ moham anyad iti rūpa-gatam etat | śāśvataś câśāśvata ātmā 'valokaś cêdam eva satyaṃ moham anyad iti rūpa-gatam etat | nâiva śāśvato nâśāśvata ātmā 'valokaś cêdam eva satyaṃ moham anyad iti rūpa-gatam etat | evaṃ vedanā saṃjñā saṃskārāḥ | śāśvata ātmā 'valokaś cêdem eva satyaṃ moham anyad iti vijñāna-gatam etat | aśāśvata ātmā 'valokaś cêdam eva satyaṃ moham anyad iti vijñāna-gatam etat | śā=śvataś câśāśvata ātmā 'valokaś cêdam eva satyaṃ moham anyad iti vijñā(270)na-gatam etat | nâiva śāśvato nâśāśvata ātmā 'valokaś cêdam eva satyaṃ moham anyad iti vijñāna-gatam etat | antavān ātmā 'valokaś cêdam eva satyaṃ moham anyad iti rūpa-gatam etat | anantavān ātmā 'valokaś cêdam eva satyaṃ moham anyad iti rūpa-gatam etat | antavāṃś cânanta=vāṃś c' ātmā 'valokaś cêdam eva satyaṃ moham anyad iti rūpa-gatam etat | nâivântavān nânantavān ātmā 'valokaś cêdam eva satyaṃ mohan anyad iti rūpa-gatam etat | evaṃ vedanā saṃjñā saṃskārāḥ | antavān ātmā 'valokaś cêdam eva satyaṃ moham anyad iti vijñāna-gatam etat | anantavān ātmā 'valokaś cêdam eva satyaṃ moham anyad iti vijñāna-gatam etat | anta=vāṃś cânantavāṃś c' ātmā 'valokaś cêdam eva satyaṃ moham anyad iti vijñāna-gatam etat | nâivântavān nânantavān ātmā

'valokaś cêdam eva satyaṃ moham anyad iti vijñāna-gatam etat| sa jīvas tac charīram idam eva satyaṃ moham anyad iti rūpa-gataṁ etat| anyo jīvo 'nyac charīram idam eva satyaṃ moham anyad iti rūpa-gatam etat| evaṃ vedanā saṃjñā saṃskārāḥ| sa jīvas tac charīram idam eva satyaṃ moham anyad iti vijñāna-gatam etat| anyo jīvo 'nyac charīram idam eva satyaṃ moham anyad iti vijñāna-gatam etat|| evaṃ hi Subhūte Tathāgatenârhatā samyaksambuddhenêmāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyāṇāṃ para-sattvānāṃ para-pudgalānāṃ tāny unmimiñjita-nimiñjitāni rūpa-niśritāni vijñātāni bhavanti| evaṃ vedanā saṃjñā saṃskārāḥ| tāny unmiñjita-nimiñjitāni vijñāna-niśritāni vijñātāni bhavanti|

cittônmiñjit'ādi-jñānaṃ kathayann āha: *unmiñjitāni nimiñjitān*îty-ādi. tatra: vidhi-mukhena yaḥ sva-viṣaye citta-prasaraḥ so 'yam *unmiñ*jaḥ. pratiṣedha-mukhena viṣayântarāc cittasyâpasarpaṇaṃ[1] *nimiñ*jaḥ. tat-saṃjātatvād *unmiñjita-nimiñjitāni.* laukika-lokôttara-prasiddhi-bhedāt *para-sattvānāṃ para-pudgalānām* iti dvayam uktaṃ. *rūpa-niśritān*îty-ādi. sarvāṇy eva vidhi-pratiṣedha-mukhena *rūp*'ādi-pañca-skandh'āśritāny *utpadyante* cittānīty arthaḥ. tad eva kathayann āha: *bhavati Tathāgata* ity-ādi. *maraṇād* uttarakālaṃ *Tathāgato bhavati* tirobhāva-rūpeṇâvasthānāt kim iti kākvāpraśna-karaṇāt[2] Sāṃkhya-prabhṛtīnāṃ *rūp'*ādi-*gato* 'yam unmiñjita-vikalpaḥ. tathâiva (P.156[a]) sarv'ātmanā niranvaya-vināśān *na bhavat*îti Lokāyatikānāṃ[3] nimiñjita-vikalpaḥ. avasthātur ekatvād avasthāyāś ca bhinnatvād yathākramaṃ pūrvavat *bhavati na bhavat*îti Digambara-prabhṛtīnām ubhaya-vikalpaḥ. tattvânyatva[4]-rūpeṇâvācyatvān *na bhavati na na bhavat*î[Tib.208[a]]ti Pudgalavādinām ubhaya-pratiṣedhâdhiṣṭhāno vikalpaḥ. ete ca vikalpās tattvato 'nutpannatvād atathya-saṃvṛti-bhāviny-ātma[5]-svabhāve Tathāgate na kathaṃcit pratiṣṭhāṃ[6] labhante. tathā śūnyatā-deśanāyām avineya-janâpekṣayā sthāpanīya[7]-praśnatvena vyavasthāpitāḥ pradeśântare.

1. °ṇān C, °syôp° P. 2. °śnāt P & Tib. 3. Lauk° T. 4. °nyata P. 5. ātmâ° PC. 6. °ṣṭhā P, °ṣṭhāyāṃ C. 7. vasth° PT, vasthānīya C. bṣag-ste luṅ-bstan-pa.

evaṃ *śāśvata ātm*êty[1]-ādayo 'vagantavyāḥ. parṣan-maṇḍale tasmin yathôkta-prabhed'ātma-dṛṣṭy-upetānāṃ saṃnihita-vineya-janānām āśayânurodhāt etāvat[2] prabhedôpādānaṃ.

punar aparaṃ Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇāṃ asaṃkhyeyānāṃ para-sattvānāṃ para-pudgalānāṃ tāny unmiñjita-nimi(271)ñjitāni yathābhūtaṃ prajānāti|| iha Subhūte Tathāgato rūpaṃ jānāti|| kathaṃ ca Subhūte Tathāgato rūpaṃ jānāti| tathā Subhūte Tathāgato rūpaṃ jānāti yathā tathatā|| evaṃ hi Subhūte Tathāgato rūpaṃ jānāti|| evaṃ vedanā samjñā saṃskārāḥ| iha Subhūte Tathāgato vijñānaṃ jānāti|| kathaṃ ca Subhūte Tathāgato vijñānaṃ jānāti| tathā Subhūte Tathāgato vijñānaṃ jānāti yathā tathatā|| evaṃ hi Subhūte Tathāgato vijñānaṃ jānāti|| evaṃ hi Subhūte Tathāgata imāṃ prajñāpāramitām āgamyâprameyāṇām asaṃkhyeyānāṃ para-sattvānāṃ para-pudgalānāṃ tāny unmiñjita-nimiñjitāni yathābhūtaṃ prajānāti||

tathat'ākāra-jñānaṃ vaktum āha: *punar aparam Subhūte Tathāgata* ity-ādi. *tathā Subhūte Tathāgato rūpaṃ jānāti yathā tathat*êti

yaḥ pratītya-samutpādaḥ śūnyatā sâiva te matā|

iti tathat'ākāreṇa rūp'ādi-skandha-parijñānād unmiñjit'ādīnām api tathatā-parijñānam iti yāvat.

evaṃ hi Subhūte Tathāgatas tathāgata-tathatayā ca skandha-tathatayā ca unmiñjita-nimiñjita-tathatayā ca tathatāṃ prajñapayati| yâiva ca Subhūte skandha-tathatā sâiva lokasyâpi tathatā||

samyaksambuddhasya tathatā'vabodha-tat-para-samākhyāna-prajñapana-jñānaṃ ca kathayann āha: *evaṃ hi Subhūte tathāgata-tathatayā ca skandha-*

1. °tmā cêty PCT. 2. eva tāvat T. om. Tib.

tathatayā [1]*ca unmiñjita-nimiñjita-tathatayā*[1] cêty-ādi. *tathatāṃ prajñapayatî*ti sarva-dharmânuyāyinīṃ tathatām eka-rūpeṇa vyavasthāpayati. anena tathatā-prajñapana-jñānam uktaṃ. tad ev' āha *yaîva* cêty-ādinā.

tat kasya hetoḥ | uktaṃ hy etat Subhūte Tathāgatena pañca skandhā loka iti saṃjñātā iti || tasmāt tarhi Subhūte yā skandha-tathatā sā loka-tathatā yā loka-tathatā sā sarva-dharma-tathatā yā sarva-dharma-tathatā sā srotaāpatti-phala-tathatā yā srotaāpatti-phala-tathatā sā sakṛdāgāmi-phala-tathatā yā sakṛdāgami-phala-tathatā sā 'nāgāmi-phala-tathatā yā 'nāgāmi-phala-tathatā sā 'rhattva-phala-tathatā yā 'rhattva-phala-tathatā sā pratyekabuddhatva-tathatā yā pratyekabuddhatva-tathatā sā tathāgata-tathatā | iti hi tathāgata-tathatā ca skandha-tathatā ca sarva-dharma-tathatā ca sarv'ārya-śrāvaka-pratyekabuddha-tathatā ca ekâivâiṣā tathatā 'nekabhāvâbhāvâpagatā 'nekatvād anānātvād akṣayatvād avikāratvād advayatvād advaidhīkāratvāt || evam eṣā Subhūte tathatā Tathāgatean (272) prajñāpāramitām āgamyâbhisambuddhā ||

nanu dharmiṇo bhinnatve[2] katham abhedas tathatāyā iti *tat kasya* (P. 156[b]) *hetor* ity āśaṅky' āha : *uktam hî*[Tib. 208[b]]ty-ādi. yasmāt *pañca skandhā loka iti*[3] *saṃjñātāḥ*[4] saṃkhyātā *iti* Bhagavatā pañca-skandhaiḥ sarva-dharma-nirdeśâdhikāre kathitaṃ, tasmān na loko 'nyo nity'ādi-lakṣaṇo bhinnaḥ.[5] kevalaṃ saṃnihita-vineya-pratipatty-apekṣayā[6] bhinna-dharmitvenôktaḥ. tad eva vaktum āha : *tasmāt tarhî*ty-ādi. *aneka-bhāvâbhāvâpagatê*ti tattvato 'nutpāda-rūpatvena vastu-dharma-samatikramān *naîkatvaṃ* nâpi *nānātvam* iti śūnyatā-rūpeṇ*aîkaîvaîṣā tathatā* sarva-darma-vyāpinī ghaṭa-paṭ'āder *aneka*smāt *bhāvāt* prāgabhāv'ādi-lakṣaṇāc *câbhāvād apagatā* prayoga-mārge. tathā darśana-bhāvanā-viśeṣa-niṣṭhā-mārgeṣu ca[7] yathākramam *akṣayatvād avikāratvād advayatvād advaidhīkāratvād*

1 ... 1. om. PT. 2. °tvena C. 3. ity ādi CT. 4. °tā C, °ṃjñitāḥ P. 5. °ṇâbh° P. 6. °ttyayekṣ° C, °ttyayekṣepā P. śes-pa-la ltos-nas. 7. om. P.

*ekaîvaîṣā tathatê*ti yojyaṃ. *prajnāpāramitām āgamyâbhisambuddhê*ty anena tathatā'vabodha-jñānam āveditaṃ.

evaṃ hi Subhūte prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī | evaṃ hi Subhūte Tathāgato 'sya lokasya lokaṃ saṃdarśayati | evaṃ câsya lokasya darśanaṃ bhavati | evaṃ hi Subhūte prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānāṃ mātā jananī janayitrī || evaṃ hi Subhūte Tathāgatas tathatām abhisambudhya lokasya tathatāṃ jānāty avitathatāṃ jānāty ananyatathatāṃ jānāti || evaṃ ca Subhūte Tathāgatas tathatām abhisambuddhaḥ saṃs Tathāgata ity ucyate ||

*lokasya lokaṃ saṃdarśayatî*ti bhāvâbhiniveśino *lokasya* māyôpamaṃ[1] *lokaṃ* kathayati. kalpita[2]-paratantra-pariniṣpanna-svabhāvānāṃ māyôpamatā[3]-darśanād yathākramaṃ *tathatāṃ jānāti avitathatāṃ jānāti ananyatathatāṃ jānātî*ti pada-trayam vācyaṃ[4]. *tathatām abhisambuddhaḥ saṃs Tathāgata ity ucyata* ity anena tathatā-parijñānam [Tib. 209[a]] āveditaṃ.

sthaviraḥ Subhūtir āha | gambhīrā Bhagavaṃs tathatā | ato Bhagavaṃs tathatāto buddhānāṃ bhagavatāṃ bodhiḥ prabhāvyate prakāśyate || ko 'tra Bhagavann anyo 'dhimokṣyate 'vinivartanīyo bodhisattvo mahāsattvo 'rhan vā paripūrṇa-saṃkalpo dṛṣṭi-sampanno vā pudgalaḥ | tathā hi Bhagavann imāni sthānāni parama-gambhīrāṇi Tathāgatenâbhisambudhy' ākhyātāni ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat | parama-gambhīrāṇîmāni sthānāni Tathāgatenâbhisambudhy' ākhyātāni | tathā hi Subhūte

1. °ma P. 2. kun-tu brtags-pa = parikalpita : but often kalpita = brtags-pa is used. 3. °pama T. 4. yojyaṃ P. brjod-do.

'kṣayâiṣā tathatā yā Tathāgatenâbhisambuddhā abhisambudhyâ=kṣayā 'kṣayâiv' ākhyātā ‖

ko 'tra Bhagavann anyo 'dhimokṣyata iti nâiva kaścid aniyata-gotr'ādir adhimuñcati.[1] kiṃ tarhi. viśiṣṭa eva pudgala ity āha: *avinivartanīya* ity-ādi. *abhisambudhy' ākhyātān*îti tathatā-samâkhyāna-jñānam anena nirdiṣṭaṃ. *akṣayā 'kṣa*(P. 157[a])*yâiv' ākhyāt*êti utpādād vā tathāgatānām anutpādād vā ta=thāgatānāṃ sthitâivâiṣā dharmāṇāṃ dharmatêti vacanād *akṣayā tathatā* 'kṣaya=tvena nirdiṣṭā. tathatā'vabodh'ādi-jñāna-catuṣṭayam ekīkṛtya nirdiṣṭaṃ. evam ato jñāna-lakṣaṇaṃ sarvajñatā-saṃgṛhītam ṣoḍaśa-prakāraṃ bhavati. tathā côktaṃ:

tathāgatasya nirvṛttau[2] [I] loke câlujyan'ātmake[II]
sattvānāṃ citta-caryāsu[III] tat-saṃkṣepe[IV] bahir-gatau[V] ‖ (14)
akṣay'ākāratāyāṃ[VI] ca sarāg'adau[VII] pravistṛte[VIII]
mahadgate[IX] 'pramāṇe[X] ca vijñāne cânidarśane[XI] ‖ (15)
adṛśya-citta-jñāne[3] [XII] ca[4] tad unmiñj'ādi-saṃjñakaṃ[XIII]
punas tathat'ākāreṇa teṣāṃ jñānam ataḥ paraṃ ‖ (16)
tathatāyāṃ[5] [XIV] muner bodhe[6] [XV] tat-par'ākhyānam.[XVI] ity ayaṃ
sarvajñatā'dhikāreṇa jñāna-lakṣaṇa-saṃgrahaḥ ‖ iti (17)

atha khalu Śakra-devêndra-pramukhāḥ kāmâvacarā rūpâ=vacarāś ca deva-putrā brahmakāyikānāṃ ca viṃśati-deva-putra-sahasrāṇi yena Bhagavāṃs tenôpasaṃkramya Bhagavataḥ pādau śirasā 'bhivandyâikânte tasthuḥ | ekânta-sthitāś ca te kāmâ=vacarā rūpâvacarāś ca deva-putrā Bhagavantam etad avocan | gambhīrā Bhagavan dharmāḥ prakāśyante kathaṃ Bhagavann atra lakṣaṇāni sthāpyante ‖

(273) Bhagavān āha | śūnyam iti deva-putrā atra lakṣaṇāni sthāpyante | ānimittam ity apraṇihitam iti deva-putrā atra

1. °ñjit'ādi P. 2. °vṛtau PC. ḥbyuṅ-ba. 3. jñānaṃ P. 4. om P. 5. °yā C. 6. °dha PT.

lakṣaṇāni sthāpyante | anabhisaṃskāra ity anutpāda ity aniro=dha ity asaṃkleśa ity avyavadānam ity abhāva iti nirvāṇam iti dharma-dhātur iti tathatêti deva-putrā atra lakṣaṇāni sthā=pyante ‖

tad-anantaraṃ mārgajñatā-[1]dvāreṇa[2] jñāna-lakṣaṇa[1]-kathanârtham āha: *atha khalu Śakra-devêndra-pramukhā* ity-ādi. *kathaṃ Bhagavann atra lakṣaṇāni sthāpyanta* iti kena prakāreṇa mārgajñatā'dhikāre jñāna-lakṣaṇāni nirdiśyante. *śūnyam* ity-ādi. *śūnyat'ānimittâpraṇihitânutpādânirodhâ*[Tib. 209[b]]*saṃkleśâ=vyavadānâbhāva*-jñānāny aṣṭau sva-śabdenôktāni. svabhāva-jñānaṃ *nirvāṇam* iti, aniśrita-jñānaṃ *dharma-dhātur* iti, ākāśa-lakṣaṇa[3]-jñānaṃ *tathat*êty evaṃ jñāna-trayaṃ vyavasthāpitaṃ.

tat kasya hetoḥ | aniśritāni hi deva-putrā etāni lakṣaṇāni ākāśa-sadṛśāni hi deva-putrā etāni lakṣaṇāni |

niryuktikam[4] evêdam[5] iti *tat kasya hetor* ity āśaṅky' āha: *aniśritāni hîty-ādi*. yasmād *etāni* jñāna-*lakṣaṇāni* tattvato 'nutpāda-rūpatvān na kvacit prati=baddhāni tasmād yathôkta-svabbāvānîti vākyârthaḥ.

nâitāni lakṣaṇāni Tathāgatenârhatā samyaksambuddhena sthāpitāni nâitāni lakṣaṇāni rūpa-saṃkhyātāni | evaṃ na veda=nā-saṃjñā-saṃskāra-vijñāna-saṃkhyātāni[(1)] nâitāni lakṣaṇāni rūpa-niśritāni na vedanā-saṃjñā-saṃskāra-vijñāna-niśritāni nâi=tāni lakṣaṇāni devair vā nāgair vā manuṣyair vā sthāpitāni nâitāni lakṣaṇāni sa-deva-mānuṣâsureṇa lokena śakyāni cāla=yituṃ ‖

dharmatā'vikopana-jñānârtham āha: *nâi*(P, 157[b])*tāni lakṣaṇān*îty-ādi. *cā=layitum* iti vikopayituṃ.

tat kasya hetoḥ | sa-deva-mānuṣâsuro 'pi hi loka etal-

1 ... 1. om. Tib. 2. °tā'dhikāreṇa PT. cf. p148[a] & 158[a]. 3. °ṇaṃ C. 4. niy° PC. 5. °kaṃ ced T. (1) na vedanā saṃjñā saṃskārā vijñāna-saṅkhyātānîtikha° ṅa° ca° |

lakṣaṇa eva |

tathâiva *tat kasya hetor* ity āśaṅky' āha: *sa-deva-mānuṣâsuro 'pi h*îty-ādi. *etal-lakṣaṇa ev*êti avikopita-māyā[1]-dharmatā-svabhāvaḥ.

nâpy etāni lakṣaṇāni kenâpi hastena sthāpitāni ||

asaṃskāra-jñānârtham āha: *nâpy etāni lakṣaṇāni kenâpi hastena sthāpitān*îti. asaṃskṛtatvād eva bhāvānām[2] iti bhāvaḥ.

yo deva-putrā evaṃ vaded idam ākāśaṃ kenâpi sthāpitam iti | api nu sa deva-putrāḥ samyagvadan vadet ||

avikalpa-jñānaṃ vaktum āha: *yo deva-putrā* ity-ādi.

evam ukte kāmâvacarā rūpâvacarāś ca deva-putrā Bhagavantam etad avocan | na Bhagavann ākāśaṃ kenacit sthāpitaṃ || tat kasya hetoḥ | asaṃskṛtatvād Bhagavann ākāśasya n' ākāśaṃ kenacit sthāpitaṃ ||

saṃskṛtatve kathaṃ na sthāpitam iti *tat kasya hetor* ity āśaṅky' āha: *asaṃskṛtatvād* iti. a-hetu-pratyaya-samudbhūtatvād ity arthaḥ.

atha khalu Bhagavāṃs tān kāmâvacarān rūpâvacarāṃś ca deva-putrān āmantrayate sma | evam etad deva-putrā utpādād vā tathāgatānām a(274)nutpādād vā tathâiva tāni lakṣaṇāni sthitāni ||

prabheda-jñānârtham āha: *atha khalu Bhagavāṃs tān* ity-ādi. Tathāgatena prakāśitatvāt.

tat kasya hetoḥ | yathâitāni hi sthitāni tathā bhūtāni Tathāgatenâbhisambudhy' ākhyātāni | tasmād deva-putrās Tathāgatas Tathāgata ity ucyate ||

1. °yôpamo CT. sgyu-maḥi. 2. °vanām P, °vam C.

[Tib. 210[a]] katham pūrvam avasthitānîti *tat kasya hetor* ity āśaṅky' āha: *yathâitān*îty-ādi. *ākhyātān*îti śūnyat'ādi-rūpeṇa prabhedata[1] iti śeṣaḥ.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | gambhīrāṇi Bhagavann imāni lakṣaṇāni Tathāgatenâbhisambuddhāni tathāgatānāṃ câsaṅga-jñānaṃ yad uta prajñāpāramitā | asaṅga-jñānāya prajñāpāramitā tathāgatānāṃ gocaraḥ ||

evam ukte Bhagavān āyuṣmantaṃ Subūtim etad avocat | evam etat Subhūte evam etat | evaṃ hi Subhūte prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī |

alakṣaṇa-jñānaṃ kathayann āha: *gambhīrāṇi Bhagavann* ity-ādi. *asaṅga-jñānam* iti sarvâbhiniveśa-rahitaṃ paramârthato 'lakṣana-jñānaṃ niṣpannâvasthāyāṃ *yad uta prajñāpāramitā* buddhānāṃ. tad ev' āha *asaṅga-jñānāy*êty-ādinā. suniṣpannâvasthāyāṃ[2] punar asaṅga-jñānāya bhāvyamānā *prajñāpāramitā tathāgatānām* eva[3] sarv'ākāra-*gocaro* jñāna-viṣayī bhavati.

asya lokasya saṃdarśayitrī 'ti yathôktaiḥ ṣoḍaśa-prakārair mārgajñatā-jñānair loka-tattva-sākśāt-karaṇāl lokaṃ saṃdarśayati.

tathā côktam:

śūnyatve[I] s'ānimitte[II] ca praṇidhāna-vivarjane[4][III]
anutpādânirodh'ādau[IV–XI] dharmatāyā akopane[XII] || (18)
asaṃskāre[XIII] 'vikalpe[XIV] ca prabhedâlakṣaṇatvayoḥ[XV,XVI]
mārgajñatā'dhikā(P. 158[a])reṇa jñāna-lakṣaṇam iṣyate || iti. (19)

yathā Subhūte tathāgatā arhantaḥ samyaksambuddhā imaṃ dharmaṃ prajñāpāramitām upaniśritya viharanti tathâivâite dharmāḥ sadā sthitāḥ asthānatas tathāgatair abhisambuddhāḥ | atas te dharmam evôpaniśritya viharanti |

tad-anantaram sarv'ākārajñatā-dvāreṇa jñāna-lakṣaṇârtham āha: *yathā*

1. bhed° P. 2. aniṣp° PCT. śin-tu yoṅs-su rdsogs-paḥi gnas-skabs-na. 3. evaṃ P. kho-na. 4. °jite CT.

Subhūte tathāgatā ity-ādi. tatra sva-dharmôpaniśraya-vihāra[1]-jñānaṃ samyaksambuddhasya kathayann āha: *imaṃ dharmaṃ prajñāpāramitām* ity-ādi. *asthānata* iti aniveśataḥ. *viharantîti* dṛṣṭadharmsukhavihārârtham adhigatam [Tib. 210b] artham āmukhī-kṛtya *viharanti*.

dharmaṃ satkurvanti gurukurvati mānayanti pūjayanti arcayanty apacāyanti | prajñāpāramitâivâiṣā Subhūte dharmāṇāṃ dharmatêti tathāgatā arhantaḥ samyaksambuddhā prajñāpāramitāṃ satkurvanti gurukurvanti mānayanti pūjayanty arcayanty apacāyanti ||

satkāra-gurukāra-mānanā-pūjanā-jñānāni vaktum āha: *dharmaṃ satkurvantîty*-ādi. *pūjayantîty* asyârthaṃ[3] prayoga-pṛṣṭhâvasthā-bheden' āha: *arcayanty apacāyantîti*. sāmānyena nirdiśya viśeṣârtham āha: *prajñāpāramitâivêty*-ādi.

tat kasya hetoḥ | ato hi Subhūte prajñāpāramitātas tathāgatānām arhatāṃ samyaksambuddhānāṃ sarvajñatāyāḥ prabhāvatā bhavati | kṛta-jñāḥ kṛta-vedinaś ca tathāgatā arhantaḥ samyaksambuddhāḥ || yat khalu Subhūte samyagvadanto vadeyuḥ kṛta-jñaḥ kṛta-vedī 'ti tat Tathāgataṃ hi te samyagvadanto vadanti kṛta-jñaḥ kṛta-vedī 'ti || yat khalu Subhūte Tathāgato 'rhan samyaksambuddho yena-yena (275) yānen' āgato yayā-yayā pratipadā 'nuttarāṃ samyaksambodhim abhisambuddhaḥ Tathāgatas tad eva yānaṃ tām eva pratipadam anugṛhṇīte 'nuparipālayati tayâiva kṛta-jñatayā kṛta-veditayā | iyaṃ Subhūte Tathāgatasya kṛta-jñatā kṛta-veditā draṣṭavyā ||

viśeṣa-grahaṇe kiṃ nibandhanam iti *tat kasya hetor* ity āśaṅky' āha: *ato hi Subhūta* ity-ādi. tatra *kṛta-jñāḥ* pratyupakāra-karaṇāt. *kṛta-vedino* 'lpasyâpy[2] upakārasya mahattvena smaraṇāt. *yānaṃ* mahāyānaṃ. *pratipad* darśan'ādi-mārgaḥ. *anugṛhṇīte 'nuparipālayatîti* tayor eva yathākramaṃ varṇavadanāt.

1. om. PT. gnas-pa. 2. 'nyasy° C. 3. °rthe PC.

punar aparaṃ Subhūte Tathāgatena sarva-dharmā akṛtā akṛtā ity abhisambuddhā avikṛtā avikṛtā ity abhisambuddhā anabhisaṃskṛtā anabhisaṃskṛtā ity abhisambuddhāḥ | iyam api Subhūte Tathāgatasya kṛta-jñatā kṛta-veditā draṣṭavyā ||

akṛtaka[1]-jñānaṃ vaktum āha: *punar aparaṃ Subhūte Tathāgatenêty*-ādi. tatra kāraka-hetor asattvād *akṛtāḥ*. vināśa-hetor abhāvenâ*vikṛtāḥ*. saṃskṛta-svarūpa-virahād *anabhisaṃskṛtāḥ*.

prajñāpāramitāṃ hy āgamya Subhūte Tathāgatasya arhataḥ samyaksambuddhasyâivaṃ sarva-dharmeṣu jñānaṃ pravṛttam || anenâpi Subhūte paryāyeṇa prajñāpāramitā tathāgatānām · arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī ||

sarvatraga-jñānaṃ kathayann āha: *prajñāpāramitāṃ hîty*-ādi. *evaṃ sarva-dharmeṣu jñānaṃ pravṛttam* iti akṛtakatv'ādy[2]-avagamena jñānam utpannaṃ.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | yadā Bhagavan sarva-dharmā ajānakā apaśyakās tadā kathaṃ Bhagavan prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | sādhu sādhu Subhūte yas tvaṃ Tathāgatam arhantaṃ samyaksambuddham etam arthaṃ paripraśnīkartavyaṃ manyase || Subhūtir evam āha | sarva-dharmā ajānakā apaśyakā iti | evam etat Subhūte evam etat | sarva-dharmā ajānakā apaśyakāḥ ||

tattvato 'nutpannatve bhāvānāṃ kathaṃ dṛśya-darśaka-darśanam ity āha: *yadā Bhagavann* ity-ādi. tatra mano-vijñānena paricchedâbhāvād[3] *ajānakāḥ*. cakṣur-ādi-vijñānenôpalambha-[Tib. 211a]virahād *apaśyakāḥ*.

kathaṃ Subhūte sarva-dharmā ajānakā apaśyakāḥ | sarva-

1. °kaṃ C. 2. °tatv° PC. 3. °cchedā-bh° P.

dharmā hi Subhūte śūnyāḥ sarva-dharmā hi Subhūte aniśritāḥ ‖ evaṃ hi Subhūte sarva-dharmā ajānakā apaśyakāḥ ‖ evam ete Subhūte sarva-dharmāḥ prajñāpāramitām āgamya tathāgatair abhisambuddhāḥ ‖

niryuktika evâyam anuvāda ity āda: *kathaṃ* cêty[1]-ādi. yasmāt sarva-dha(P. 158[b])rmās tattvenôtpādâbhāvāc *chūnyāḥ*, grāhya-grāhaka-sambandhânupapatter *aniśritāḥ*, tasmād *ajānakā apaśyakā* ity arthaḥ. prajñāpāramitāṃ c' āgamyêtthaṃ-bhūta-dharmâvabodhena lokasyâdarśanam eva darśanaṃ tattvataḥ. saṃvṛtyā tu yathā pratītam evêti bhāvaḥ.

evam api Subhūte prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī rūpasyâdṛṣṭatvād evaṃ veda(276)nāyāḥ saṃjñāyāḥ saṃskārāṇāṃ vijñānasyâdṛṣṭatvāt saṃdarśayitrī ‖ evaṃ hi Subhūte prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī bhavati ‖

adṛṣṭârtha-darśaka-jñānaṃ nirdiśann āha: *rūpasyâdṛṣṭatvād* ity-ādi. rūp'ādy-adarśanam eva lokasya tattvato darśanam ity arthaḥ[2].

Subhūtir āha | kathaṃ Bhagavan rūpasyâdṛṣṭatā bhavati | kathaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ kathaṃ Bhagavan vijñānasyâdṛṣṭatā bhavati ‖

Bhagavān āha | yadi Subhūte na rūp'ārambaṇaṃ vijñānam utpadyate evaṃ rūpasyâdṛṣṭatā bhavati | evaṃ vedanā saṃjñā saṃskārā yadi Subhūte na vijñān'ārambaṇaṃ vijñānam utpadyate evaṃ vijñānasyâdṛṣṭatā bhavati ‖ yā ca Subhūte rūpasyâdṛṣṭā yā ca vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ yā ca Subhūte vijñānasyâdṛṣṭatā sâiva lokasya dṛṣṭatā bhavati | evaṃ hi Subhūte lokas tathāgatena dṛṣṭo bhavati ‖ evaṃ hi Subhūte

1. ca is wanting in Ed. & Tib. 2. bhāvaḥ T.

prajñāpāramitā tathāgatānām arhatāṃ samyaksambuddhānām asya lokasya saṃdarśayitrī ‖

tad ev' āha *kathaṃ Bhagavann* ity-ādinā.

na rūp'ālambanam iti *na rūp'*ādi-nirbhāsaṃ. *sâiva*[1] *lokosya dṛṣṭatê*ti sac ca sad iti jānāti, asac câsad iti vacanād asato lokasyâdarśanam eva darśanaṃ.

kathaṃ ca Subhūte prajñāpāramitā lokaṃ saṃdarśayati | iti lokaḥ śūnya iti lokaṃ sūcayaty evaṃ prajñāpayaty evaṃ lokaṃ saṃdarśayati | iti loko 'cintya iti lokaḥ śānta iti loko vivikta iti loka-viśuddhyā lokaṃ sūcayaty evaṃ lokaṃ prajñāpayaty evaṃ saṃdarśayatîti ‖

pariśiṣṭa-jñāna-kathanârtham āha: *kathaṃ* cêty-ādi. *iti lokaḥ śūnya* iti loka-śūnyat'ākāra-jñānam uktaṃ. *iti lokaṃ sūcayat*îti loka-śūnyatā-sūcaka-jñānaṃ. *evaṃ jñāpayat*îti loka-śūnyatā-jñāpaka[2]-jñānaṃ. *evaṃ lokaṃ saṃdarśayat*îti[3] loka-śūnyatā-darśaka-jñānaṃ. ity etāni trīṇi jñānāni yathākramaṃ saṃgṛhīta-paripācita-vimocitānāṃ vineyānām arthāya veditavyāni. tisraḥ sarvajñatāś câ[Tib. 211[b]]bhipretya trividh'ārya-pudgalâdhikāreṇa yathākramaṃ pradeśa-vṛttim uddeśa-vṛttiṃ pratyakṣa-vṛttiṃ câdhikṛtyâvagantavyānîty ārya-Vimuktiṣeṇaḥ. *iti loko 'cintya* ity acintyatā-jñānaṃ. *iti lokaḥ śānta* iti śāntatā-jñānaṃ. *iti loko vivikta* iti loka-nirodha-jñānaṃ. *iti loka-viśuddhy*êty-ādinā saṃjñā-nirodha-jñānaṃ ca gaditam avagantavyaṃ.

sarv'ākārajñatā-saṃgṛhītāni yathôktāny eva ṣoḍaśa-jñānāny avasātavyāni. tathā côktaṃ:

sva-dharmam upaniśritya (P. 159[a]) vihāre tasya, satkṛtau,
gurutve, mānanāyāṃ ca, tat-pūjā'kṛtakatvayoḥ, ‖ (20)
sarvatra-vṛttimaj jñānam, adṛṣṭasya ca darśakaṃ[4],
lokasya śūnyat'ākāra-sūcaka-jñāpakâkṣagaṃ[5], ‖ (21)
acintya-śāntatā'darśi, loka-saṃjñā-nirodhi[6] ca,
jñāna-lakṣaṇam ity uktaṃ sarv'ākārajñatā-naye ‖ iti (22)

1. °vaṃ P. 2. °pana P. 3. darś° P. 4. °śanaṃ C. 5. °pakêkṣ° P, °pakā (!) C. 6. °dhe C.

Āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyāṃ loka-saṃdarśana-parivarto nāma dvādaśaḥ ‖ 285 ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ loka-saṃdarśana-parivarto nāma dvādaśaḥ.

XIII.

ACINTYA-PARIVARTO NĀMA TRAYODAŚAḤ.

(277) atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | gambhīrā Bhagavan prajñāpāramitā | mahā-kṛtyena batêyaṃ Bhagavan prajñāpāramitā pratyupasthitā |

sāmānya-rūpatayā jñān'ākāreṇa paricchinnānāṃ viśeṣo jñeya iti jñāna-lakṣaṇânantaraṃ viśeṣa-lakṣaṇaṃ sāmānyenôpodghātayann āha: *atha khalv āyuṣmān* ity-ādi. *mahā-kṛtyen*êti *acintyâtuly*'ādi-viśeṣa-viśiṣṭair duḥkh'ādi-satya-viṣayaiḥ ṣoḍaśabhir dharmânvaya-jñānakṣānti-jñāna-kṣaṇair viśeṣa-lakṣaṇa-sva-bhāvais [Tib. 212ᵃ] tathāgatatv'ādy-arthāya *pratyupasthit*êty arthaḥ.

tathā côktaṃ:

acinty'ādi-viśeṣeṇa viśiṣṭaiḥ satya-gocaraiḥ
viśeṣa-lakṣaṇaṃ ṣaḍbhir daśabhiś côditaṃ kṣaṇaiḥ ‖ iti. (23)

bata-śabdo 'vadhāraṇe.

acintya-kṛtyenâtulya-kṛtyenâprameya-kṛtyenâsaṃkhyeya-kṛtyenâsamasama-kṛtyena batêyaṃ Bhagavan prajñāpāramitā pratyupasthitā ‖

Bhagavān āha | evam etat Subhūte evam etat | mahā-kṛtyenêyaṃ Subhūte prajñāpāramitā pratyupasthitā | acintya-kṛtyenâtulya-kṛtyenâprameya-kṛtyenâsaṃkhyeya-kṛtyenâsama-sama-kṛtyenêyaṃ Subhūte prajñāpāramitā pratyupasthitā ‖

kaḥ punar acinty'ādi-viśeṣa ity āha: *acintya-kṛtyen*êty-ādi. *acintyâtulyâprameyâsaṃkhyeya*tābhis tāvad-viśeṣair yathākramamaṃ duḥkha-satya-catuḥ-kṣaṇa-saṃgṛhītair viśeṣa-lakṣaṇam uktaṃ. *asamasama-kṛtyen*êti sarveṣām evêdaṃ viśeṣaṇaṃ. eṣāṃ ca vyākhyānaṃ granthata eva[1] bhaviṣyati.

---

1. evêti P.

kathaṃ ca Subhūte 'cintya-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā | acintyaṃ hi Subhūte tathāgatatvaṃ buddhatvaṃ svayambhūtvaṃ sarvajñatvaṃ || evaṃ hi Subhūte 'cintya-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā || na hîdaṃ śakyaṃ cittena cintayituṃ ||

nirupapattika evâyam anuvāda iti vyākhyātum āha: *kathaṃ* cêty-ādi. tatra *tathāgatatvam* ity-ādi-pada-catuṣṭayam ādarś'ādi-jñāna-catuṣṭaya-bhedena yojyam iti Pūrv'ācāryāḥ. tathāgatatv'ādi-niṣpādanād acintya-kṛtyatvam[1]. evam eva[2] uttaratrâpy atulya-(P.159b)kṛtyatv'ādikaṃ yojyaṃ[3].

tat kasya hetoḥ | na hi cittaṃ vā cetanā vā caitasiko vā 'tra dharmaḥ pravartate || kathaṃ ca Subhūte 'tulya-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā | na śakyaṃ Subhūte tathāgatatvaṃ buddhatvaṃ svayambhūtvaṃ sarvajñatvaṃ cintayituṃ vā tulayituṃ vā || evaṃ hi Subhūte 'tulya-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā || kathaṃ ca Subhūte 'prameya-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā | aprameyaṃ hi Subhūte tathāgatatvaṃ buddhatvaṃ svayambhūtvaṃ sarvajñatvaṃ || evaṃ hi Subhūte 'prameya-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā || kathaṃ ca Subhūte 'saṃkhyeya-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā | asaṃkhyeyaṃ hi Subhūte tathāgatatvaṃ (278) buddhatvaṃ svayambhūtvaṃ sarvajñatvaṃ || evaṃ hi Subhūte asaṃkhyeya-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā || kathaṃ ca Subhūte 'samasama-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā | nâsti Subhūte tathāgatasyârhataḥ samyaksaṃbuddhasya svayambhuvaḥ sarvajñasya samaḥ kutaḥ punar uttaraḥ || evaṃ hi Subhūte 'samasama-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā ||

1. tvam P. 2. om. PCT. ñid-du. 3. grāhyaṃ PT. sbyar-ro.

citta-caitasik'ādi-pravṛttau kathaṃ cintayituṃ na śakyam iti *tat kasya hetor* ity āśaṅky' āha: *na hi cittam* ity-ādi. *cittaṃ* mano-vijñānaṃ[1]. *cetanā* mānasaṃ karma taj-je vāk-kāya-karmaṇī[2]. *caitasiko vā* prajñ'ādiḥ. ālambaka-bhāvenâ*tra* buddhatv'ādau *na pravartate*, sarva-viparyāsâpagamād iti bhāvaḥ. [Tib.212b] *tulayituṃ* vêti buddhyā svarūpam avadhārayituṃ. *aprameyaṃ hîti*[3] yasmāt pramātum aśakyaṃ. *asaṃkheyaṃ hîti* yasmād ekatv'ādinā gaṇayituṃ na pāryate. *kutaḥ punar uttara* iti samâbhāvād asamasya kasmāt *punar uttaraḥ* prativiśiṣṭo bhaviṣyati. ato 'samen' ātmanā samas tulya ity *asamasamo* bhagavān *sarvajñaḥ*.

etad uktaṃ: tathāgatatv'ādikam eva sarvair acinty'ādi-padair vyāvṛttibhedenôcyata iti.

sthaviraḥ Subhūtir āha | kiṃ punar Bhagavaṃs tathāgatatvam evâcintyam atulyam aprameyam asaṃkhyeyam asamasamam evaṃ buddhatvam eva svayambhūtvam eva sarvajñatvam evâtulyam aprameyam asaṃkhyeyam asamasamam ut' āho rūpam apy acintyam atulyam aprameyam asaṃkhyeyam asamasamam evaṃ vedanā 'pi saṃjñā 'pi saṃskārā api vijñānam apy acintyam atulyam aprameyam asaṃkhyeyam asamasamam ut' āho sarva-dharmā apy acintyā atulyā aprameyā asaṃkhyeyā asamasamāḥ ||

pada-paramatvena tathāgatatv'ādikam evâcinty'ādi-viśiṣṭam ity avagamya rūp'ādau saṃdehād ārya-Subhūtir āha: *kiṃ punar* ity-ādi.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat | rūpam api Subhūte acintyam atulyam aprameyam asaṃkhyeyam asamasamam evaṃ vedanā 'pi saṃjñā 'pi saṃskārā api vijñānam api Subhūte 'cintyam atulyam aprameyaṃ asaṃkhyeyam asamasamam evaṃ sarva-

1. jñ° PC. rnam-par śes-pa. 2. 阿毘達磨俱舍論第十三 (正藏二九 67b). 3. hîty-ādi P.

dharmā api Subhūte 'cintyā atulyā aprameyā asaṃkhyeyā asamasamāḥ ‖ tat kasya hetoḥ | rūpasya hi Subhūte yā dharmatā na tatra cittaṃ na cetanā na caitasikā dharmā na tulanā | evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ vijñānasya hi Subhūte yā dharmatā na tatra cittaṃ na cetanā na caitasikā dharmā na tulanā ‖ sarva-dharmāṇāṃ hi Subhūte yā dharmatā na tatra cittaṃ na cetanā na caitasikā dharmā na tulanā ‖ evaṃ hi Subhūte rūpam apy acintyam atulyam evaṃ vedanā 'pi saṃjñā 'pi saṃskārā api (279) vijñānam apy acintyam atulyam evaṃ sarva-dharmā apy acintyā atulyāḥ ‖ rūpam api Subhūte 'prameyam evaṃ vedanā 'pi saṃjñā 'pi saṃskārā api vijñānam api Subhūte 'prameyaṃ sarva-dharmā api Subhūte 'prameyāḥ ‖

nyāyasya tulyatvād ity abhiprāyeṇ' āha: ***evam etat Subhūte evam etat, rūpam*** apîty-ādi. pūrvavat ***tat kasya hetor*** ity āśaṅkyâcintyâtulyate[1] tāvat pūrvôktâbhiprāyeṇa kathayann āha: ***rūpasya hi Subhūte yā dharmat***êty-ādi. ***rūpam api***[2] ***Subhūte 'prameyam*** ity-adinā 'prameyatāṃ vyācaṣṭe.

tat kasya hetoḥ | rūpasya hi Subhūte pramāṇaṃ na prajñāyate evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ vijñānasya hi Subhūte pramāṇaṃ na prajñāyate sarva-dharmāṇām api hi Subhūte pramāṇaṃ na prajñāyate ‖ kena kāraṇena Subhūte rūpasya pramāṇaṃ na prajñāyate kena kāraṇena vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ kena kāraṇena Subhūte vijñānasya pramāṇaṃ na prajñāyate kena kāraṇena Subhūte sarva-dharmāṇām api pramāṇaṃ na prajñāyate | rūpasya hi Subhūte pramāṇaṃ na vidyate evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ vijñānasya hi Subhūte pramāṇaṃ na vidyate sarva-dha-

1. °tve C. 2. iti P.

rmāṇām api hi Subhūte pramāṇaṃ na vidyate | kena kāraṇena Subhūte rūpasya pramāṇaṃ na vidyate evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ kena kāraṇena Subhūte vijñānasya pramāṇam na vidyate kena kāraṇena Subhūte sarva-dharmāṇām api pramāṇaṃ na vidyate 'pramāṇatvāt Subhūte sarva-dharmāṇāṃ ‖ rūpam api Subhūte 'saṃkhyeyam evaṃ vedanā saṃjñā saṃskārā vijñānam api Subhūte 'saṃkhyeyaṃ sarva-dharmā api Subhūte 'saṃkhyeyā gaṇanā-samatikrāntatvāt ‖

katham pramāṇa-sadbhāve 'prameyā iti ***tat kasya hetor*** ity āśaṅky' āha: ***rūpasya hi Subhūte pramāṇaṃ na prajñāyata*** ity-ādi. ***apramāṇatvād*** iti tattvato 'nutpannatvena ***sarva-dharmāṇām apramāṇatvāt pramāṇaṃ na vidyate.*** ato ***na prajñāyata*** iti yāvāt. ***rūpam api***ty-ādinā 'saṃkhyeyatāṃ (P.160[a]) kathayati. ***gaṇanā-samatikrāntatvād*** [Tifl.213[a]] iti māyôpamatvenâivâikatv'ādi-gaṇanābhir asaṃgṛhītatvāt.

rūpam api Subhūte 'sama-samam evaṃ vedanā saṃjñā saṃskārā vijñānam api Subhūte 'sama-samam evaṃ sarva-dharmā api Subhūte 'sama-samā ākāśasamatvāt Subhūte sarva-dharmāṇāṃ ‖

acintyat'ādikam[1] eva spaṣṭayitum asamasamatā-pratipādanârtham āha: ***rūpam api Subhūte 'sama-samam*** ity-ādi. ***ākāśa-samatvād*** iti samâdhikâbhāvād ākāśena tulyatvād asama-samāḥ.

tat kiṃ manyase Subhūte api nv asty ākāśasya samo vā gaṇanā vā pramāṇaṃ vā tulyaṃ vā cittaṃ vā caitasikā vā dharmāḥ ‖

sāmānyena punar api pratipādayann āha: ***tat kiṃ manyasa*** ity-ādi.

subhūtir āha | no hîdaṃ Bhagavan ‖

1. °ty'ād° P.

no hîdam iti tattvato niḥsvabhāvatvād iti bhāvaḥ.

(280) Bhagavān āha | evem eva Subhūte 'nena paryāyena sarva-dharmā apy acintyā atulyā aprameyā asaṃkhyeyā asama-samāḥ ‖

dārṣṭântikam artham[1] vaktum āha: *evam eva Subhūte* ity-ādi. *anena paryāyeṇêti* ākāśa-dṛṣṭânta-nirdeśena. [2]*tathāgata-dharmā* iti acinty'ādibhir eva sarvaprakāraṃ tathāgata[3]-dharmâdhigamāt.

upasaṃhārârtham āha: [4]*anenâpîty*-ādi.[4]

ete ca Subhūte tathāgata-dharmā acintyāś cittôparamatvād atulyās tulanā-samatikrāntatvāt | acintyā atulyā iti Subhūte vijñāna-gatasyâtad dharmasyâdhivacanaṃ | evam aprameyā asaṃkhyeyā asama-samā iti Subhūte sama-saṃkhyā-pramāṇôparamatvād aprameyā asaṃkhyeyā asama-samās tathāgata-dharmāḥ | ākāśa-samâsaṃkhyeyâprameyatayā asama-samā asaṃkhyeyā aprameyāḥ | ete dharmā ākāśa-tulyatayā 'tulyā asamavahitā batême dharmāḥ |

tad eva spaṣṭayann āha: *ete ca Subhūte tathāgata-dharmā* ity-ādi. *vijñāna-gatasyêti* māyôpama-pratibhāsa-prāptasyârthasyâcintyat'ādi-vyapadeśaḥ saṃvṛtyā.

tasmāt Subhūte atulyā ete dharmā ucyante | ākāśâcintyatayā 'cintyā ete dharmāḥ | ākāśâtulyatayā 'tulyā ete dharmāḥ | ākāśâprameyatayā 'prameyā ete dharmāḥ | ākāśâsaṃkhyeyatayā 'saṃkhyeyā ete dharmāḥ | ākāśâsama-samatayā 'sama-samā ete dharmāḥ ‖

upasaṃhārârtham āha: *tasmāt Subhūta* ity-ādi.

---

1. °kârth° C. 2. In Ed. we find no passage commented here. 3. om. PC. Supplied from Tib.: de bṣin gśegs-pahi = tathāgatānāṃ dh° T. 4 ... 4. rnam-grańs ḥdis kyań ṣes bya-ba la-sogs-pa = anena paryāyeṇêty-ādi, anenârthī·'ty-ādi P.

asyāṃ khalu punar acintyatāyām atulyatāyām aprameyatāyām asaṃkhyeyatāyām asama-samatāyāṃ bhāṣyamāṇāyāṃ pañcānāṃ bhikṣu-śatānām anupādāy'āsravebhyaś cittāni vimuktāni viṃśateś ca bhikṣuṇī-śatānām anupādāy' āsravebhyaś cittāni vimuktāni ṣaṣṭeś côpāsaka-śatānāṃ virajo vigata-malaṃ dharmeṣu dharma-cakṣur viśuddhaṃ triṃśateś côpāsikānāṃ virajo vigata-malaṃ dharmeṣu dharma-cakṣur viśuddhaṃ viṃśatyā ca bodhisattvair anutpattikeṣu dharmeṣu kṣāntiḥ pratilabdhā 'bhūt | te ca Bhagavatā ihâiva bhadrakalpe vyākṛtā anuttarāyāṃ samyaksambodhau | ye 'pi te upāsakā upāsikāś ca(1) yeṣāṃ virajo vigata-malaṃ darmeṣu dharma-cakṣur viśuddhaṃ te 'pi Bhagavatā vyākṛtās teṣām apy anupādāy'āsravebhyaś cittaṃ vimokṣyate(2) ‖

anāsrava-dharma-deśanā sampanna-hetukānāṃ viphalā nâstîty āha: *asyāṃ khalu punar* ity-ādi. *anupādāy'āsravebhya* iti kleśa-vāsanā-bīj'ādhānam akṛtvā kleśebhyaś *cittāni vimuktāni. virajo vigata-malaṃ dharmeṣu dharma-cakṣur-viśuddham* iti [Tib. 213b] duḥkha-saty'ādau darmajñāna-kṣāntibhir *virajaḥ*. dharmajñānair *vigata-malaṃ*. jñeya-viṣaye *dharma-cakṣuḥ* pūrvôktam apagata-doṣam utpannaṃ. *kṣāntiḥ pratilabdhêti* anutpannāḥ sarva-dharmā iti dharma-nidhyāna-*kṣāntir* duḥkhe dharmajñāna-*kṣāntir* vā prāptā. *te cêti*[1] *viṃśati*-mātrā *bodhisattvāḥ*.

(P.160b) yady apy anādir[2] buddha-vaṃśaḥ pratibuddhôtpāde[3] câsaṃkhyeya-sattva-parinirvāṇaṃ tathā 'pi saṃsāriṇāṃ parikṣayo nâsti anantatvād ākāśavat. na hi parvat'ādy-anek'āvaraṇa-sambhave 'pi nabhasaḥ parikṣayo 'stîty eke.

ye pratipakṣa-dharma[4]-saṃnidhāv apacaya-dharmāṇo dṛṣṭās te pratipakṣâtyanta[5]-samṛddhau sambhavad-atyantâpacaya-dharmāṇo yathā kanaka-mal'ādayaḥ. nairātmy'ādi-lakṣaṇa-pratipakṣa-saṃmukhībhāvenâpacaya-dharmāṇaḥ saṃ=

---

(1) upāsakôpāsikāś ca iti kha° ga° |
(2) cittāni vimokṣyante iti ga° |

1. °ptā cêti C, ca P. 2. °di C. 3. °baddh° C. 4. om. PC. gñen-poḥi chos dań. 5. °kṣatyantu C, °kṣôtpanna P. gñen-poḥi phyogs śin-tu.

sāriṇa iti svabhāva-hetu-balāt saṃsāriṇām uccheda ity apare.

(281) atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | gambhīrā Bhagavan prajñāpāramitā | mahā-kṛtyena batêyaṃ Bhagavan prajñāpāramitā pratyupasthitā ||

sarv'ārya-pudgala-saṃgraha-viśeṣaṃ samudaye prathama-kṣaṇa-saṃgṛhītaṃ vaktum āha: *gambhīrā Bhagavann* ity-ādi.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat | gambhīrā Subhūte prajñāpāramitā | mahā-kṛtyenêyaṃ Subhūte prajñāpāramitā pratyupasthitā || tat kasya hetoḥ | atra hi Subhūte sarvajñatā samāyuktā 'tra pratyekabuddha-bhūmiḥ samāyuktā 'tra sarva-śrāvaka-bhūmiḥ samāyuktā ||

Mātari buddhatv'ādy-apratibandhāt[1] kathaṃ mahā-kṛtyatvam iti *tat kasya hetor* ity āśaṅky' āha: *atra hîty-ādi. sarva-jñatā samāyuktêti* sarv'ākārajñatā prajñāpāramitāyāṃ pratibaddhā.

tad-yathā 'pi nāma Subhūte rājñaḥ kṣatriyasya mūrdhâbhiṣiktasya janapada-sthāma-vīrya-prāptasya yāni tāni rāja-kṛtyāni yāni ca nagara-kṛtyāni yāni ca janapada-kṛtyāni sarvāṇi tāni amātya-samāyuktāni bhavanti | alpôtsukas tato rājā bhavaty apahṛta-bhāraḥ | evam eva Subhūte ye kecid buddha-dharmā vā pratyekabuddha-dharmā vā śrāvaka-dharmā vā sarve te prajñāpāramitā-samāyuktāḥ | prajñāpāramitā tatra kṛtyaṃ karoti || anena Subhūte paryāyeṇa mahā-kṛtyenêyaṃ prajñāpāramitā pratyupasthitā rūpasyâparigrahāyânabhiniveśāya | evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ vijñānasyâparigrahāyânabhiniveśāya srotaāpatti-phalasyâparigrahāyânabhiniveśāya evaṃ sakṛdāgāmi-phalasyânāgāmi-phalasyârhattva-phalasyâparigrahāyânabhiniveśāya pratyekabodher aparigrahāyânabhiniveśāya sarvajñatāyā aparigrahāyânabhiniveśāya prajñāpāramitā pratyupasthitā ||

1. °tva-prat° C.

sarva-kārya-pratibaddhatvam eva Mātur[1] dṛṣṭânten' āha *tad-yathā 'pi nāmêty-ādinā. mūrdhâbhiṣiktasyêti* aṣṭādaśa-mahākulibhir abhiṣiktaḥ, yad-vā rāja-hasti-karôdakâ[Tib.214a]bhiṣiktaḥ. *janapada-sthāma-vīrya-prāptasyêti* sva-rājya-vigama[2]-bhayâbhāvāj *janapada-viṣaye sthāma-prāptaḥ*. tan-nigrahânugraha-sāmarthya-yogād *vīrya-prāptaḥ*. *kṛtyānîti* vyāpārāḥ. *amātya-samāyuktānîti* mantri-pratibaddhāni. tatra kāya-vāg-vyāpārâbhāvād yathākramam *alpôtsuko 'pahṛta-bhāra* iti yojyam.

Subhūtir āha | kathaṃ Bhagavan sarvajñatāyā aparigrahāyânabhiniveśāya prajñāpāramitā pratyupasthitā ||

parigrahâbhiniveśam antareṇâdhigamânupapattir ity āśaṅkāyām[3] āha: *kathaṃ Bhagavann* ity-ā(P.161a)di.

(282) Bhagavān āha | tat kiṃ manyase Subhūte samanupaśyasi tvam arhattvaṃ yatra parigrahaṃ vā 'bhiniveśaṃ[(1)] vā kuryāḥ ||

parihārârthaṃ pratipraśnam[4] āha *tat kiṃ manyasa* ity-ādinā. *parigrahaṃ vā 'bhiniveśam vêti* yathāsaṃkhyaṃ grāhya-grāhaka-vikalpābhyām avagraham ity arthaḥ.

Subhūtir āha | no hîdaṃ Bhagavan nâhaṃ Bhagavaṃs taṃ dharmaṃ samanupaśyāmi yaṃ parigṛhṇīyām abhiniveśeyaṃ[(2)] vā 'rhattvam iti ||

(1) anabhiniveśam iti gha° ṅa°

(2) abhiniveśeya iti pāṭhaḥ sarveṣv ādarśapustakeṣu vartate |

1. °tu C, °tta P. yum. 2. virāma P. 3. °ky' T. 4. paripr° P.

no hîdaṃ Bhagavann iti ayam atra samāsârthaḥ: yasmād ārya-pudgalasya nirvikalpena jñanena darśana-mārg'ādau sthitasya grāhyam idaṃ phalam ahaṃ grāhaka ity evaṃ-rūpo vikalpo na samudācarati sarva-vikalpa-pratipakṣatvāt tathā-bhūta-jñānasya. anyathā sâbhilāpa-jñānair[1] yathā'vasthita-vastv-anubhavânupapattes tathya-jñāna-viyuktatvena mārgâsambhavāt kleśa-prahāṇa-vaikalye saty arhattva-phalôdayo na syāc chruta-cintā'vasthāyām iva tasmān mārgād vyutthitasyâiva yogino 'pagatâikatvâbhiniveśa-van'ādi[2]-vikalpavat samāropa-rahitā grāhya[3]-grāhaka-vikalpanā matir upajāyate[4]. tayā ca vastu-tattvâgrahaṇān *nâhaṃ taṃ dharmaṃ* [Tib. 214ᵇ] *samanupaśyāmîti*.

Bhagavān āha | evam etat Subhūte evam etat | aham api Subhūte tathāgatatvaṃ na samanupaśyāmi | so 'haṃ Subhūte tathāgatatvam asamanupaśyan na parigṛhṇāmi nâbhiniveśe | tasmāt tarhi Subhūte sarvajñatā 'py aparigrahā 'nabhiniveśā ||

etad evânuvadann āha: *evam etad* ity-ādi.

Subhūtir āha | sarvajñatā 'pi Bhagavann aparigrahā 'nabhiniveśêti | mā Bhagavan nava-yāna-samprasthitāḥ parītta-kuśala-mūlā[(1)] bodhisattvā mahâsattvā imaṃ nirdeśaṃ śrutvôttrasiṣuḥ saṃtrasiṣuḥ saṃtrāsam āpatsyate |

aupalambhika-janânukampay' āha: *sarvajñatā 'pi Bhagavann* ity-ādi. tasmāt tebhyo na vaktum iti bhāvaḥ.

api tu khalu punar Bhagavan ye bodhisattvā mahāsattvā hetu-sampannāḥ pūrva-jina-kṛtâdhikārā dīrgha-rātrâvaropita-kuśala-mūlā bhaviṣyanti te imāṃ gambhīrāṃ prajñāpāramitāṃ śrutvā 'dhimokṣyanti ||

Bhagavān āha | evam etat Subhūte evam etat ||

(1) paripakva-kuśala-mūlā iti ga° |

1. vijñ° PCT. śes-pas. 2. val'ādi C, vacan° PT. nags la-sogs-pa-la gcig-pa-ñid-du mṅon-par ṣen-pa la-sogs-pa = abhiniveṣ'ādi-van'ādi. 3. °to gr° C. 4. °haka-kalpanāmabhirūp° P, °mātirūp° C.

atha khalu te kāmâvacarā rūpâvacarāś ca deva-putrā Bhagavantam etad avocan gambhīrā Bhagavan prajñāpāramitā durdṛśā duranubodhā pūrva-jina-kṛtâdhikārā dīrgha-rātrâvaropita-kuśala-mūlās te Bhagavan sattvā (283) bhaviṣyanti ya enāṃ gambhīrāṃ prajñāpāramitāṃ adhimokṣyanti ||

puruṣa-viśeṣa-vedanīyatā-viśeṣaṃ dvitīya-kṣaṇa-saṃgṛhītaṃ kathayann āha: *api tu*[1] *khalu punar* ity-ādi. tatra[2] [3]prakṛti-samudānīta-gambhīra[3]-dharmâdhimokṣa-gotratvena yathākramaṃ *hetu-sampannāḥ, dīrgha-rātrâvaropita-kuśala-mūlāḥ*. gotra-dvayasya tathāgatâdhiṣṭhānena vṛddhy-arthaṃ pada-dvaya-madhye *pūrva-jina-kṛtâdhikārā* ity uktaṃ.

tatra *gambhīrā, durdṛśā, duranubodhêti* pada-trayaṃ kalpit'ādi[4]-svabhāva-trayânupalambhato (P. 161ᵇ) 'vagantavyaṃ.

saced Bhagavaṃs trisāhasra-mahāsāhasre lokadhātau ye sattvās te sarve śraddhā'nusāri-bhūmau kalpaṃ vā kalpâvaśeṣaṃ vā careyur yaś cêha gambhīrāyāṃ prājñāpāramitāyāṃ eka-divasam api kṣāntiṃ rocayed gaveṣeta cintayet tulayed upaparīkṣetôpanidhyāyed ayam eva Bhagavaṃs tebhyaḥ śreyān ||

asādhāraṇatā-viśeṣaṃ tṛtīya-kṣaṇa-saṃgṛhītaṃ nirdiśann āha: *saced Bhagavann* ity-ādi. *śraddhā'nusāri-bhūmāv* iti nirvedhabhāgīyâvasthātaḥ pūrvaṃ sambhāra-bhūmau dān'ādy-anuṣṭhānam upalambha-yogena kuryuḥ. *kṣāntim* iti dharma-nidhyāna-*kṣāntiḥ*. śravaṇâvasthāyāṃ prayoga-maula-bhedena *rocayed gaveṣayet*,[5] cintā'vasthāyāṃ tathâiva *cintayet tulayet*, bhāvanā'vasthāyāṃ pūrvavad *upaparīkṣetôpanidhyāyed* iti vācayaṃ.

evam ukte Bhagavān tān kāmâvacarān rūpâvacarāṃś ca deva-putrān āmantrayāmāsa[(1)] | yadi deva-putrāḥ kaścid eva kula-putro vā kula-duhitā vā imāṃ gambhīrāṃ prajñāpāra-

(1) āmantrayate sma iti ga° |

1. nu PCT & Ed. ḥon kyaṅ. 2. °tra sa P. 3 … 3. °mbhīrā PC. raṅ-bṣin-gyis gnas-pa daṅ yaṅ-dag-par bsgrubs-pa zab-moḥi = prakṛtistha-s° 4. kun-brtags-pa la-sogs-pa = parikalpit'ādi. 5. °ṣeṭ C.

mitāṃ śṛṇuyād yāvad asya deva-putrāḥ kṣiprataraṃ nirvāṇaṃ pratikāṅkṣitavyaṃ na tv eva teṣāṃ śraddhā'nusāri-bhūmau kalpaṃ vā kalpâvaśeṣaṃ vā caratāṃ ||

kṣiprâbhijñatā-viśeṣaṃ caturtha-kṣaṇa-saṃgṛhītaṃ pratipādayann āha: *evam ukte Bhagavān* ity-ādi. *yāvad* iti vacanād bodhisattv'[Tib. 215a]ādi-parigrahaḥ. *nirvāṇam* iti tathāgatatvaṃ.

atha khalu te kāmâvacarā rūpâvacarāś ca deva-putrā Bhagavantam etad avocan | mahā-pāramitêyaṃ Bhagavan yad uta prajñāpāramitā ity uktvā Bhagavataḥ pādau śirasā 'bhivandya Bhagavantaṃ triḥ pradakṣiṇikṛtya Bhagavato 'ntikād gamiṣyāma ity ārocya prakrāntās te 'vidūraṃ gatvā 'ntarhitāḥ kāmâvacarāś ca deva-putrāḥ kāma-dhātau prātiṣṭhanta rūpâvacarāś ca deva-putrā brahma-loke prātiṣṭhanta ||

anyūnâpūrṇatā-viśeṣaṃ nirodhe prathama-kṣaṇa-saṃgṛhītaṃ vaktum āha: *atha khalu te kāmâvacarā* ity-ādi. *mahā-pāramitêyam* iti nyūna-paripūrṇatvâbhāvān mahā'nubhāva-yuktā. *avidūraṃ gatvā 'ntarhitā* iti Bhagavataḥ prākṛta-darśana-viṣayaṃ yāvat padbhyām gatvā 'pareṇa sva-rddhyā gatā ity arthaḥ.

ity Āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyāṃ acintya-parivarto nāma trayodaśaḥ || 109 ||

Abhisamayâlaṃkārâlokāyāṃ Prajñāpāramitā-vyākhyāyām acintya-parivarto nāma trayodaśaḥ.

XIV.

AUPAMYA-PARIVARTO NĀMA CATURDAŚAḤ.

(284) atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | yo Bhagavan bodhisattvo mahāsattvaḥ saha śravaṇenâivâsyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ adhimucyate nâvalīyate na saṃlīyate nâvatiṣṭhate na dhandhāyati na vicikitsati na kāṅkṣaty abhinandati ca prajñāpāramitāṃ sa Bhagavan kutaś cyutvā kutrôpapannaḥ ||

Bhagavān āha | yaḥ Subhūte bodhisattvo mahāsattvaḥ saha śravaṇenâivâsyāṃ gambhīrāyāṃ prajñāpāramitāyām adhimokṣyate nâvaleṣyate na saṃleṣyate nâvasthāsyate na dhandhāyiṣyati na vicikitsiṣyati na kāṅkṣiṣyaty abhinandiṣyati ca darśanaṃ śravaṇaṃ ca dhārayiṣyati bhāvayiṣyaty enāṃ gambhīrāṃ prajñāpāramitāṃ prajñāpāramitā-pratisaṃyuktāṃś ca manasikārān na vihāsyati na vipṛṣṭhīkariṣyati mānasaṃ chandaṃ janayiṣyaty udgrahītuṃ dhārayituṃ vācayituṃ paryavāptuṃ pravartayituṃ kariṣyaty anubandham anugamiṣyati dharma-bhāṇakaṃ nôtsrakṣyati |

tīvra-sampratipatti[1]-viśeṣaṃ dvitīya-kṣaṇa-saṃgṛhītaṃ kathayann āha: *yo Bhagavan bodhisattva* ity-ādi. *saha śravaṇenêti* śravaṇa-mātrânantaraṃ. tatra śravaṇa-cintā-bhāvanā-kriyā-virodhena[2] yathākramaṃ *nâvalīyate na saṃlīyate nâvatiṣṭhate*[3]. yato 'jñāna-saṃśaya-mithyājñāna[4]-virahān *na dhandhāyati na vicikitsati* (P. 162a) *na kāṅkṣatîti* padârtho vācyaḥ. abhilāṣa-yogād *abhinandati*. *na vipṛṣṭhīkariṣyati manasam* iti na [5]vipratisāra-cittaṃ utpādayiṣyati[5]. *kariṣyaty anubandham* iti dharma-bhāṇakasyâparityāgāt. tad ev' āha: *anuga-*

1. So C & Pañcav° prat° PT. 2. °yād vir° P. 3. om. P. 4. mithyā P.
5...5. cintā'tisāraṃ cittaṃ sampād° P, vipratisāraṃ c° CT. ḥgyod-paḥi sems bskyed-pa.

*miṣyati dharma-bhāṇakaṃ nôtsrakṣyatî*ti.

tad-yathā 'pi nāma Subhūte taruṇa-vatsā gaur nôtsṛjati vatsam evam eva Subhūte yo bodhisattvo mahāsattva enāṃ gambhīrāṃ prajñāpāramitāṃ śrutvā tāvan na prahāsyati dharma-bhāṇakaṃ yāvad asyêyaṃ prajñāpāramitā kāya-gatā vā(1) bhaviṣyati pustaka-gatā vā | ayaṃ Subhūte bodhisattvo mahāsattvo manuṣyebhya eva cyuto manuṣyeṣv evôpapannaḥ ||

etad eva dṛṣṭântena vaktum āha: *tad-yathā 'pi nāma Subhūta* ity-ādi. *kāya-gatā* vêti urogatīkaraṇāt. *pustaka-gatā* vêti pustaka-dhāraṇāt.

(285) Subhūtir āha | syād Bhagavann etair eva guṇaiḥ samanvāgato bodhisattvo mahāsattvo 'nyebhyo buddha-kṣetrebhyaś cyuta ihôpapannaḥ ||

samudāgama-viśeṣaṃ [Tib. 215b] tṛtīya-kṣaṇa-saṃgṛhītaṃ vaktum āha: *syād Bhagavann etair* ity-ādi. *syād* bhavet. kim iti kākvāpraśnaḥ. *etair eva guṇair* iti prajñāpāramitā'dhimokṣânavalay'ādibhiḥ.

Bhagavān āha | syāt Subhūte bodhisattvo mahāsattvo 'nyebhyo buddha-kṣetrebhyo 'nyān buddhān bhagavataḥ paryupāsya paripṛcchya paripraśnīkṛtya tebhyaś cyuta ihôpapanna etair eva guṇaiḥ samanvāgato veditavyaḥ || punar aparaṃ Subhūte yo bodhisattvo mahāsattvas Tuṣitebhyo devebhyaś cyuta ihôpapannaḥ so 'py etair eva guṇaiḥ samanvāgato veditavyaḥ | yena Maitreyo bodhisattvo mahāsattvaḥ paryupāsitaḥ paripṛṣṭaḥ paripṛcchitaḥ paripraśnīkṛta imāṃ prajñāpāramitām ārabhya so 'py etair eva guṇaiḥ samanvāgato veditavyaḥ |

anvaya-mukhena pariharann āha: *syāt Subhūte bodhisattva* ity-ādi.

(1) kāya-gatā vā kaṇṭha-gatā vā iti ca° |

yena khalu punaḥ Subhūte bodhisattvena mahāsattvena pūrvântata iyaṃ gambhīrā prajñāpāramitā śrutā na tu paripṛṣṭā bhaven na paripṛcchitā na paripraśnīkṛtā tasya punar api manuṣyeṣv evôpapannasyâsyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ bhavati kāṅkṣāyitatvaṃ bhavati dhandhāyitatvaṃ bhavati cittasyâvalīnatā veditavyam etat Subhūte 'yaṃ bodhisattvaḥ pūrvântato 'py aparipṛcchaka-jātīyo 'bhūt |

vyatireka-mukhenâpi nirdiśann[1] āha: *yena khalu punar* ity-ādi.

tat kasya hetoḥ | tathā hy asyâsyāṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ bhavati kāṅkṣāyitatvaṃ bhavati dhandhāyitatvaṃ bhabati cittasyâvalīnatêti ||

niryuktika evâyam iti *tat kasya hetor* ity āśaṅky' āhā: *tathā hy asyâsyām* ity-ādi. etad uktaṃ: yasmān Mātur vāsan'ādhāna-vaikalyena *kāṅkṣāyitatv'ā*dikaṃ *bhavati* tasmāt pūrvam aparipṛcchaka-jātīya iti.

punar aparaṃ Subhūte yena bodhisattvena mahāsattvenêyaṃ gambhīrā prajñāpāramitā pūrvântato 'pi śrutā bhavati paryupāsitā paripṛṣṭā paripṛcchitā paripraśnīkṛtā ca bhavaty ekaṃ vā dinaṃ dve vā trīṇi vā catvāri vā pañca vā dināni tasya tāvatkālikī śraddhā bhavati saṃhriyate ca punar evâsaṃhāryā ca bhavati paripṛcchayā ||

tad eva spaṣṭayann āha: *punar aparam* ity-ādi. *tāvatkālikī* katipaya-dinânubandhinī. *saṃhriyate* cêti virodhi[2]-pratyaya-balād apanīyate. *asaṃhāryā* cêti *paripṛcchā*-bāhulyenâśakyôttarā.[3]

tat sasya hetoḥ | evaṃ hy etat Subhūte (286) bhavati | yena pūrvaṃ na samparipṛṣṭā bhavatīyaṃ prajñāpāramitā na samparipṛcchitā na samparipraśnīkṛtā na cânuvartitā bhavati

1. °rdeśann C, nidarśayann P. bstan-pa. 2. °dha T. 3. °kyoturā P, °lya-śalākyottaturā (!) C.

tasya kaṃcit kālaṃ chando 'nuvartate 'syāṃ gambhīrāyāṃ prajñāpāramitāyāṃ śravaṇāya kaṃcit kālaṃ chando na bhavati | sa punar evôtkṣipyate 'vasīdati tasya calâcalā buddhir bhavati tūla-picûpamaś ca sa bhavati | so 'yaṃ bodhisattvo 'cira-yāna-samprasthito veditavyaḥ | navena yānen' āgataḥ sa bodhisattvas tāṃ śraddhāṃ taṃ prasādaṃ taṃ chandaṃ prahāsyati yad utâināṃ gambhīrāṃ prajñāpāramitāṃ nânugrahīṣyati nânuvartiṣyate nânuparivārayiṣyati | tasya dvayor bhūmyor anyatarā bhūmiḥ pratikāṅkṣitavyā śrāvaka-bhūmir vā pratyekabuddha-bhūmir vā |

tathâiva *tat kasya hetor* ity āśaṅky' āha: *evaṃ hy etat Subhūte bhavatîty*-ādi. dharmatâiṣā yat-kāraṇânuvidhāyi kāryam ity arthaḥ. *yena pūrvaṃ na samparipṛṣṭ*êti ādau tu sarva(P.162[b])kālam iti bhāvaḥ yato 'nantaram evôktam *ekaṃ vā dinam* ity-ādi. *kaṃcit*[1] *kālaṃ chando 'nuvartata* iti katipaya-dinâbhyāsa-balāt tāvan-mātrâbhilāṣo bhavati kāraṇânurūpatvāt[2] kāryasyêti matiḥ. *utkṣipyata* iti śraddhāto bhraśyate. *avasīdat*îti śraddhā-yoge 'pi. *calâcal*êti pratiniyata-[Tib. 216[a]]dharmânālambanāt. tad ev' āha: *tūla-picûpamaś* cêti tūla-varti-karaṇāya saṃskṛtaṃ tūlakaṃ *tūla-picuḥ*. tenânavasthita-sādharmyāt sadṛśas tad-*upamaḥ*. śravaṇ'ādy-avasthāsu prayog'ādiṣu vā yathāsaṃkhyaṃ *nânugrahīṣyati nânuvartiṣyate nânuparivāriṣyat*îti vācyaṃ.

tad-yathā 'pi nāma Subhūte mahā-samudra-gatāyāṃ nāvi bhinnāyāṃ ye tatra kāṣṭhaṃ vā na gṛhṇanti phalakaṃ vā mṛta-śarīraṃ vā nâdhyālambante veditavyam etad aprāptā evâite pāram udake kālaṃ kariṣyantîti | ye khalu punaḥ Subhūte mahā-samudra-gatāyāṃ nāvi bhinnāyāṃ tatra kāṣṭhaṃ vā gṛhṇanti phalakaṃ vā mṛta-śarīraṃ vā 'dhyālambante veditavyam etat Subhūte nâite udake kālaṃ kariṣyanti svastinā 'nantarāyeṇa pāram uttariṣyanti akṣatāś cânupahatāś ca sthale

1. kiṃcit P. 2. °nupar° C.

sthāsyantîti ‖ evam eva Subhūte yo bodhisattvaḥ[1] śraddhā-mātrakeṇa prasāda-mātrakeṇa prema-mātrakeṇa chanda-mātrakeṇa samanvāgataḥ sa ca prajñāpāramitāṃ nâdhyālambate veditavyam etat Subhūte antar evâiṣa vyadhvani vyavasādam āpatsyate 'prāpta eva sarvajñatāṃ śrāvakatve pratyekabuddhatve vā sthāsyatîti | yeṣāṃ khalu punaḥ Subhūte bodhisattvānāṃ (287) mahāsattvānāṃ asti śraddhā 'sti kṣāntir asti rucir asti cchando 'sti vīryam asty apramādo 'sty adhimuktir asty adhyāśayo 'sti tyāgo 'sti gauravam asti prītir asti prāmodyam asti prasādo 'sti premā 'sty anikṣipta-dhuratā 'nuttarāṃ samyaksambodhim abhisamboddhuṃ te ca prajñāpāramitām adhyālambante | evaṃ teṣāṃ sā śraddhā sā kṣāntiḥ sā ruciḥ sa cchandaḥ tad vīryaṃ so 'pramādaḥ sā 'dhimuktiḥ so 'dhyāśayaḥ sa tyāgas tad gauravaṃ sā prītis tat prāmodyaṃ sa prasādas tat prema sā 'nikṣiptadhuratā 'nuttarām samyaksambodhim abhisamboddhuṃ | te ca prajñāpāramitāṃ prāpya sarvajñatāyāṃ sthāsyanti |

ālambana-viśeṣaṃ caturtha-kṣaṇa-saṃgṛhītaṃ nirdiśann āha: *tad-yathā 'pi nām*êty-ādi. bāhy'ādhyātmikôpadravâbhāvāt *svastinā 'nantarāyeṇ*êti dvayor upādānaṃ. tad ev' āha: *akṣatāś*[1] *cânupahatāś* cêti. [2]*vyadhvan*îti antarāla eva vimārge[3] vināśam āpatsyate.[2] *asti śraddh*êty-ādi. tatra: *śraddhā* 'stitvenâbhisampratyayaḥ. *kṣāntir* anutpād'ādi-dharma-kṣamaṇaṃ.[4] *rucir* avagrahaḥ.[5] *chandaḥ* kartu-kāmatā. *vīryaṃ* kuśalôtsāhaḥ. *apramādaḥ* kuśalâkuśalayor yathākramaṃ sevanâsevane. *adhimutkir* niścayâvadhāraṇaṃ. *adhyāśayaḥ* parôpakār'ādi-pravaṇaṃ cittaṃ. *tyāgaḥ* phalena saha sarva-sva-parityajanaṃ. *gauravaṃ* sarvatra-namratā. *prītiḥ* saumanasyaṃ. *prāmodyaṃ* harṣa-viśeṣaḥ. *pra*=

(1) bodhisattvo mahāsattvaḥ iti kha° ṅa° ca° |

1. akṣamāś P, akṛtāś CT, Ed. & Tib. (ma rmas) as the present. 2 ... 2. bar-ma-dor ṣes bya-ba ni bar ñid-du rnam-par ḥjig ciṅ ñams-par ḥgyur-ro. If we read 'vyadhvanîty-ādy ant° ... āpatsyate' would give a good sense. 3. mārge C. 4. lakṣaṇaṃ C. 5. iva gr° C.

sādo guṇavattva[1]-darśanād bhakti-viśeṣaḥ. *prema* śakyânuṣṭhāne 'bhilāṣaḥ. (P. 163a) *anikṣipta-dhuratā* pratijñā-bhārâparityāgaḥ. anālamban'ālambanôdhāraṇaṃ sântara-nirantara[2]-kāriṇoḥ sarv'ākārajñatā-vipakṣa-pratipakṣa-bhāva[3]-paridīpanârthaṃ.

tad-yathā 'pi nāma Subhūte strī vā puruṣo vā 'paripakvena ghaṭenôdakaṃ parivahet veditavyam etat Subhūte nâyaṃ ghaṭaś ciram anuvartsyate kṣipram eva paribhetsyate pravileṣyate iti ||

ādhāra-viśeṣaṃ mārge prathama-kṣaṇa-saṃgṛhītaṃ vaktum āha: *tad-yathā 'pi nāma Subhūte strī vê*[Tib. 216b]ty-ādi.

tat kasya hetoḥ | yathā 'pi nāma tad aparipakvatvād ghaṭasya sa bhūmi-paryavasāna eva bhaviṣyatîti || evam eva Subhūte kiṃ câpi bodhisattvasyâsti śraddhā 'sti kṣāntir asti rucir asti cchando 'sti vīryam asty apramādo 'sty adhimuktir asty adhyāśayo 'sti tyāgo 'sti gauravam asti prītir asti prāmodyam asti prasādo 'sti premâsty anikṣipta-dhuratā 'nuttarāṃ samyaksambodhim abhisamboddhuṃ | sa ca prajñāpāramitayôpāya-kauśalyena câparigṛhīto bhavati veditavyam etat Subhūte 'yaṃ bodhisattvo 'ntarā vyadhvani vyavasādam āpatsyata iti | kaś ca Subhūte bodhisattvasyântarā vyadhvani vyavasādaḥ śrāvaka-bhūmir vā pratyeka buddha-bhūmir vā | tad-yathā 'pi nāma Subhūte strī vā puruṣo vā suparipakvena ghaṭena nadīto vā sarasto vā taḍāgato vā udapānād vā tato 'nyebhyo vā udak'ādhārebhya udakaṃ parivahet tasya tad udakaṃ parivahato veditavyam etat Subhūte (288) svastinā 'nantarāyeṇâyaṃ ghaṭo gṛhaṃ gamiṣyatîti ||

niryuktika evâyam iti *tat kasya hetor* ity āśaṅkya vastu-dharmatvena pariharann āha: *yathā 'pi nāmêty-ādi. parivahed* ity udakaṃ nayet.

1. °ṇavattā T, °ṇavatta C. 2. °ntakara P, nira C. 3. °kṣâbh° C.

tat kasya hetoḥ | yathā 'pi nāma suparipakvatvād ghaṭasya || evam eva Subhūte yasya bodhisattvasyâsti śraddhā 'sti kṣāntir asti rucir asti cchando 'sti vīryam asty apramādo 'sty adhimuktir asty adhyāśayo 'sti tyāgo 'sti gauravam asti prītir asti prāmodyam asti prasādo 'sti premâsty anikṣipta-dhuratā 'nuttarāṃ samyaksambodhim abhisambodhuṃ | sa ca prajñāpāramitayôpāya-kauśalyena ca parigṛhīto bhavati | veditavyam etat Subhūte nâyaṃ boddhisattvo mahāsattvo 'ntarā vyadhvani vyavasādam āpatsyate akṣato 'nupahataḥ sarvajñatāyāṃ sthāsyatîti ||

tathâiva *tat kasya hetor* ity āśaṅkya pūrvavad āha: *yathā 'pi nāmêty-ādi. prajñāpāramitôpāya-kauśalyenêti* śūnyatā-karuṇābhyām ity arthaḥ. paripakv'āma-ghaṭau pratipatti-dharmasy' ādhārânādhāra-bhāva-saṃdarśanârthau.

tad-yathā 'pi nāma Subhūte duṣprajña-jātīyaḥ puruṣaḥ sāmudrikān nāvam anākoṭitām aparikarmakṛtāṃ cira-bandhana-baddhām udake 'vatārya samāropita-bhaṇḍāṃ paripūrṇāṃ bhār'ārtām abhirūḍhaḥ syād veditavyam etat Subhūte evaṃdharmêyaṃ naur bhaviṣyati yad utôdake 'saṃtīrṇa-bhāṇḍâiva saṃsatsyatîti | tasyânyena bhaṇḍaṃ bhaviṣyati anyena sā naur vipatsyate iti | evaṃ sa sârthavāho 'nupāya-kuśalo dauṣprajñena mahatā 'rtha-viyogena samanvāgato bhaviṣyati mahataś ca ratn'ākarāt parihīṇo bhaviṣyatîti | evam eva Subhūte kiṃ câpi bodhisattvasyâsti śraddhā 'sti kṣāntir asti rucir asti cchando 'sti vīryam asty apramādo 'sty adhimuktir asty adhyāśayo 'sti tyāgo 'sti gauravam asti prītir asti prāmodyam asti prasādo 'sti premâsty anikṣipta-dhuratā 'nuttarāṃ samyaksambodhim abhisamboddhuṃ sa ca prajñāpāramitayôpāya-kauśalyena ca

virahito bhavati | veditavyam etat Subhūte (289) aprāpta evâyaṃ bodhisattvaḥ sarvajñatā-ratn'ākaram antarā saṃsatsyati vyavasādam āpatsyate mahataḥ svârthāt parihīṇo bhaviṣyati mahataś ca parârtha-ratna-rāśeḥ parihīṇo bhaviṣyati yad uta sarvajñatā-mahā'rtha-ratn'ākarāt parihīṇatvād iti ‖ kā punaḥ Subhūte bodhisattvasyântarā vyadhvani saṃsīdanā yad uta śrāvaka-bhūmir vā pratyekabuddha-bhūmir vā ‖ tad-yathā 'pi nāma Subhūte paṇḍita-jātīyaḥ sârthavāhaḥ sāmudrikāṃ nāvaṃ subaddhāṃ bandhayitvā svākoṭitām ākoṭayitvā suparikarmakṛtāṃ kṛtvā udake 'vatārya bhāṇḍam āropya pūrṇāṃ kṛtvā samaṃ yojayitvā yuktena vātenâbhipretāṃ diśam anupūrveṇa gacchet tatas tad yānam iti | veditavyam etat Subhūte nêyaṃ naur udake saṃsatsyati gamiṣyatîyaṃ naus taṃ pradeśaṃ yatrânayā gantavyaṃ | mahā-lābhena câyaṃ sārthavāhaḥ saṃyokṣyate yad uta laukikai ratnair iti ‖ evam eva Subhūte yasya bodhisattvasya mahāsattvasyâsti śraddhā 'sti kṣāntir asti rucir asti cchando 'sti vīryam asty apramādo 'sty adhimuktir asty ādhyāśayo 'sti tyāgo 'sti gāuravam asti prītir asti prāmodyam asti prasādo 'sti premâsty anikṣipta-dhuratā 'nuttarāṃ samyaksambodhim abhisamboddhuṃ sa ca prajñāpāramitayā parigṛhīta upāya-kauśalyena câvirahito bhavati | veditavyam etat Subhūte nâyaṃ bodhisattvo mahāsattvo 'ntarā vyadhvani saṃsatsyati na vyavasādam āpatsyate sthāsyaty ayaṃ bodhisattvo mahāsattvo 'nuttarāyāṃ samyaksambodhau ‖

sākalya-viśeṣaṃ dvitīya-kṣaṇa-saṃgṛhītaṃ pratipādayann āha: *duḥprajña-jātīya* ity-ādi. *anākoṭitām* iti udaka-praveśa-sthāne valkalâdānāt.[1] *a-parikarmakṛtām* iti pūti-kāṣṭhânapanayanāt. *bhār'ārtām abhirūḍha*[2] iti guru-bhāra-

1. Sic P, kalparād° C.(!) śiṅ śun la-sogs-pas ma-btsaṅs-pas-so. We must read valkal'ādi, and some other syllables meaning 'not pushed into' or the like would be here.
2. °nāt. bhārāttānībharūḍha (!) C. om. Tib.

bharitām utkalitaḥ. *asaṃtīrṇa-bhāṇḍâiva saṃsatsyatîti* aprāpta-sthala-pariṣkārâvâvasādaṃ yāsyati. *parihīṇa* iti aprāpta-parihāṇyā. *antarā saṃsatyati vyavasādam āpatsyata*[1] iti antarā[2] bhedaṃ yāsyati buddha-bhūmiṃ ca prati viṣādam āpatsyate.

tat kasya hetoḥ | evaṃ hy etat Subhūte bhavati | yato 'sya bodhisattvasya mahāsattvasyâsti śraddhā 'sti kṣāntir asti rucir asti cchando 'sti vīryam asty apramādo 'sty adhimuktir asty adhyāśayo 'sti tyāgo 'sti gauravam asti prītir asti prāmodyam asti prasādo 'sti (290) premâsty anikṣipta-dhuratā 'nuttarāṃ samyaksambodhim abhisamboddhuṃ | ete câsya dharmāḥ prajñāpāramitayā parigṛhītā upāya-kauśalyena câvirahitā na śrāvaka-bhūmiṃ na pratyekabuddha-bhūmiṃ vā pratipatsyante | api tu yena sarvajñatā tenâite dharmā abhimukhāḥ samprasthitāḥ tato 'syā anuttarāyāḥ samyaksambodher abhisambodhāya bhaviṣyantîti ‖

anāgatârtha-niścayâbhāvāt kathaṃ sthāsyaty ayam iti *tat kasya hetor* ity āśaṅkyâvikala-kāraṇa-mātrā'nubandhi[3]-yogyatā'numānād āha: *evaṃ hy etat Subhūta* ity-ādi. ākoṭitânākoṭita-nau-grahaṇaṃ prati(P.163[b])patti-vaikalya-sākalya-jñāpanârthaṃ.

tad-yathā 'pi nāma Subhūte kaścid eva puruṣo jīrṇo vṛddho mahallakaḥ saviṃśati-varṣa-śatiko jātyā bhavet tasya kaścid eva śarīre vyādhir utpadyeta vātato vā pittato vā śleṣmato vā saṃnipātato vā | tat kiṃ manyase Subhūte 'pi nu sa puruṣo 'parigṛhīto mañcād uttiṣṭhet ‖

Subhūtir āha | no hîdaṃ Bhagavan ‖

Bhagavān āha | sacet punaḥ Subhūte sa puruṣo mañcād uttiṣṭhet atha ca punar na pratibalo 'rdha-krośântaram api

1. °tsyeta P. 2. °rād C. 3. °nuvanti (!) C, °ṇānubanbhi P.

prakramitum | sa tayā jarayā tena ca vyādhinā kṣapito yady api mañcād uttiṣṭhet tathā 'pi punar apratibalaḥ sa puruṣaḥ prakramaṇāya | evam eva Subhūte kiṃ câpi bodhisattvasyâsti śraddhā 'sti kṣāntir asti rucir asti cchando 'sti vīryam asty apramādo 'sty adhimuktir asty adhyāśayo 'sti tyāgo 'sti gauravam asti prītir asti prāmodyam asti premâsty anikṣipta-dhuratā 'nuttarāṃ samyaksambodhim abhisamboddhuṃ | sa ca prajñāpāramitayā 'parigṛhīta upāya-kauśalyena ca virahito bhavati kiṃ câpi samprasthito 'nuttarāṃ samyaksambodhim abhisamboddhuṃ | atha ca punaḥ Subhūte evaṃ veditavyam ayaṃ bodhisattvo 'ntarā vyadhvani saṃsatsyati vyavasādam āpatsyate yad uta śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā sthāsyatîti ‖ tat kasya hetoḥ | yathā 'pi nāma (291) prajñāpāramitayā 'parigṛhītatvād upāya-kauśalyena ca virahitatvāt ‖ tadyathā 'pi nāma Subhūte sa eva puruṣo jīrṇo vṛddho mahallakaḥ saviṃśati-varṣa-śatiko jātyā bhavet tasya śarīre kaścid eva vyādhir utpadyeta vātato vā pittato vā śleṣmato vā saṃnipātato vā sa ca(1) mañcād uttiṣṭhet | tam enaṃ dvau balavantau puruṣau vāma-dakṣiṇābhyāṃ pārśvābhyāṃ svadhyālambitam adhyālambya suparigṛhītaṃ parigṛhya evaṃ vadetāṃ gaccha tvaṃ bhoḥ puruṣa yen' ākāṅkṣasi yāvac c' ākāṅkṣasi gantum anuparigṛhītas tvam āvābhyāṃ na tavântarā mārge patanabhayaṃ bhaviṣyati yāvan na tvaṃ tad adhiṣṭhānam anuprāpto bhaviṣyasi yatra tvayā gantavyam iti | evam eva Subhūte yasya bodhisattvasya mahāsattvasyâsti śraddhā 'sti kṣāntir asti rucir asti cchando 'sti vīryam asty apramādo 'sty adhimuktir asty adhyāśayo 'sti tyāgo 'sti gauravam asti prītir asti prāmodyam

(1) gha° pustake, sace ity atra kiṃcâpi sa iti pāṭho 'sti |

asti prasādo 'sti premâsty anikṣipta-dhuratā 'nuttarāṃ samyaksambodhim abhisamboddhuṃ sa ca prajñāpāramitayā 'nuparigṛhīto bhavati upāya-kauśalya-samanvāgataś ca bhavati | veditavyam etat Subhūte nâyaṃ bodhisattvo mahāsattvo 'ntarā vyadhvani saṃsatsyati na vyavasādam āpatsyate pratibalo 'yaṃ bodhisattvo mahāsattvas tat sthānam anuprāptuṃ yad utânuttaraṃ samyaksamboddhi-sthānam iti ‖

samparigraha-viśeṣaṃ tṛtīya-kṣaṇa-saṃgṛhītaṃ pratipādayann āha: *kaścid eva puruṣo jīrṇa* ity-ādi. tatra: jarā-jarjarita-gātratvāj[1] *jīrṇaḥ.* vayaḥprāptatvena *vṛddhaḥ.* su[Tib. 217a]bhāṣita-durbhāṣitâvivekatvān *mahallakaḥ.* *kṣapita* iti upahataḥ. tathâiva *tat kasya hetor* ity āśaṅky' āha: *yathā 'pi nāmêty*-ādi. jīrṇa-puruṣasya parigrahâparigrahôdāharaṇaṃ prajñāpāramitôpāya-kauśala-parigrahâparigrahābhyaṃ yathāyogaṃ saṃsāra-nirvāṇâikânta-pātâpātârtha[2]-paridīpanârthaṃ.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyām aupamya-parivarto nāma caturdaśaḥ ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyām aupamya-parivarto nāma caturdaśaḥ.

1. °rā-jarita-mātr° C. 2. yātâyāta C. ltuṅ-ba daṅ mi-ltuṅ-ba.

XV.

DEVA-PARIVARTO NĀMA PAÑCADAŚAḤ

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat| ādikarmikeṇa Bhagavan bodhisattvena mahāsattvena kathaṃ prajñāpāramitāyāṃ sthātavyaṃ kathaṃ śikṣitavyaṃ ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | iha Subhūte ādikārmikeṇa bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitukāmena kalyāṇa-mitrāṇi sevitavyāni bhaktavyāni paryupāsitavyāni | yāny enaṃ prajñāpāramitāyām avavadiṣyanty anuśāsiṣyanti yāni câsmai prajñāpāramitāyā artham upadekṣyānti tāny eva câsya Subhūte bodhisattvasya mahāsattvasya kalyāṇa-mitrāṇi veditavyāni || evaṃ câsmai prajñāpāramitāyā artham upadekṣyanti | ehi tvaṃ kula-putra dāna-pāramitāyāṃ yogam āpadyasva evaṃ śīla-pāramitāyāṃ kṣānti-pāramitāyāṃ vīrya-pāramitāyāṃ dhyāna-pāramitāyāṃ prajñārāramitāyāṃ yogam āpadyasva yad-yad eva tvaṃ kula-putra dānaṃ dadāsi tat sarvam anuttarāyāṃ samyaksambodhau pariṇāmaya mā ca tvaṃ kula-putrânuttarāṃ samyaksambodhiṃ rūpataḥ parāmṛkṣaḥ evaṃ mā vedanāto mā saṃjñāto mā saṃskārebhyo mā ca tvaṃ kula-putrânuttarāṃ samyaksambodhiṃ vijñānataḥ parāmṛkṣaḥ || tat kasya hetoḥ | aparāmṛṣṭā hi kula-putra sarvajñatā || evaṃ yad-yad eva tvaṃ kula-putra śīlaṃ rakṣasi peyālaṃ yad-yad eva tvaṃ kula-putra kṣāntyā sampādayasi yad-yad eva tvaṃ kula-putra vīryam ārabhase yad-yad eva tvaṃ kula-putra dhyānaṃ samāpadyase yad-ya(293)d eva tvaṃ kula-putra prajñāyāṃ parijayaṃ karoṣi tat sarvam anuttarāyāṃ samyaksambodhau pariṇāmaya mā ca

tvaṃ kula-putrânuttarāṃ samyaksambodhiṃ rūpataḥ parāmṛkṣaḥ evaṃ mā vedanâto mā saṃjñāto mā saṃskārebhyo mā ca tvaṃ kula-putrânuttarāṃ samyaksambodhiṃ vijñānataḥ parāmṛkṣaḥ | tat kasya hetoḥ | aparāmṛṣṭā hi kula-putra sarvajñatā || mā ca tvaṃ kula-putra śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā spṛhāṃ kārṣīr iti || evaṃ hi Subhūte ādikarmiko bodhisattvo mahāsattvo 'nupūrveṇa kalyāṇa-mitraiḥ prajñāpāramitāyām avatārayitavyaḥ ||

anāsvāda-viśeṣaṃ caturtha-kṣaṇa-saṃgṛhītaṃ nirdiśann āha: *ādikarmikeṇêty-ādi.*

tatra kāyena vācā parivār'ādi-pradānena c' ārādhanād yathāsaṃkhyaṃ *sevitavyāni bhaktavyāni paryupāsitavyānî*ti yojyaṃ. *yogam āpadyasvê*ti deya-dāyaka-pratigrāhak'ādy-anupalambha-yogena pratipattiparo bhava. *mā rūpataḥ parāmṛkṣa* iti mā rūp'ādy-abhiniveśa-yogena grahīr ity arthaḥ. tathâiva *tat kasya hetor* ity āśaṅky' āha: *aparāmṛṣṭā hî*ty-ādi. tattvato 'nutpāda-rūpatvāt sarv'ākārajñatā na kenacit prakāreṇa pratyavamarśaṇīyā.[1] *peyālam* iti *tat sarvam anuttarāyām* ity-ādi yāvat *kula-putra sarvajñatê*ty ayaṃ granthaḥ śīl'ādi-pāramitā-catuṣṭaye 'tideśanīyaḥ. *anupūrveṇê*ti ādāv ātm'ādi-nirākaraṇena bāhye 'rthe pratiṣṭhāpya, paścāt kalpita[2]-paratantra-pariniṣpanna-svabhāva-[Tib. 217b]ka(P. 164a)thanena traidhātuka-citta-mātrâvagame niyojya, tad-anu samyag-artha-kriyāsu yogyam ayogyam[3] tathyâtathya-bhedena saṃvṛti-satya-dvayam avicārâikaramya[4]-pūrva-pūrva[5]-svakāraṇâdhīnaṃ nirdiśya, tathya-saṃvṛtau sthitvā yathādarśanaṃ māyā-puruṣeṇêva dān'ādy ācaritavyaṃ, paramârthato 'nutpādaś ca bhāvayitavyaḥ. ity evaṃ krameṇa *prajñāpāramitāyām avatārayitavyaḥ.*

tad evaṃ ṣoḍaśa-prakāraṃ viśeṣa-lakṣaṇam āveditaṃ, yena śrāvak'ādi-mārgebhyo bodhisattv'ādīnāṃ mārgajñat'ādi[6]-dvaye viśeṣa-mārgo viśiṣyate. atas teṣāṃ yathôkta-viśeṣa-vikal[7] 'bhijñ'ādy-utpādana-lakṣaṇatvena sugamatvān

1. praty evam adarśanīyā P. 2. kun-brtags-pa = parik° 3. °gya C. 4. °ramyaṃ C, ma-brtags-na ñams dgaḥ-ba tsam-du. 5. om. C. 6. °tā hi P. 7. vikalpo PC. bral-ba.

nôktaḥ.

tathā côktam:

acintyâtulyate[I.II] meya-saṃkhyeya[1]-samatikramau[III.IV]
sarv'ārya-saṃgraho[V] vijña-vedyâsādhāraṇajñate[VI.VII] || (24)
kṣiprajñânyūnapūrṇatve[VIII.IX] pratipat-samudāgamau[X.XI]
ālambanaṃ[XII] ca s'ādhāraṃ[XIII] sākalyaṃ[XIV] samparigrahaḥ[XV] || (25)
anāsvādaś[XVI] ca vijñeyo viśeṣaḥ ṣoḍaś'ātmakaḥ
viśeṣa-mārgo mārgebhyo yenânyebhyo viśiṣyate || iti. (26)

Subhūtir āha | duṣkara-kārakā Bhagavan bodhisattvā mahāsattvā ye 'nuttarāṃ samyaksambodhim abhisamboddhuṃ saṃprasthitāḥ || evaṃrūpaṃ dānam āgamyâivaṃrūpaṃ śīlam evaṃrūpāṃ kṣāntim evaṃrūpaṃ vīryam evaṃrūpaṃ dhyānam evaṃrūpāṃ prajñām āgamya svādhīne 'pi parinirvāṇe nêcchanti parinirvātuṃ api tu parama-duḥkhitaṃ sattva-dhātum abhisamīkṣyânuttarāṃ samyaksambodhim abhisamboddhu-kāmāḥ saṃsārāṃ nôttrasyanti ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat | duṣkara-kārakāḥ Subhūte bodhisattvā mahāsattvā ye loka-hitāya saṃprasthitā loka-sukhāya lokânukampāyai samprasthitāḥ |

viśeṣa-lakṣaṇenâvacchinnānāṃ[2] kiṃ kāritram iti kāritra-lakṣaṇaṃ vaktavyaṃ. tatra hita-sukha-kāritre nirdiśann[3] āha: *duṣkara-kārakā Bhagavann* ity-ādi. *evaṃrūpam* iti buddhatva-niṣpādakam avikalaṃ kāraṇam ity arthaḥ.

tatrânāgata-tadātva-sukhôpasaṃhārâbhiprāyeṇa *hitāya sukhāyê*ti dvayam uktaṃ. etac ca dvayam anukampayā syād ity āha: *lokâ*[Tib. 218a]*nukampāyai samprasthitā* iti.

lokasya trāṇaṃ bhaviṣyāmo lokasya śaraṇaṃ bhaviṣyāmo lokasya layanaṃ bhaviṣyāmo lokasya parāyaṇaṃ bhaviṣyāmo

1. °khyayoḥ T. 2. °ṇenâv° C. 3. °rdeś° C, nidarś° P. bstan-pa.

lokasya dvīpā bhaviṣyāmo lokasy' ālokā bhaviṣyāmo lokasya pariṇāyakā bhaviṣyāmo 'nuttarāṃ samyaksambodhim abhisambudhya lokasya gatir bhaviṣyāma ity evaṃrūpam anuttarāyāṃ samyaksambodhau vīryam ārabhyante ‖

trāṇ'ādi-kāritra-pratipādanāyôddeśam āha *lokasya trāṇaṃ bhaviṣyāma* ity-ādinā.

kathaṃ ca Subhūte bodhisattvā (294) mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya trāṇaṃ bhavanti | yāni tāni Subhūte saṃsārâvacarāṇi duḥkhāni lokasya tata enaṃ trāyante teṣāṃ duḥkhānāṃ prahāṇāya vyāyacchante vīryam ārabhyante ‖ evaṃ hi Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya trāṇaṃ bhavanti ‖

tatra trāṇa-kāritraṃ nirdiśann āha: *kathaṃ ca Subhūta* [P.164$_b$] ity-ādi. tatra *vyāyacchante vīryam ārabhanta* iti prayogāsaṃtuṣṭi[1]-vīryābhyāṃ yathākramaṃ yojyaṃ. *trāṇaṃ bhavantîti* avipāka-dharmatāyāṃ sthāpanāt.

kathaṃ ca Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya śaraṇaṃ bhavanti | ye Subhūte sattvā jāti-dharmiṇo jarā-dharmiṇo vyādhi-dharmiṇo maraṇa-dharmiṇaḥ śoka-parideva-duḥkha-daurmanasyôpāyāsa-dharmiṇaḥ sattvās tān sarvān jāti-jarā-vyādhi-maraṇa-śoka-parideva-duḥkha-daurmanasyôpāyāsebhyaḥ parimocayanti ‖ evaṃ hi Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya śaraṇaṃ bhavanti ‖

śaraṇa-kāritraṃ vaktum āha: *kathaṃ cêty-ādi*. tatra: *jātir* abhūtvā-

1. °ga-s° PC. sbyor-ba daṅ chog-mi śes-pa.

bhāvaḥ. *jarā* purāṇībhāvaḥ. *vyādhir* asvāsthyaṃ. *maraṇaṃ* pūrva-karm'ākṣipta-nikāya-parityāgaḥ. *śoko* vaimanasyaṃ. *paridevaḥ* priya-guṇânusmaraṇa-sahitaṃ krandanaṃ. *duḥkhaṃ* kāyikam aśātaṃ veditaṃ. *daurmanasyaṃ* caitasikaṃ pūrvavat. *upāyāso* bhārôdvahan'ādi. *śaraṇam* iti ātyantika[1]-hitôpasaṃhārârthena.

kathaṃ ca Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya layanaṃ bhavanti | yat Subhūte tathāgatā arhantaḥ samyaksambuddhāḥ sattvebhyo 'śleṣāya dharmaṃ deśayanti ‖ evaṃ hi Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya layanaṃ bhavanti ‖

layana-kāritraṃ nirdiśann āha: *kathaṃ cêty-ādi*. *aśleṣāyêti* rūp'ādy-anutpādāya. *layanam* iti duḥkha-hetu-nivartanârthena.

Subhūtir āha | kathaṃ Bhagavann aśleṣo bhavati ‖

Bhagavān āha | yaḥ Subhūte rūpasyâsambandhaḥ sa rūpasyâśleṣaḥ | yo rūpasyâśleṣaḥ sa rūpasyâsambandhaḥ | yo rūpasyâsambandhaḥ sa rūpasyânutpādo 'nirodhaḥ | yo rūpasyânutpādo 'nirodhaḥ sa rūpasyâśleṣaḥ | yo rūpasyâśleṣo 'yaṃ rūpasyâsaṃbandho 'yaṃ rūpasyâśleṣaḥ | evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ yaḥ Subhūte vijñānasyâsambandhaḥ sa vijñānasyâ(295)śleṣaḥ | yo vijñānasyâśleṣaḥ sa vijñānasyâsambandhaḥ | yo vijñānasyâsambandhaḥ sa vijñānasyânutpādo 'nirodhaḥ | yo vijñānasyânutpādo 'nirodhaḥ sa vijñānasyâśleṣaḥ | yo vijñānasyâśleṣo 'yaṃ vijñānasyâsambandho 'yaṃ vijñānasyâśleṣaḥ | evaṃ hi Subhūte sarva-dharmā asaṃśliṣṭā asambaddhā iti jñāna-darśanād aśleṣo bhavati ‖ evaṃ hi Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim

1. atyantika C, āntika P. gtan-du.

abhisambuddhāḥ santo lokasya layanaṃ bhavanti ||

aśleṣârtham eva spaṣṭayann āha: *kathaṃ Bhagavann aśleṣa* ity-ādi. *jñāna-darśanād* iti asmin prasaṅge yathā-nirdiṣṭârtha-sākṣātkaraṇaṃ jñāna-darśanaṃ.

kathaṃ ca Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya parāyaṇaṃ bhavanti | yat Subhūte rūpasya pāraṃ na tad rūpaṃ |

parāyaṇa-kāritraṃ pratipādayann āha: *kathaṃ ca Subhūta* ity-ādi. *yat Subhūte rūpasya pāraṃ na tad rūpam* iti prakarṣa-gamanârthena *rūpasya yat pāram* anutpādo niḥsvabhāvatā *na tad rūpaṃ* bhavatîti saṃvṛtyā.

yathā ca Subhūte pāraṃ tathā rūpaṃ | evaṃ vedanā saṃjñā saṃskārā yat Subhūte vijñānasya pāraṃ na tad vijñānaṃ | yathā ca Subhūte pāraṃ tathā vijñānaṃ | yathā ca Subhūte rūpam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ pāraṃ tathā sarva-dharmāḥ ||

Subhūtir āha | yadi Bhagavan yathā rūpam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ pāraṃ tathā sarva-dharmāḥ | nanu Bhagavan bodhisattvair mahāsattvair abhisambuddhā eva[1] bhavanti sarva-dharmāḥ ||

[Tib. 218[b]] paramârthataḥ punar *yathā pāraṃ* śūnyatā *tathā rūpaṃ*.

dharmadhātu-vinirmukto yasmād dharmo na vidyate |

ity āha: *yathā ca Subhūte pāraṃ tathā rūpam* iti. *abhisambuddhā evêti* idānīm api śūnyatā-rūpatvād buddhatvâvasthāyām ivâdhigatāḥ *sarva-dharmās* tasmād etat sūtrâbhiyogo vyartha iti bhāvaḥ.

tat kasya hetoḥ | na hy atra Bhagavan kaścid vikalpaḥ ||

Bhagavān āha | evam etat Subhūte evam etat | yat tat

(1) evam iti ga° gha° |

pāraṃ na tatra kaścid vikalpaḥ | avikalpatvāt Subhūte bodhisattvair mahāsattvair abhisambuddhā eva[1] bhavanti sarva-darmāḥ |

bhrānty-ātmaka-vikalpa-sadbhāvāt katham abhisambuddhā iti *tat kasya hetor* ity āśaṅ(P. 165[a])ky' āha: *na hy atrê*ty-ādi. vikalpasyânutpāda-rūpatvād rūp'ādi-pāre *vikalpo nâivâstîty* arthaḥ. *abhisambuddhā eva bhavanti sarva-dharmā* iti tattvata evêti[1] śeṣaḥ. saṃvṛtyā punar anādikālīna-samāropâpanayanāya sūtrâbhiyogaḥ saphalo bhaved iti bhāvaḥ.

idam api Subhūte parama-duṣkaraṃ bodhisattvānāṃ mahāsattvānāṃ ya evaṃ ca sarva-dharmān upanidhyāyanti na ca sākṣātkurvanti (296) na câvalīyante evam asmābhir ete dharmā abhisamboddhavyāḥ | evaṃ cânuttarāṃ samyaksambodhim abhisambudhyânān dharmān deśayiṣyāmaḥ prakāśayiṣyāma ity upanidhyāyanti || evaṃ hi Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya parāyaṇaṃ bhavanti ||

saṃvṛty-adhigamam ev' āvedayann āha: *idam ap*îty-ādi. bahuśo bahudhôpāyaṃ bhāvayanty *upanidhyāyanti, na ca sākṣātkurvantî*daṃ parama-duḥkaraṃ sahasā kartum aśakyaṃ[2], *na câvalīyante* dān'ādi-pāramitā-pūraṇe *ca* kausīdyaṃ na pratipadyante. *ete dharmā* iti prakṛti-parinirvṛtatv'ādi[3]-lakṣaṇāḥ. *parāyaṇaṃ bhavantî*ti dharma-deśanayā saṃsāra-nirvāṇa-samatôpasampādanârthena trātāro bhavanti.

kathaṃ ca Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya dvīpā bhavanti | tad-yathā 'pi nāma Subhūte ye pradeśā udaka-pari-

(1) evam iti ga° gha° |
1. °ttvata iti P. 2. °ktaṃ T. 3. parinirvvitatv° C, pranivṛtatv° P.

cchinnā bhavanti nadīṣu vā mahôdadhiṣu vā tā ucyante dvīpā iti | evam eva Subhūte pūrvântâparânta-paricchinnaṃ rūpam evaṃ vedanā saṃjñā saṃskārā evam eva Subhūte pūrvântâparânta-paricchinnaṃ vijñānaṃ | etena Subhūte paricchedena sarva-dharmāḥ pūrvântâparânta-paricchinnāḥ | yaś ca Subhūte sarva-dharmāṇāṃ pariccheda etac chāntam etat praṇītam etat parinirvāṇam etad yathāvad etad aviparītaṃ || evaṃ khalu Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya dvīpā bhavanti ||

dvīpa-kāritraṃ vaktum āha: *kathaṃ ca Subhūta* ity-ādi. *udaka-paricchinnā* iti jala-madhye sthitāḥ [Tib. 219a] sthala-bhāgāḥ. *pūrvântâparânta-paricchinnaṃ rūpam* iti *pūrvânto* hetur *aparântaṃ* kāryaṃ. tābhyāṃ *paricchinnaṃ* tan-madhya-varti māyôpama-svarūpaṃ.[1] *etena Subhūte paricchedenê*ti tattvato 'nutpādena.[2] *etac chāntam* ity-ādi-pada-pañcakena prayoga-darśana-bhāvanā'śaikṣa-viśeṣa-mārgeṣu yathākramaṃ mārga-satyam āveditaṃ. *lokasya dvīpā bhavantî*ti udaka-parikṣipta-sthala-sādharmyeṇa pūrvântâparânta-paricchinna-sarva-dharmâdhigamāt tṛṣṇā-kṣaya-virāga-nirodha-nirvāṇa-daiśikatvena sva-parârthâdhigam'ādhāra-bhāvôpasaṃhārād āśrayaṇīyā bhavanti.

kathaṃ ca Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasy' ālokā bhavanti | iha Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo dīrgharātram avidyā'ṇḍa-kośa-paṭala-paryavanaddhānāṃ sattvānāṃ tamo'bhibhūtānāṃ prajñayā 'vabhāsayantaḥ sarvâjñāna-tamo'ndhakāraṃ vidhunvanti || evaṃ khalu Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasy' ālokā bhavanti ||

1. rūp° C. ṅo-boḥo. 2. 'nup° P.

kathaṃ cêty-ādi āloka-kāritraṃ punaḥ s'āloka-ratna-dvīpa-sādharmyeṇâvi(P. 165b)dyā'ndhakāra-kṣayasya tṛṣṇ'ādi-kṣayântarbhāvena dvīpa-kāritram eva. pṛthak-karaṇaṃ tu jñān'ālokasyâjñāna-kṣaye prādhānyād iti veditavyaṃ. *avidyā'ṇḍê*ty-ādi *avidyâivâṇḍa-kośa-paṭalaṃ*[1] grāhya-grāhak'ākār'ādi-pratibhāsaḥ. tena *paryavanaddhānāṃ* samantād bāhyenâjñānena yuktānāṃ *sattvānāṃ tamo-'bhibhūtānāṃ* āntareṇâvidyā-vāsanā-bījen*âbhibhūtānāṃ sarvâjñāna-tamo'ndhakāraṃ* bāhyâbhyantaram *ajñānaṃ vidhunvanty* apanayantîti sambandhaḥ. kiṃ kurvāṇā ity āha: *prajñayā 'vabhāsayanta* iti jñān'ālokaṃ kurvāṇā ity arthaḥ.

kathaṃ ca Subhūte bodhisattvā (297) mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya pariṇāyakā bhavanti | iha Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo rūpasya prakṛty-anutpādânirodhyāya dharmaṃ deśayanti | evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ vijñānasya prakṛty-anutpādânirodhāya dharmaṃ deśayanti | pṛthagjana-dharmāṇām api prakṛty-anutpādânirodhāya dharmaṃ deśayanti | śrāvaka-dharmāṇām api prakṛty-anutpādânirodhāya dharmaṃ deśayanti | pratyekabuddha-dharmāṇām api prakṛty-anutpādânirodhāya dharmaṃ deśayanti | bodhisattva-dharmāṇām api prakṛty-anutpādânirodhāya dharmaṃ deśayanti | buddha-dharmāṇām api prakṛty-anutpādânirodhāya dharmaṃ deśayanti | sarva-dharmāṇām api prakṛty-anutpādânirodhāya dharmaṃ deśayanti || evaṃ khalu Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya pariṇāyakā bhavanti ||

pariṇāyaka-kāritraṃ kathayann āha: *kathaṃ ca Subhūta* ity-ādi. *pariṇāyakā bhavantî*ti *rūp*'ādi-sarva-dharmāṇāṃ svabhāven*ânutpādâ*[Tib. 219b]*nirodhāya dharma*-prakāśanāt sārathi-bhāvena parârtha-pratipatty-upasaṃhārān nāyakāḥ.

kathaṃ ca Subhūte bodhisattvā mahāsattvā anuttarāṃ

1. °la P.

samyaksambodhim abhisambuddhāḥ santo lokasya gatir bhavanti |

anābhog'ādi-kāritra-trayârthaṃ praśnayann āha: *kathaṃ cêti-ādi. lokasya gatir bhavantîti* trividha-kāritra-vyāpārôpasaṃhārād āśrayā bhavanti.

iha Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasy' ākāśa-gatikaṃ rūpam iti dharmaṃ deśayanti | evaṃ vedanā saṃjñā saṃskārā ākāśa-gatikaṃ vijñānam iti dharmaṃ deśayanti | evam eva Subhūte sarva-dharmā ākāśa-gatikā anāgatikā agatikā ākāśa-samāḥ | yathā ākāśam anāgatam agatam akṛtam avikṛtam anabhisaṃskṛtam asthitam asaṃsthitam avyavasthitam anutpannam aniruddham ||

tatra sarvajñatā'dhikāra-dharma-daiśikatvenânābhoga-pravṛtta-sattvârthôpasaṃhārād āśrayā bhavantîty anābhoga-kāritraṃ tāvat kathayann āhā: *iha Subhūta* ity-ādi. *ākāśa-gatikam* iti ākāśa-niṣṭhaṃ. etad eva kathayann āha: *yath' ākāśam* ity-ādi. tatra: dravyâbhāva-mātram *ākāśaṃ*. atītāt kālād āgamanâbhāvād *anāgataṃ*. anāgate ca[1] kāle gati-vaikalyād *agataṃ*. kāraka-hetor saattvād *akṛtaṃ*. vināśa-hetu-virahād *avikṛtaṃ*. sthāpaka-saṃskārânupapatter *anabhisaṃskṛtaṃ*. kāla-traye (P.166[a]) svabhāva-viyogād yathākramam *asthitaṃ, asaṃsthitaṃ, avyavasthitaṃ*. ataś câ*nutpannam aniruddhaṃ*.

evam eva Subhūte sarva-dharmā anāgatā agatā akṛtā avikṛtā anabhisaṃskṛtā asthitā asaṃsthitā avyavasthitā anutpannā aniruddhā ākāśa-kalpatvād a(298)vikalpāḥ ||

upasaṃhārârtham āha: *evam eva Subhūta* ity-ādi. *ākāśa-kalpatvād avikalpā* iti sva-tulyatvān nirvikalpāḥ.

tat kasya hetoḥ | yā Subhūte rūpasya śūnyatā na sā āga-

1. om. P.

cchati vā gacchati vā | evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ yā Subhūte vijñānasya śūnyatā na sā āgacchati vā gacchati vā || evam eva Subhūte yā sarva-dharmāṇāṃ śūnyatā na sā āgacchati vā gacchati vā ||

anāgatam ity-ādi niryuktikam iti *tat kasya hetor* ity āśaṅky' āha: *yā Subhūte rūpasy*êty-ādi. *śūnyatā* 'nutpāda-rūpatā.

tat kasya hetoḥ | śūnyatā-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante | ānimitta-gatikā[(1)] hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante | apraṇihita-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante | anabhisaṃskāra-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante ||

yadi nāma tasyā[1] gaman'āgamanaṃ[2] nâsti tathā 'pi rūp'ādīnāṃ kathaṃ na bhavatîti *tat kasya hetor* ity āśaṅky' āha: [Tib. 220[a]] *śūnyatā-gatikā hîty-ādi.* anutpāda[3]-svabhāvatvāt sarva-darmāḥ śūnyat'ādi-svabhāvāḥ. tatra: māyôpamatvāc *chūnyatā*. sarva-nimitta-vigamād *ānimittaṃ*. prārthanā-viṣayâtikrāntatvād *apraṇihitaṃ*. gagaṇavat prakṛti-prabhāsvaratvād *anabhisaṃskāraḥ*. *tāṃ gatiṃ na vyativartanta* iti taṃ svabhāvaṃ nâtikrāmanti. ato 'nantaram *evaṃ khalu Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya gatir bhavantîti*[4] vakṣyamāṇena hārakântena sambandhaḥ.

sarvajñatā'dhikāras tu hit'ādy-anābhoga-paryante sarvatra kāritre nirvāṇa-paridīpanârthena veditavyaḥ.

anutpāda-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante | ajāti-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante | abhāva-gatikā hi Subhūte sarva-

(1) animitta-gatikā iti ga° |

1. stoṅ-pa-ñid de-la = tasyāḥ śūnyatāyā ? 2. gamanam āg° P, gamanam C.
3. °tpanna P. 4. Ed. 299[5,6].

dharmās te tāṃ gatiṃ na vyativartante| svapna-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| ātma-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| aparyanta-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| śānta-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| nirvāṇa-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| apratyuddhāra-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| anāgatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| agatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| acala-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante|

mārgajñatā'dhikāra-dharma-daiśikatvena yathā-yāna-niryāṇa[1]-tad-asākṣātkaraṇôpasaṃhārād gatir bhavantîti yāna-traya-niryāṇa[2]-tat-phalâsākṣāt-karaṇa-kāritraṃ pratipādayann āha: *anutpāda-gatikā hîty-ādi,* tatra: kalpita[3]-duḥkha-vivekād *anutpāda-gatikāḥ.*[4] [5]vikalpita-duḥkha-virahād *ajāti-gatikāḥ.*[5] dharmatā-duḥkha-viyogād *abhāva-gatikāḥ.* kalpita[3]-samudayâ(P. 166ᵇ)bhāvāt[6] svapnôpama-pratibhāsa-mātrasya vidyamānatvena *svapna-gatikāḥ.* yath' ātmā pramāṇa-bādhitatvān na vidyate tadvad vikalpita-samudayâsattvād *ātma-gatikāḥ.* dharmatā-samudayasya māyôpamatvenâvidyamāna-paricchedatvād *aparyanta-gatikāḥ.* kalpit'ādi-trividha-bhāva-nirodhād yathākramaṃ *śānta-*[Tib. 220ᵇ]*gatikāḥ, nirvāṇa-gatikāḥ, apratyuddhāra-gatikā* iti trayaṃ vācyaṃ. tathâiva kalpit'ādi-trividha-mārga-svabhāvatvād *anāgatikāḥ, agatikāḥ, acala-gatikā* iti. ato 'py anantaraṃ pūrvavad dhārakântena sambandhaḥ karaṇīyaḥ.

rūpa-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| evaṃ vedanā saṃjñā (299) saṃskārā vijñāna-gatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante|

1. °rvāṇa T. ṅes-par ḥbyuṅ-ba. 2. °rvāṇa P. 3. kun-brtags-pa = parik°, so in the sequel. 4. °kād agat° P. 5 ... 5. om P. 6. °dāy° C.

rtante| arhat-pratyekabuddhatvânuttara-samyaksambodhigatikā hi Subhūte sarva-dharmās te tāṃ gatiṃ na vyativartante| ataś ca bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santa ākāśa-gatikāḥ sarva-dharmā iti dharmaṃ deśayanti‖ evaṃ khalu Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ santo lokasya gatir bhavanti‖

gati-kāritraṃ ca[1] kathayann āha: *rūpa-gatikā hîty-ādi.* *rūp'ādi-gatikā* dharmat'ātmaka-rūp'ādi-svabhāvāḥ. *lokasya gatir bhavantîti* sarv'ākārajñat'ādhikārika-sarva-dharma-daiśikatvena *bodhisattvā lokasy'* āśrayaṇīyā *bhavanti.* yathôktam ekādaśavidham eva kāritra-lakṣaṇam avasātavyaṃ.

tathā côktaṃ:

hitaṃ[I] sukhaṃ[II] ca trāṇaṃ[III] ca śaraṇaṃ[IV] layanaṃ nṛṇāṃ[V]
parāyaṇaṃ[VI] ca dvīpaṃ[VII] ca pariṇāyaka-saṃjñakaṃ[VIII] ‖ (27)
anābhogaṃ[IX] tribhir yānaiḥ phalâsākṣāt-kriy'ātmakaṃ
yaścimaṃ gati-kāritram[XI] idaṃ kāritra-lakṣaṇam‖ iti. (28)

Subhūtir āha| ke Bhagavan imāṃ gambhīrāṃ prajñāpāramitām ājñāsyanti‖

kāritra-lakṣaṇenâvacchinnānāṃ svabhāva-lakṣaṇaṃ kathayan pratipatty-artham āha; *ke Bhagavann imām* ity-ādi.

Bhagavān āha| ye Subhūte caritāvino bodhisattvā mahāsattvā bhaviṣyanti paurvakāṇāṃ tathāgatānām arhatāṃ samyaksambuddhānām antike paripakva-kuśala-mūlās te Subhūte bodhisattvā veditavyāḥ| ya imāṃ gambhīrāṃ prajñāpāramitām ājñāsyanti‖

svarūpam āvedayann āha: *ye Subhūte caritāvina* ity-ādi.

Subhūtir āha| kiṃ-svabhāvā Bhagavaṃs te bodhisattvā

1. om. CT.

mahāsattvā bhaviṣyanti ya imāṃ gambhīrāṃ prajñāpāramitām ājñāsyanti ||

svabhāva-lakṣaṇa-kathanârthaṃ praśnayann āha: *kiṃ-svabhāvā* ity-ādi.

Bhagavān āha | vainayika-vivikta-svabhāvās(1) te Subhūte bodhisattvā mahāsattvā bhaviṣyanti ya imāṃ prajñāpāramitām ājñāsyanti ||

parihartum āha: *vainayika-vivikta-svabhāvā* iti vinīyate 'nenêti vinayo dharmadhātuḥ[1], tat-prabhavaḥ, vipakṣa-vivekād *vivi*(P. 167[a])*ktaḥ* svabhāvo yeṣāṃ te tathôktāḥ. [Tib. 221[a]] ity anenâiva padena kleśa-viveka-svabhāvo rāg'ādi-vivikta-svabhāvatvena kleśa-*liṅga*-viveka-svabhāvo rāg'ādi-liṅga-kāy'ādi-dauṣṭhulya-vivikta-svabhāvatvena, kleśa-nimitta-viveka-svabhāvo rāg'ādi-nimitta-yoniśo-manasikāra[2]-vivikta-svabhāvatvena, vipakṣa-pratipakṣa-viveka-svabhāvo rāgârāga-dveṣâdveṣa-mohâmoha-vivikta-svabhāvatvena cêti svabhāva-catuṣṭayaṃ sarv'ākārajñatā-gatikatvenâdhimokṣāṇāṃ bhāvanā-mārgôpanyāsârthen' āveditaṃ.

Subhūtir āha | kiṃ Bhagavann evaṃ-gatikā eva te bodhisattvā mahāsattvā bhaviṣyanti enām eva gatim abhisambudhya sattvānām enām eva gatiṃ deśayiṣyanti | evaṃ te sattvānāṃ gatir bhaviṣyanti ||

tām eva gatiṃ nirdeṣṭum āha: *kiṃ Bhagavann evam* ity-ādi. *evaṃ-gatikā* iti sarv'ākārajñatā-gatikāḥ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte (300) evam etat | evaṃ-gatikā eva te Subhūte bodhisattvā mahāsattvā bhaviṣyanti enām eva gatim abhisambudhya sattvānām enām eva gatiṃ deśayiṣyanti | evaṃ te sattvānāṃ gatir bhaviṣyanti || evaṃ hi Subhūte bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisambuddhāḥ

(1) vaineyika-vivikta-svabhāvāḥ iti ga° ca° |
1. simply dhātus C. 2. °sk° C.

santo 'prameyāṇām asaṃkhyeyānāṃ sattvānāṃ gatir bhaviṣyanti ||

sādhûktatven' āha: *evam etat Subhūta* ity-ādi.

Subhūtir āha | duṣkara-kārako Bhagavan bodhisattvo mahāsattvo yenâyaṃ saṃnāhaḥ saṃnaddho aprameyān asaṃkhyeyān sattvān parinirvāpayiṣyāmîti ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat | duṣkara-kārakaḥ sa Subhūte bodhisattvo mahāsattvo yenâyaṃ saṃnāhaḥ saṃnaddho aprameyān asaṃkhyeyān sattvān parinirvāpayiṣyāmîti ||

duṣkara-svabhāvaṃ vaktum āha: *duṣkara-kāraka*[1] ity-ādi. *evam etad* iti sarva-dharmāṇām atyantatayā 'vidyamānatvāt tad-asambaddhatām upādāya sarva-sattva-parinirvāpaṇa-duṣkara-saṃnāhatvena duṣkara-kārakaḥ.

sa khalu punar ayaṃ Subhūte saṃnāho bodhisattvasya mahāsattvasya mahāsaṃnāha-saṃnaddhasya na rūpa-sambaddho na rūpasyârthāya sambaddhaḥ | evaṃ vedanā saṃjñā saṃskārā na vijñāna-sambaddho na vijñānasyârthāya sambaddhaḥ na śrāvaka-bhūmi-sambaddho na śrāvaka-bhūmer arthāya sambaddhaḥ na pratyekabuddha-bhūmi-sambaddho na pratyeka-bhūmer arthāya sambaddhaḥ nâpi buddha-bhūmi-sambaddho nâpi buddha-bhūmer arthāya sambaddhaḥ ||

saṃnāha-svarūpaṃ spaṣṭayann āha: *sa khalu punar ayam* ity-ādi. tatra: vartamāna-rūp'ādy-abhiniveśa-virahān *na rūp*'ādi-*sambaddhaḥ*. anāgata-tat-prārthanā-vimukhatvān *na rūp*'āder *arthāya sambaddhaḥ*.

tat kasya hetoḥ | sarva-dharma-saṃnaddho batâyaṃ Su-

1. °rika P.

bhūte saṃnāho bodhisattvasya mahāsattvasya mahā-saṃnāha-saṃnaddhasya ||

niryuktikam evêdam iti [Tib.221b] *tal kasya hetor* ity āśaṅky' āha: *sarva-dharmâsambaddha*[1] iti tattvato 'vicārâikaramyatvād iti matiḥ.

Subhūtir āha | asya Bhagavan bodhisattvasya mahāsattvasyâivaṃ mahā-saṃnāha-saṃnaddhasyâivaṃ gambhīrāyāṃ prajñāpāramitāyāṃ caratas trīṇi sthānāni na pratikāṅkṣitavyāni | katamāni trīṇi yad uta śrāvaka-bhūmir vā pratyekabuddha-bhūmir vā buddha-bhūmir vā ||

aikāntika-svabhāvaṃ pratipādayann āha: *asya Bhagavan bodhisattvasy*êti-ādi. *evaṃ mahā-saṃnāha-saṃnaddhasy*êti aikāntika-svabhāvena yuktasya. tatra: *śrā*(P.167b)*vaka-bhūmiḥ pratyekabuddha-bhūmiś* ca samyak-pravṛttatvād bodhisattvasya *na pratikāṅkṣitavyā. buddha-bhūmiḥ* punar abhilāṣa-yogena n' ākāṅkṣaṇīyā[2].

(301) evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | katamaṃ tvaṃ[(1)] Subhūte artha-vaśaṃ sampaśyann evaṃ vadasi | asya bodhisattvasya mahāsattvasyâivaṃ mahā-saṃnāha-saṃnaddhasyâivaṃ gambhīrāyāṃ prajñāpāramitāyāṃ caratas trīṇi sthānāni na pratikāṅkṣitavyāni katamāni trīṇi yad uta śrāvaka-bhūmir vā pratyekabuddha-bhūmir vā buddha-bhūmir vêti ||

katham ayam artho labhyata ity āha: *kaṃ*[3] *tvaṃ Subhūte 'rtha-vaśam* ity-ādi.

asthānaṃ Subhūte hy etad anavakāśo 'sya bodhisattvasya mahāsattvasyâivaṃ mahā-saṃnāha-saṃnaddhasyâivaṃ gambhīrāyāṃ prajñāpāramitāyāṃ carataḥ śrāvaka-bhūmir vā pratyekabuddha-bhūmir vā |

(1) kattam iti kha° gha°, kas tvam iti ga° ca° | 1. °sambandha C. 2. °gena na k° P. 3. ci-ṣig = katamam?

sarvôpalambha-pratipakṣatvān Mātur ity abhiprāyeṇa pariharann āha: *asthānaṃ hîty-ādi.* tatra: hetu-vaikalyād *asthānam* asambhavaḥ. phalâsambhavād *anavakāśo* 'navasaraḥ. *śrāvak*'ādi-*bhūmi*-pātâsthānânavakāśatvena câikāntika[1]-bhāvanā 'nabhiniveśa-yogena paridīpitā bhavet.

api tu buddha-bhūmir evâsya pratikāṅkṣitavyā yenâyaṃ sarva-sattvānāṃ kṛtaśaḥ saṃnāhaḥ saṃnaddhaḥ ||

uddeśa-svabhāvaṃ nirdiśann āha: *api tu buddha-bhūmir* evêty-ādi. *pratikāṅkṣitavy*êti māyôpama-sarva-dharmâdhimokṣād iti bhāvaḥ. anenôddeśā-bhāvanā 'vyabhicāratvenôddyotitā[2] syāt.

Subhūtir āha | gambhīrā Bhagavan prajñāpāramitā sā na kenacid bhāvayitavyā tāṃ hi na kaścid bhāvitavān nâpi kaścid bhāvayati nâpi kaścid bhāvayiṣyati nâpi kiṃcid bhāvayitavyaṃ na kvacid bhāvayitavyaṃ || tat kasya hetoḥ | na hi Bhagavan prajñāpāramitāyāṃ na kaścid dharmaḥ pariniṣpannaḥ || ākāśa-bhāvanâiṣā Bhagavan yad uta prajñāpāramitā-bhāvanā | sarva-dharma-bhāvanâiṣā[(1)] Bhagavan yad uta prajñāpāramitā-bhāvanā | asaṅga-bhāvanâiṣā Bhagavan yad uta prajñāpāramitā-bhāvanā | ananta-bhāvanâiṣā Bhagavan yad uta prajñāpāramitā-bhāvanā | asad-bhāvanâiṣā[(2)] Bhagavan yad uta prajñāpāramitā-bhāvanā | aparigraha-bhāvanâiṣā Bhagavan yad uta prajñāpāramitā-bhāvanā ||

anupalambha-svabhāvaṃ kathayann āha: *gambhīrā Bhagavann* ity-ādi[3]. *sā na kenacid bhāvayitavyā* bhāvya-bhāvaka-bhāvanā'nupalambhāt. tad ev' āha

(1) sarvarmmābhāvanaiṣā iti kha° ca° |
(2) asadbhāvabhāvanaiṣā iti ga° |
1. vâik° PC. 2. °nôdyotitā PC, bstan-to. 3. °van prajñāpāramitā P.

tāṃ hîty-ādinā. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *na hîty-ādi.* [Tib.222a] na hi[1] *kaścid dharmaḥ pariniṣpanna* iti kartṛ-karma-kriy'ādi-lakṣaṇaḥ. kathaṃ tarhi bhāvanêty āha: *ākāśa-bhāvanêti.* tattvato māyôpama-*bhāvanā.* tām eva bhāvanāṃ sarv'ākārajñat'ādi-bheden' āha *sarva-dharmâbhāvenêty*-ādinā. tatra: sarv'ākārajñatayā sarvâbhisamayânutpāda-saṃgrahāt *sarva-dharmâbhāvanā.* mārgajñatayā 'nabhiniveśena sarva-mārga-śikṣaṇād *asaṅga-bhāvanā.* sa(P.168a)rvajñatayā 'śeṣa-vastu-saṃgrahād *ananta*[2]*-bhāvanā.* sarv'ākārâbhisambodhena viśeṣa-mārga-rūpatvād *asad-bhāvanā.* mūrdhâbhisamayena niṣṭhā-mārga-lakṣaṇatvād *aparigraha-bhāvanā.*

evaṃ ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| evam etat Subhūte (302) evam etat| ato hi Subhūte gambhīrāyāḥ prajñāpāramitāyā vihāreṇa viharan bodhisattvo mahāsattvo 'vinivartanīya upaparīkṣitavyo anuttarāyāḥ samyaksambodheḥ| kaccit(1) Subhūte Bhodhisattvo mahāsattvo 'syāṃ gambhīrāyāṃ prajñāpāramitāyāṃ nâbhiniveśaṃ karoti kaccit para-bhaṇitāni para-mantritāni nâbhiniviśate| kaccit bodhisattvo mahāsattvo na parasya śraddhayā gacchati| kaccit Subhūte bodhisattvo mahāsattvo 'syaṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ nâvalīyate na saṃlīyate na vipṛṣṭhībhavati nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate na kāṅkṣati na vicikitsati na dhandhāyate 'vagāhate 'dhimucyate 'bhinandati prajñāpā ramitāyā darśanaṃ śravaṇaṃ ca| veditavyam idaṃ Subhūte pūrvânte 'py anena prajñāpāramitā paripṛṣṭā‖ tat kasya hetoḥ| tathā hi Subhūte gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate‖

anabhiniveśa-svabhāvaṃ vaktum *evam etat Subhūte evam etad* iti svahasta-

(1) kaścid iti ca°|
1. om. C. 2. atyanta CT.

dāna-pūrvakam āha: *ato hi Subhūte gambhīrāyā* ity-ādi. *ata* iti vakṣyamāṇāt kāraṇād ity arthaḥ. kāraṇam ev' āha *kaccid* ity-ādinā. *kaccic*-chabdo yasmād arthe vartate. *nâbhiniveśaṃ karotîti* na vastu-parigrahaṃ[1] karoti. *para-bhaṇitāni*[2] *para-mantritāni nâbhiniviśata* iti nikāya-bhikṣūṇāṃ nêdaṃ buddha-vacanam iti prakaṭâbhidhānaṃ [Tib.222b] *para-bhaṇitaṃ*, pracchanna-kathanaṃ *para-mantritaṃ* n' ākarṇayati. *na parasya śraddhayā gacchatîti* pratyātma-vedya-prasāda-lābhān na para-praṇeyo bhavati. [3]granth'ādy-avagamād *avagāhate*[3]. arth'ālambanād *adhimucyate.* tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hîty-ādi.* janmântara-vāsan'ādhānam antareṇa cânuttrās'ādir[4] na bhavatîti bhāvaḥ. anuttrās'ādibhiś ca mārgajñat'ākāra-bhāvanā kathitā syāt.

Subhūtir āha| yo Bhagavan bodhisattvo mahāsattvo gambhīrāyāṃ prajñāpāramitāyāṃ nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate| katamena Bhagavann ākāreṇa tena prajñāpāramitā vyavacāritā bhavati‖

Bhagavān āha| sarvajñatā-nimnayā Subhūte saṃtatyā tena bodhisattvena mahāsattvena prajñāpāramitā vyavacāritā bhavati‖

ālambana-svabhāvaṃ nirdiśann āha: *yo Bhagavan bodhisattva* ity-ādi. *ākāreṇêti* grahaṇa-prakāreṇa. *vyavacāritā* nirūpitā.

sarvajñatā-[5]*nimnayêti* tri-sarvajñatā[5]-niṣṭhayā[6] citta-*saṃtatyā.* anena tri-sarvajñatā-bhāvanā kathitā syāt.

Subhūtir āha| kathaṃ Bhagavan sarvajñatā-nimnā saṃtatir vyavacāritā bhavati‖

nirjñāta[7]-svarūpā saṃtatir [8]anyasya vyavacāraṇe dakṣêty[8] āha: *kathaṃ Bhagavann* ity-ā(P.168b)di.

1. grahaṃ P. 2. bhanit° C. 3 ... 3. °nthāvagamātav° P, °nthādīvag° C. rtogs-par byed ces bya-ba ni gṣun la-sogs-pa khoṅ-du chud-paḥi phyir. 4. vān° P. °nam antonareṇa cânutrās° C. 5 ... 5. om. C. 6. mthar thug-par gṣol-baho = niṣṭhā-nimnayā? 7. vinijñāta C, nirjāta P; ṅes-par śes-pa. 8 ... 8. anya-vyavacāra-d° C. Tib. omits anyasya.

(303) Bhagavān āha | ākāśa-nimnayā Subhūte saṃtatyā ākāśa-pravaṇayā ākāśa-prāgbhārayā Subhūte saṃtatyā sarvajñatā-nimnā saṃtatir vyavacāritā bhavati | yā khalu punaḥ Subhūte sarvajñatā-nimnayā saṃtatyā vyavacāraṇā iyaṃ sā Subhūte vyavacāraṇā ||

prayoga-maula-pṛṣṭhâvasthāsu māyôpama-sarva-dharma-bhāvan'ātmikayā citta-saṃtatyā pūrvikayā[1] sarvajñatā-nimnā saṃtatir vyavacāritêti pariharann āha: *ākāśa-nimnay*êty-ādi-pada-trayaṃ. *iyaṃ sā vyavacāraṇ*êti yathôkta-niścita-saṃtatyā *sā*[2] *vyavacāraṇā* samyag ity arthaḥ.

tat kasya hetoḥ | aprameyā hi Subhūte sarvajñatā 'pramāṇā hi Subhūte sarvajñatā |

niryuktikam evêdam iti *tat kasya hetor* ity āśaṅky' āha: *aprameyā hîty-ādi.* yasmāt tattvena pramāṇa-prameyatva-samatikramād yathāyogam [Tib. 223ᵃ] *aprameyā 'pramāṇā* ca *sarvajñatā* tasmān māyôpama-bhāvanā-niścita-saṃtatyā vyavacāraṇā. anyathā 'prameyatv'ādi-sadbhāvād bhāva-grahaḥ syād iti vākyârthaḥ.

yat Subhūte 'prameyam apramāṇaṃ na tad rūpaṃ na vedanā na saṃjñā na saṃskārā na vijñānaṃ na prāptir nâbhisamayo nâdhigamo na mārgo na mārga-phalaṃ na jñānaṃ na vijñānaṃ nôtpattir na vināśo nôtpādo na vyayo na nirodho na bhāvanā na vibhāvanā nâpi kenacit kṛtaṃ nâpi kutaścid āgataṃ nâpi kvacid gacchati nâpi kvacid deśe nâpi kvacit pradeśe sthitam api tv aprameyam apramāṇam ity evaṃ saṃkhyāṃ gacchati | ākāśâprameyatayā sarvajñatā'prameyatā yā câprameyatā na sā śakyā kenacid abhisamboddhuṃ na rūpeṇa na vedanayā na saṃjñayā na saṃskārair na vijñānena na dāna-pāramitayā na śīla-pāramitayā na kṣānti-pāramitayā na

1. °rvīk° P. 2. om. P.

vīrya-pāramitayā na dhyāna-pāramitayā na prajñāpāramitayā śakyā 'bhisamboddhuṃ ||

etam evârthaṃ spaṣṭayann āha: *yat Subhūta* ity-ādi. tatra: *prāptiḥ* pṛthag-janasya śīl'ādi-svabhāvaḥ sambhāra-mārgaḥ. *abhisamayaḥ* sambhṛta[1]-sambhārasya nirvedhabhāgīy'ātmakaḥ prayoga-mārgaḥ. *adhigamaḥ* sarvatraga-dharmadhātu-prativedha-lakṣaṇo darśana-mārgaḥ. *mārgo* laukika-dhyān'ārūpy'ālambano laukika-bhāvanā-mārgaḥ. *mārga-phalaṃ* duḥkha-saty'ādi-jñāna-rūpo lokôttara-bhāvanā-mārgaḥ. *jñānam* adhimātrâdhimātr'ādi-kleśa-prahāṇakārī mṛdu-mṛdv-ādi-svabhāvo mṛdu-mārgaḥ. *vijñānaṃ* madhyâdhimātr'ādi-kleśa-vidhvaṃsako madhya-mṛdv-ādi-lakṣaṇo madhyo mārgaḥ. *utpattir* mṛdv-adhimātr'ādi-kleśônmūlako 'dhimātra-mṛdv-ādi-rūpo 'dhimātro mārgaḥ. *vināśo* bhāvanā-mārge kleśa-prahāṇôpāyaḥ prayoga-mārgaḥ. *utpādaḥ* kleśa-prahā(P. 169ᵃ)ṇena vimukti-prāpakaḥ samyag-ānantarya-mārgaḥ. *vyayaḥ* kleśa-vivikta-jñāna-sākṣātkārī vimukti[2]-mārgaḥ. *nirodhaḥ* pariśiṣṭa-kleśa-prakārasya prayog'ānantarya-vimukti-mārg'ātmako viśeṣa-mārga ity eke. [Tib. 223ᵇ] vaiśeṣika-guṇâbhinirhārako viśeṣa-mārgo nirodha ity anye. *bhāvanā* vajrôpamaḥ samādhiḥ sarv'āvaraṇâbhedya-bhedakaḥ. *vibhāvanā* niṣṭhā-mārgaḥ kṣayânutpādajñānaṃ. *deśo* deśa-sāmānyaṃ. *pradeśo* deśa-viśeṣaḥ. *na kenacid abhisamboddhum* iti rūp'ādibhir[3] ākārair *na śakyā* 'dhigantuṃ. tad ev' āha: *na rūpeṇ*êty-ādinā.[4]

tat kasya hetoḥ | rūpam eva hi Subhūte sarvajñatā evaṃ vedanâiva saṃjñâiva saṃskārā eva vijñānam eva hi Subhūte sarvajñatā dāna-pāramitâiva hi Subhūte sarvajñatā śīla-pāramitâiva kṣānti-pāramitâiva vīrya-pāramitâiva dhyāna-pāramitâiva prajñāpāramitâiva hi Subhūte sarvajñatā ||

yat tarhîdam uktam ālambanam sarva-dharmā laukikāḥ kuśal'ādaya ity-ādi tat katham iti *tat kasya hetor* ity āśaṅky' āha: *rūpam eva hîty-ādi.* yasmād yogi-saṃvṛtyā[5] *rūp*'ādikam *eva* māyôpamatā'dhigataṃ buddhatvam ity arthaḥ. yathôkta[6]-prasiddha-mātrasya hi yā 'yathā'rthatā[7] tad-artha-sambodha-phalaṃ

1. °bhūta C. 2. °kta C. 3. °dyabh° C. 4. °di P. 5. saṃjñatyā P. 6. °ktaṃ PT. 7. 'yarthatā P, 'yathāthaṃtā C.

hi śāsanam iti. *dāna-pāramitâivêty-ādi.* tatra: *dana-śīla-kṣānti-pāramitās* tisro[1] vīrya-dhyāna-pāramitayoś câṃśaḥ[2] puṇya-sambhāraḥ. jñāna-sambhāras tu prajñāpāramitā vīrya-dhyāna[3]-pāramitayoś câṃśa ity etat sarvam māyôpamatvenâviśiṣṭatvāt tathāgatatvaṃ.

atha khalu Śakro devānām indraḥ sârdhaṃ kāmâvacarair deva-putrair Brahmā 'pi Sahā-patiḥ sârdhaṃ rūpâvacarair deva-putrair yena Bhagavāṃs tenôpasaṃkrāntaḥ| upa(304)saṃkramya Bhagavataḥ pādau śirasā 'bhivandya Bhagavantaṃ triḥ pradakṣiṇīkṛtya ekânte tasthau| ekânte sthitaś ca Śakro devêndraḥ kāmâvacarair deva-putraiḥ sārdhaṃ Brahmā 'pi Sahā-patiḥ rūpâvacarair deva-putraiḥ sârdhaṃ Bhagavantam etad avocat| gambhīrā Bhagavan prajñāpāramitā duravagāhā Bhagavan prajñāpāramitā durdṛśā Bhagavan prajñāpāramitā duranubodhā Bhagavan prajñāpāramitā| idam apy artha-vaśaṃ sampaśyatas Tathāgatasya arhataḥ samyaksambuddhasyânuttarāṃ samyaksambodhim abhisambuddha-mātrasya bodhi-maṇḍe niṣaṇṇasyâlpôtsukatāyāṃ cittam avanataṃ na dharma-deśanāyāṃ||

samyag-dharmâvabodhena saṃjāta-prasādâtiśayā Bhagavat-pāda-vandanā-pūrvakaṃ mātur māhātmyaṃ Śakr'ādayaḥ prakaṭayantîty āha: *atha khalu Śakra* ity-ādi. tatra: *gambhīrā* rūp'ādi-tathatā-svabhāvatvāt. (P. 169ᵇ) śruta-[Tib. 224ᵃ]cintā-bhāvanā'vasthāsu māyôpamatvād yathākramaṃ *duravagāhā, durdṛśā, duranubodhā. idam apy artha-vaśam* iti *api*-śabdān na kevalaṃ vineyâgrahaṇ'ādi kiṃ tarhîdam *api* dharma-gāmbhīryaṃ *paśyata* ity arthaḥ. *alpôtsukatāyām* iti nirvyāpāratve *cittam avanataṃ na dharma-deśanāyāṃ.* tathā 'pi Brahmâdhyeṣaṇān mahā-karuṇayā dharma-cakraṃ pravartitam iti bbāvaḥ.

evam ukte Bhagavān Śakraṃ devānām indraṃ kāmâvacarāṃś ca deva-putrān Brahmāṇaṃ ca Sahā-patiṃ rūpâva-

1. tisrā P, triso C. 2. câsa C. 3. om. C.

carāṃś ca deva-putrān āmantrayate sma| evam etat deva-putrā evam etat| gambhīrā batêyaṃ deva-putrā prajñāpāramitā duravagāhêyaṃ deva-putrāḥ prajñāpāramitā durdṛśêyaṃ deva-putrāḥ prajñāpāramitā duranubodhêyaṃ deva-putrāḥ prajñāpāramitā| idam apy artha-vaśaṃ sampaśyatas Tathāgatasyârhataḥ samyaksambuddhasyânuttarāṃ samyaksambodhim abhisambuddha-mātrasya bodhi-maṇḍe niṣaṇṇasyâlpôtsukatāyāṃ cittam avanataṃ na dharma-deśanāyāṃ||

sādhûktatvenânuvadann āha: *evam etad* ity-ādi.

gambhīro batâyaṃ mayā dharmo 'bhisambuddha iti||

upasaṃhārârtham āha: *gambhīro vatâyam* ity-ādi.

yatra na kaścid abhisambuddho na kaścid abhisambhotsyate na kaścid abhisambudhyate| iyaṃ sā dharmasya gambhīratā|

kêyaṃ gambhīratêty āha: *yatra na kaścid* ity-ādi.

ākāśa-gambhīratayā gambhīro 'yaṃ dharmaḥ ātma-gambhīratayā gambhīro 'yaṃ dharmaḥ sarva-dharmânāgamanatayā gambhīro 'yaṃ dharmaḥ sarva-dharm'āgamanatayā gambhīro 'yaṃ dharmo(1) mayā 'bhisambuddha iti|

sarva-loka-vipratyanīka-svabhāvaṃ kathayann āha: *ākāśa-gambhīratayêty-ādi.* avicārâikaramya-kāraṇatvād *ākāśa-gambhīratayā gambhīraḥ.* tattvena māyôpama-kārya-svabhāvatvād *ātma-gambhīratayā gambhīraḥ.* utpādâbhāvāt *sarva-dharmânāgamanatayā gambhīraḥ.* vināśa-viyogāt *sarva-dharm'āgamanatayā gambhīraḥ.*

etad uktaṃ: svapnôpama-hetu-phala-dharmâdhigati-pūrvakaḥ kṣayânutpā-

(1) ga°, ṅa° ca° pustakeṣu, sarvadharm'āgamanatayā gambhīro 'yaṃ dharmaḥ iti pāṭho na vidyate|

da-jñāna-svabhāvo *mayā dharmo 'bhisambuddho* deśyata iti.

(305) evam ukte Śakro devānām indraḥ kāmâvacarāś ca deva-putrā Brahmā 'pi Sahā-patiḥ rūpâvacarāś ca deva-putrā Bhagavantam etad avocan | āścaryaṃ Bhagavann adbhutaṃ Sugata | sarva-loka-vipratyanīko 'yaṃ dharmo deśyate anudgrahāya ca Bhagavan dharmāṇām ayaṃ dharmo deśyate udgrahe[1] ca lokaś caratîti ‖ 203 ‖

yathôkta-svabhāvam eva spaṣṭayann āha : *āścaryam* ity-ādi. hetu-vaiśiṣṭyād *āścaryaṃ*. phalâtiśayād *adbhutaṃ*. sarva-loka-viparītatvāt *sarva-loka-vipratyanīkaḥ*. tad eva vaktum āha : *anudgrahāyê*[Tib. 224ᵇ]ty-ādi. *ayam* iti prajñāpāramit'ātmakaḥ.

Āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyāṃ deva-parivarto nāma pañcadaśaḥ ‖

Abhisamayâlaṃkār'ālokāyāṃ Pra(P.170ᵃ)jñāpāramitā-vyākhyāyāṃ deva-parivarto nāma pañcadaśaḥ.

(1) udgrahāya iti ghaº |

XVI.

TATHATĀ-PARIVARTO NĀMA ṢOḌAŚAḤ.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | sarva-dharmânupalambho batâyaṃ Bhagavan dharmo deśyate | nâyaṃ Bhagavan dharmaḥ kvacit pratihanyate |

apratighāta-svabhāvaṃ nirdiśann āha : *atha khalv āyuṣmān* ity-ādi. *nâyam* it trividha-sarvajñat'ākāra-suparipūrṇâbhisamayatvena sarvatra rūp'ādau jñāna-dharmasyâpratighātitvād ayaṃ deśanā-*dharmo na kvacit pratihanyate.*

apratihata-lakṣaṇo batâyaṃ Bhagavan dharma ākāśa-samatayā sarva-padânupalabdhitaḥ | apratima-lakṣaṇo vatâyaṃ Bhagavan dharmo 'dvitīyatvāt | apratilakṣaṇo vatâyaṃ Bhagavan dharmaḥ niṣpratyarthikatvāt | apado vatâyaṃ Bhagavan dharmo 'nabhinirvṛttatvāt[1] | anutpādo vatâyaṃ Bhagavan dharmaḥ sarvôpapaty-anupapattitvāt | apatho vatâyaṃ Bhagavan dharmaḥ sarva-pathânupalabdhitvāt ‖

apada-svabhāvaṃ vaktum āha : *apratihatêty*-ādi. *sarva-padânupalabdhita* iti jñāna-jñeya-samatayā sarva-pratiṣṭhā'nupalambhārthen*âpratihata-lakṣaṇo* 'nabhibhūtaḥ. *advitīyatvād* ity ekākitvāt. *apratima-lakṣaṇo* 'sādṛśya[1]-lakṣaṇaḥ. *niṣpratyarthikatvād* iti sarva-pratipakṣa-samatikrāntatvāt. *apratilakṣaṇo* 'pratipakṣa-lakṣaṇaḥ. *anabhinirvṛttatvād* iti ajātatvāt. *apado* 'pratiṣṭhā-svabhāvaḥ. *sarvôpapatty-anupapattitvād* iti dev'ādi-sarva-gatiṣv avidyamāna-rūpatvād *anutpādaḥ*. *sarva-pathânupalabdhitvād* iti sarva-mārgatvenânupalambhāt. *apatho* 'mārgaḥ. apada ity asya prayoga-darśana-bhāvanā-viśeṣâśaikṣa-mārgeṣu viśeṣaṇārtham *apratihata-lakṣaṇa* ity-ādi-pañca-padôpādānam.

(1) anabhinirvṛtatvād iti khaº caº |
1. 'sadṛśa C.

atha khalu Śakro devānām indro Brahmā Sahā-patis te ca kāmâvacarā rūpâvacarāś ca deva-putrā Bhagavantam etad avocan | anujāto vatâyaṃ Bhagavan Bhagavataḥ śrāvaka ārya-Subhūtiḥ sthaviraḥ ‖

[Tib. 225[a]] agati-svabhāvaṃ kathayann āha: *anujāto vatâyam* ity-ādi. *Bhagavataḥ* sambandhī *śrāvako 'yam anu* paścāj *jātas* tathāgata ivêty *anujātaḥ*.

tat kasya hetoḥ | tathā hi Bhagavan yaṃ-yam evâyam ārya Subhūtiḥ sthaviro dharmaṃ deśayati taṃ-tam eva dharmaṃ śūnyatāṃ ārabhya deśayati ‖

kathaṃ śrāvako 'pi tathāgata ivânujāta iti *tat kasya hetor* ity āśaṅky' āha: *tathā hi Bhagavann* ity-ādi. ya(P. 170[b])smāt sarvam eva *dharmam* anadhigatârtha-viṣayam api samyak śūnyatayā *deśayati* tasmāt tathāgata ivânujāta ity arthaḥ.

atha khalv āyuṣmān Subhūtiḥ Śakraṃ devānām indraṃ Brahmāṇaṃ ca Sahā-patiṃ tāṃś ca kāmâvacarān rūpâvacarāṃś ca deva-putrān āmantrayate sma | yad deva-putrā evaṃ vadatha anujāto 'yaṃ[(1)] Subhūtiḥ sthaviras tathāgatasyêti | (307) ajātatvāt Subhūtiḥ sthaviro 'nujātas tathāgatasya | anujātas tathatāṃ Subhūtiḥ sthaviras tathāgatasya |

vastu-dharmatvenânujātârthaṃ vighaṭayann āha: *yad devaputrā* ity-ādi. *ajātatvād* iti tattvenânutpannatvād. *ajātas*[1] *tathāgatasya* śrāvakaḥ *Subhūtis* tasyâiva *tathatām* anuyātaḥ[2] prāptas[3] tādātmyenânugataḥ.[4] tathā[5]-bhāvas tathatêty ata[6] eva nirdeśād [7]asya hrasvatvam[7] ity ācārya-Vasubandhuḥ.

yathā tathāgata-tathatā 'nāgatâgatā evaṃ hi Subhūti-

(1) anujāto vatāyami kha° ca° |

1. °tvāt. anuj° PC. 2. anujāt° C, rjes-su soṅ-bar gyur. 3. om. Tib. 4. Tib. inserts here de-bṣin-ñid ces bya-ba = tathatêti. 5. de-bṣin-gśegs-pa = tathāgata. 6. om. Tib. 7 ... 7. de-bṣin-ñid this must a free translation.

tathatā 'nāgatâgatā | evaṃ hi Subhūtiḥ sthaviras tathāgata-tathatām anujātaḥ |

katham ity āha: *yathā tathāgat*êty-ādi. *evaṃ hi Subhūtir* ity-ādi. yasmād anantarôkta-[1]tathatā-rūpeṇa[1] *tathāgata-tathatām* anuyātas[2] tato *'jātatvād anujāta* iti pūrveṇa sambandhaḥ karaṇīyaḥ. evam uttaratrâpy avagantavyaṃ.

ādita eva Subhūtiḥ sthaviras tathāgata-tathatām anujātaḥ ‖

abhyāsa-yogena[3]tat-tathatā[3]-prāptau katham avastu[4]-dharmatvenânujātaḥ syād ity āha: [5]*ādita evê*ty-ādi.[5] *ādita evêti*[6] prathamata evê[Tib. 225[b]]ty-arthaḥ.

tat kasya hetoḥ | yā hi tathāgata-tathatā sā sarva-dharma-tathatā yā sarva-dharma-tathatā sā tathāgata-tathatā yā ca tathāgata-tathatā yā ca sarva-dharma-tathatā sâiva Subhūteḥ sthavirasya tathatā | tāṃ tathatām anujātaḥ Subhūtiḥ sthaviraḥ ato 'nujātas tathāgatasya sā 'pi ca tathatā 'tathatā tāṃ tathatām anujātaḥ ‖ evaṃ hi Subhūtiḥ sthaviras tathāgatam anujātaḥ ‖

niryuktikam evêdam iti *tat kasya hetor* ity āśaṅky' āha: *yā hî*ty-ādi. *sā sarva-dharma-tathat*êti dravyâbhimatānāṃ[7] rūp'ādīnāṃ sāmānya-dharmatā 'nutpāda iti yāvat. evaṃ tathāgata-sarva-dharma-tathatayoḥ parasparam abhedena tathāgata-tathatāyāḥ. sarva-viṣayatvam āveditaṃ. ataś ca sâiva Subhūter apîty āha: *yā cê*ty-ādi. *ato 'nujāta* iti tathatā-prāpti-yogād *anujātaḥ*. tathatā tarhi dravya-satī syād ity āha: *sā 'pi cê*ty-ādi. *atathat*êti ni(P. 171[a])rviṣaya-pratiṣedhânupapattes *tathatā 'pi* sāṃvṛtī māyôpamêti yāvat. *tathāgatam anujāta* iti *anu*-śabda-yoge karma-vibhaktiḥ. *tathāgatasy*êti pāṭhe tat-sambandho vivakṣitaḥ.

1 ... 1. om. Tib. 2. anujāt° C, rjes-su soṅ-ba. 3 ... 3. de-bṣin-gśegs-pa = tathāgata. 4. °thaṃ na v° PCT; dṅos-poḥi chos-kyis ma-yin-na. 5 ... 5. om. P. 6. simply iti PCT; daṅ-po-ñid-nas ṣes bya-ba. 7. °bhigat° C.

tathāgatasya yā sā tathatāyāḥ sthititā tayā sthititayā Subhūtiḥ sthaviraḥ tathāgatam anujātaḥ ‖

tattvato dharmatā-rūpatve katham anujāta ity āha: *tathāgatasyêty-ādi. sthititêti* saṃvṛtyā prabandha-dharmatā.

yathā tathāgata-tathatā 'vikārā nirvikārā 'vikalpā nirvikalpā evaṃ hi Subhūti-tathatā 'vikārā nirvikārā 'vikalpā nirvikalpā ‖ evaṃ hi Subhūtiḥ sthaviras tayā tathatayā 'vikāro nirvikāro 'vikalpo nirvikalpas tathāgatasyânujātaḥ ‖

yady evaṃ vikār'ādimān[1] Subhūtiḥ sthaviraḥ syād ity āha: *yathā tathāgatêty-ādi.* tatrâdhika-nyūna-vikārâbhāvād yathākramam *avikārā nirvikārā,* sva-para-vikalpa-viyogād *avikalpā*[2] *nirvikalpā.*[3]

yathā ca tathāgata-tathatā 'vikārā nirvikārā 'vikalpā nirvikalpā na kvacit pratihanyate evaṃ sarva-dharma-tathatā 'vikārā nirvikārā 'vikalpā nirvikalpā na kvacit pratihanyate ‖

tathāgata-tathatāvat Subhūti-tathatā kuto [Tib. 226a] 'vikār'ādi-svabhāvêty āha: *yathā cêty-ādi.*

tat kasya hetoḥ | yā ca tathāgata-tathatā yā ca sarva-darma-tathatā ekâivâiṣā tathatā 'dvayā 'dvaidhīkārā 'dvaya-tathatā nā kvacit tathatā na kutaścit tathatā na kasyacit tathatā |

etad eva kuta iti *tat kasya hetor* ity āśaṅky' āha: *yā ca tathāgata-tathatêty-ādi. ekâivâiṣêty* abhinnā. yasmād bhedaka-karma-kartṛ-kriyā'nupalambhād *advayā 'dvaidhīkārā 'dvaya-tathatêty* artha-bhedo vācyaḥ. sarvath' ādhāratva-virahān *na kvacit.* hetor abhāvān *na kutaścit.* sambandhino 'sattvān *na kasyacit.*

1. °māna PC; ḥgyur-ba la sogs-pa daṅ ldan-par ḥgyur-ro. 2. °ra-vikalpā P. 3. om C.

yataḥ sā na kasyacit tathatā tataḥ sā tathatā 'dvayā 'dvaidhīkārā 'dvaya-tathatā ‖ evaṃ hi Subhūtiḥ sthaviro 'nujātas tathāgatasyâkṛta-tathatayā ‖

sambandhi-bhāv'ādau tu vastutv'āpattes tathatâiva na syād ity āha: *yataḥ sêty-ādi. evaṃ hi Subhūtir* iti tathāgata-sarva-dharma-tathatayor *evam* eka-svabhāvatvena tathāgata-tathatayā[1] saṃgṛhītatvān nirvikalp'ādi-svabhāvā Subhūti-tathatā tasmād *akṛta-tathatayā 'nujāta* ity arthaḥ. tathatā-rūpeṇa sarveṣām anujātatve Subhūteḥ ko 'tiśaya iti cet. satyam. (P. 171b) kiṃ tu yad eva vivād'āspadī-bhūtam tad eva nirdiśyate. anyathā 'śrotṛ-saṃskārakaṃ[2] vākyaṃ kurvāṇaḥ kathaṃ nônmattaḥ syāt.

yā câkṛta-tathatā na sā kadācin na tathatā | yataś ca (308) sā na kadācin na tathatā tataḥ sā tathatā 'dvayā 'dvaidhīkārā 'dvaya-tathatā ‖ evaṃ hi Subhūtiḥ sthaviro 'nujātas tathāgatam ‖

etad eva spaṣṭayann āha: *yā câkṛta-tathatêty-ādi. na sā kadācin na tathatêti* sarvadâiva-tathatêty arthaḥ.

yathā tathāgata-tathatā sarvatra sarva-dharmeṣv avikalpā nirvikalpā evaṃ Subhūti-tathatā sarvatra sarva-dharmeṣv avikalpā nirvikalpā | evam eva ca tathāgata-tathatayā 'bhinirmitaḥ Subhūtiś cêti dvayam apy aluptam etad abhinnaṃ bhedakânupalabdhitaḥ ‖ evaṃ hi Subhūtiḥ sthaviras tathāgatam anujātaḥ ‖

[Tib. 226b] upasaṃharann āha: *yathā tathāgata-tathatā sarvatrêty-ādi. sarvatrêti* sarvasmin kāle. *abhinirmita* iti prabhāvito niṣpāditaḥ. *aluptam* iti luptam apratītam adṛṣṭam, na luptam aluptaṃ dṛṣṭaṃ pratītam iti yāvat. *bhedakânupalabdhita* iti pramāṇôpapannâika-svabhāvatvena tathatāyā bhedaka-pramāṇânupalambhena *dvayam apy* anantarôktam *abhinnam* ity *etad aluptam.*

1. °yā yā P. 2. °raṃ P.

yathā tathāgata-tathatā nânyatra sarva-dharma-tathatāyāḥ evaṃ hi Subhūti-tathatā nânyatra sarva-dharma-tathatāyāḥ | yā nânyatra sarva-dharma-tathatāyāḥ na sā kasyacin na tathatā sâiva sā tathatā sarva-dharma-tathatā | tāṃ tathatāṃ Subhūtiḥ sthaviro 'nanyatathatā 'nugamenôpagataḥ |

sarva-dharma-tathat'ātmikā tathāgata-tathatā, Subhūti-tathatā punar na tathāvidhā. tat kathaṃ tathatayā 'dvayam abhinnaṃ syād ity āha: *yathā tathāgata-tathat*êty-ādi. *nânyatr*êti nipāta-vacanaṃ prathamârthe vartate. tad uktaṃ: syāt yathā sarva-dharma-tathatāyā nânyā tathāgata-tathatā. kiṃ tarhi. tad-ātmikā. *evaṃ Subhūti-tathatā* 'pîti. *na sā kasyacin na tathat*êti sarvasya sā tathatêty arthaḥ. tad ev' āha *sâiva* sêty-ādinā. yâiva *sā tathatā* Subhūteḥ *sâiva sarva-dharma-tathat*êti yojyaṃ. *ananya-tathatā'nugamen*êti ātma-svabhāva-tathatā'nukāreṇa *tāṃ tathatāṃ* sarva-dharmânuvartinīm *upagataḥ*.

na câtra kaścin na kvacid anugatim upagataḥ ‖ evaṃ hi Subhūtiḥ sthaviras tathāgatam anujātaḥ ‖

tathatā-svabhāvatve katham anugama iti cet. ā(P.172a)ha: *na câtr*êty-ādi. saṃvṛtyâivaṃ vyapadeśaḥ kṛtaḥ paramârthatas tu *nâivâtra* māyôpamatve *kaścid* bhāvaḥ *kvacid anu*[Tib.227a]*gatiṃ* sadṛśatāṃ[1] prāptaḥ.

yathā tathāgata-tathatā nâtītā n'āgatā na pratyutpannā evaṃ sarva-dharma-tathatā nâtītā nânāgatā na pratyutpannā ‖ evaṃ hi Subhutiḥ sthaviras tāṃ tathatām anujātas tathāgatam anujāta ity ucyate ‖

traiyadhvika-sarva-dharmāṇāṃ tathatā taikālikī, tathāgata-tathatā tu prakṛti-prabhāsvaratvenôtpāda-virahān na tathāvidhā. tat katham anayor ekatvam iti cet. āha: *yathā tathāgata-tathat*êty-ādi. tatrôtpāda-pūrvaka-vināśâbhāvān *nâtītā*. bhaviṣyad-utpāda-viyogān *nânāgatā*. labdha-sattākatvânupapatter *na pratyutpannā*. *evaṃ sarva-dharma-tathat*êti māyôpamatva[2]-prasādhaka-pramāṇa-

1. °śaṃ P, mtshuṅs-pa. 2. °tve C.

sya sarvatra tulyatvād iti bhāvaḥ.

tathāgata-tathatayā 'pi hy anugatas tathatāṃ tathāgata-tathatayā 'tīta-tathatām anugataḥ | atīta-tathatayā tathāgata-tathatām anugataḥ | tathāgata-tathatayā 'nāgata-tathatām anugataḥ | anāgata-tathatayā tathāgata-tathatām anugataḥ | tathāgata-tathatayā pratyutpanna-tathatām anugataḥ | pratyutpanna-tathatayā tathāgata-tathatām anugataḥ | tathāgata-tathatayā 'tītânāgata-pratyutpanna-tathatām anugataḥ | atītânāgata-pratyutpanna-tathatayā tathāgata-tathatām anugataḥ |

bhavatu vā sāṃvṛta-bhāvôpādhi-bhedena tat-tathatāyās traikāliko vyapadeśaḥ. tathā 'pi tathāgata-sarva-dharma-tathatayor abheda evêty āha: *tathāgata-tathatayā* 'pîty-ādi. na kevalam ātma-tathatayā[1]. kiṃ tarhi. *tathāgata-tathatayā 'pi*. yasmāt *tathatām* anuprāptaḥ san Subhūtis tayâiva *tathāgata-tathatayā 'tīt*'ādi-*tathatām anugataḥ*. *atīt*'ādi-*tathatayā tathāgata-tathatām anugato* bhavati tasmān[2] nâsti vimukter[3] nānā-karaṇam iti bhāvaḥ. atīt'ādi-pratyeka-samudāya-bhedena ca hāraka-catuṣṭayam avagantavyaṃ.

iti hi Subhūti-tathatā câtītânāgata-pratyutpanna-tathatā ca tathāgata-tathatā câdvayam etad advaidhīkāraṃ evaṃ sarva-dharma-tathatā ca Subhūti-tathatā câdvayam etad advaidhīkāraṃ |

upasaṃharann āha: *iti hi Subhūti-tathat*êty-ādi.

yâiva ca Bhagavato bodhisattva-bhūtasya (309) tathatā sâiva Bhagavato 'nuttarāṃ samyaksambodhim abhisambuddhasya tathatā | iyaṃ sā tathatā yayā tathatayā Bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhisambuddhaḥ saṃs Tathāgata iti nāmadheyaṃ labhate |

1. 'pi P. 2. om. C. 3. °kti C.

bodhisattva-tathāgatâvasthayor eva tāvad bhinna-rūpatvāt tathatāyāḥ kutaḥ sarva-dharmâbhinna-svabhā(P.172a)vatvam iti kasyacid āśaṅkāyām āha: *yâiva* cêty-ādi. [Tib.227b] *iyaṃ sā tathat*êti sarvadâika-svabhāvatvād yukt*êyaṃ sā tathatā yayā* sarva-prakār'āgantuka-malâpagamenâbhisambodhāt.

ya ekâneka-svabhāvā na bhavanti na teṣām paramârthataḥ[1] svabhāvo 'sti. yathā māy'ādi-rūpasya na. bhavanti câikâneka-svabhāvāḥ sva-parôditā bhāvā[2] iti vyāpakânupalabdhyā māyôpamas tathāgata ity arthaḥ. [3]nâsiddho 'yaṃ hetuḥ.[3] yasmāt prekṣāvatāṃ pravṛtteḥ prayojanavattayā vyāptatvāt paramârtha[4]-yogya[5]-padârtha-viṣayo vicāryaḥ[6]. anyathā 'rthakriyā'rthināṃ puṃsām asad-artha-padârtha-vicāraiḥ kiṃ prayojanam ity arthakriyā-kārī bhāvo 'bhyupagantavyaḥ. sa cânyonya-vyavaccheda-rūpatvāj jñeya-rūpo vā[7] bhavej[8] jñāna-rūpo vêti vikalpaḥ.

tatra yady ādyaḥ pakṣas tadā paraspara-saṃyukta-svabhāvo vā bhavet, bahubhir vā[9] samāna-jātīyaiḥ paramâṇubhiḥ paraspara-sāmarthya-vidhṛtair asamāśliṣṭa-svarūpaiḥ sântaraiḥ parivṛtaḥ[10], yad-vā nirantarair iti pakṣa-trayam.

tatra prathame pakṣe yady ekena sahâika-deśena saṃyogo 'parasya tadā sâvayavatva-prasaṅgād ekatva[11]-hānir aparâpara-svabhāvair aṇv-antara-samāśleṣāt. sarv'ātmanā saṃyoga-pakṣe 'pi yadā[12] pūrvo 'ṇur apareṇâṇunā saha sarv'ātmanā saṃyujyate tadā 'paro 'pi pūrveṇêty [Tib.228a] ataḥ saṃyogasyôbhaya-padârthâdhīnatvena paraspara-svabhāvânupraveśān na kasyacid aṇor eka-svabhāvatā. tathā hi pūrvo 'ṇur apareṇa sarv'ātmanā saṃyujyata iti sva-svabhāvaṃ parityajya sarvathā 'para-rūp'āpatte(P.173a)s[13] tasya ca[14] saṃyujyamānasya asattvaṃ. tathā 'paro 'pi pūrveṇa saṃyujyata iti sva-svabhāvaṃ vihāya sarvathā pūrva-rūpa-bhavanāt[15] tasya saṃyog'āśrayasyâsattvaṃ. tataś câikasyâikadā[16]-paraspara-parihāra[17]-sthita-lakṣaṇa-vidhi-pratiṣedhâyogāt katham eka-svabhāvatā.

dvitīye 'pi parivāraka[18]-pakṣe yadi nāma samāna-jātīyaiḥ saṃsparśo nêṣṭas

1. °thaḥ P, don dam-paḥi raṅ-bṣin-du. 2. °vā P. 3 ... 3. nâsti siddho hetuḥ PC, nâsiddho hetur T; gtan-tshig ḥdi ma-grub-pa yaṅ ma-yin-te. 4. arthakriyā PCT; don dam-par. 5. °gye P. 6. °raḥ PCT; rnam-par dpyad-byaḥo. 7. om P. 8. °ve C, bhāve P, ḥgyur. 9. bhā P. 10. °vṛtt° PC. 11. eka C. 12. °dā ca P. 13. °ttis C. 14. om. P. 15. °pa-svabhāvatāt C. 16. câikadā C. 17. vih° C. 18. °ya-par° C.

tathā 'pi chidrasy'[1] āloka-tamo-rūpatvād vijātīyair āloka-tamaḥ-paramâṇubhir abhīṣṭa eva. na hy ālokenâsamākrāntasya tamo-rahitatā tamasā vā 'nāspadīkṛtasy' āloka-rahitatvaṃ yuktimat tayor anyonya-virahita-deś'ādi-mātra-pratibaddhôdayatvāt. tathā cânantarôpavarṇita-doṣaḥ samupanipatati.

atha vijātīyair api saṃsparśo nânumanyate. tadā yo 'sau madhya-vartī paramâṇur yenâikena[2] svabhāvenâika-paramâṇv-abhimukhâvasthitas tenâivânya-paramâṇv-abhimukho, yad-vā 'nyenêti vikalpa-dvayaṃ.

tatra yady ādyaḥ pakṣas tadā yad eka-rūpa-paramâṇv-abhimukha-svabhāvaṃ tad eka-deśaṃ. tad-yathā tasyâiva paramâṇoḥ pūrva-dig-avasthita-paramâṇuḥ. eka-paramâṇv-abhimukha-svabhāvāś ca sarve parivārakāḥ paramâṇava iti svabhāva-hetuḥ. tenâiva svabhāvenêty abhyupagamān[3] nâsiddhatā. [Tib. 228b] sa-pakṣe bhāvān na viruddhatā. bhinna-deśâvasthāne tu nâbhimatâika[4]-paramâṇv[5]-abhimukha-svabhāvā bhaveyus tasya paramâṇor aparâpara-svabhāvâbhāvāt. asatā ca svabhāven' ābhimukhyâyogād iti na cânaikāntikatā hetoḥ. ta(P.173b)taś ca parivāryâvasthānâbhāvena parivārakāṇām aṇūnām eka-deśatā-prasaṅgāt tattvataḥ pracayâbhāve tat-sādhyârtha-kriyā-vaikalyād eva tasya paramâṇor nâika-svabhāvâbhyupagamo yuktaḥ.

dvitīye tu pakṣe 'parâpara-svabhāvair aparâpara-paramâṇv-abhimukha-yogāt sphuṭatara eva sâvayavatā-prasaṅgād ekatva-viraho 'ṇūnāṃ svabhāva-bheda-lakṣaṇatvād vastu-bhedasya.

tṛtīyas tu nairantarya-pakṣaḥ saṃyoga-pakṣam evânupatati tat-paryāyatvāt. na hy antarāla-deśa-virahiṇāṃ paraspara-saṃśleṣa-muktā[6] 'nyā gatir asti, na ca śabdântareṇâbhidhīyamānaḥ sa evârtho 'nyathā bhavaty atiprasaṅgāt. athâsaṃyukta[7] eva[8] paramâṇur bahubhis[9] tu dik-śabda-vācyaiḥ samīpatara[10]-deśâvasthitaiḥ paramâṇubhiḥ parivṛta[11] iti cen[12] mataṃ. tad ayuktaṃ. na hy arvāk-para-bhāgayor abhāve vacanam idam arthavattāyāṃ vyavatiṣṭhate.

tad-anyâpekṣayā 'nyasya yad rūpam avadhāryate
tad asat tatra tattvena pārâvār'ādi[13]-bhedavat ‖

iti nyayān na bhūtârthena sâvayavatvam iti cet. na. pārâvārayor[14] api bahir-

1. °thā paricchidr° C. 2. Acc. tò Tib. simply yena. 3. °bhāvena bhyuttamag° C. 4. °mit° P. 5. parivārâṇv C. 6. °ṣaṃmuktvā T. 7. °sampray° C. 8. evaṃ C. 9. om. Tib. 10. °pêt° PCT, śin-tu ñe-ba-na. 11. °vṛtta PC. 12. cetan P. 13. pārâpār° C. 14. pārâpār° T, pārâpār° C.

artha-vādināṃ vyapekṣā-bhedenâsāṃkaryāt pitā-putr'ādivat tāttvikam eva rūpam ity abhyupagantavyaṃ. yad-apekṣayā hi [Tib. 229ᵃ] tat pāraṃ[1], na jātu tad-apekṣayā tad avāram[2] iti. anyathā pārâvārayor[3] a-pāramārthikatve kathaṃ pārâvārâbhidhāna[4]-taṭa-sthitayor[5] [6]asāṃkaryeṇâvasthānaṃ. tathā hi pārâbhimatād anyatvam eva vivakṣitasyâvārasyâvāratvam[7] ucyate. tasya (P. 174ᵃ) ca kalpitatve tayor aikya-prasaṅgaḥ. tathā ca na tad-āśritānām asaṃkīrṇâvasthitiḥ syāt. na hi kalpanôparacito[8] bhedo 'rthakriyā'ṅgaṃ. atha[9] saṃvedana-balād viṣaya-sthiter, ananubhūyamānatvenârthasyâtyanta-parokṣatvāt, samanantara-pratyaya-balena pratiniyatasya kāryasyôdayāt tad-vyatirekeṇa[10] kalpayitum aśakyatvāc ca svataḥ siddha-rūpam evâdvayaṃ[11] jñānam eka-svabhāvaṃ paramârthato grāhya-grāhaka-bhāva-rahitaṃ, ahetukatve[12] [13]nityaṃ sattv'ādi[13]-prasaṅgān, nityatve[14] 'rthakriy'ādy-anupapatteś ca sva-hetu-pratibaddhôdayam udayânantarâpavargi[15], kevalam an'ādi-bhava-bhāvi-bhāvâbhiniveśa-vāsanā-paripāka-prabhāvād ākārās tatra[16] pratibhāsanta iti jñān'ātmako bhāvo Yog'ācārair abhyupagamyate.

tatrâpi kiṃ ta[17] ākārās tāttvikā eva, kiṃ vā pratibimbak'ādivad[18] avicārâikaramyā iti vikalpaḥ.

yady ādyas tadā [19]tāttvikânek'ākārâvyatirekād ākāra-svarūpavad anekâitvaṃ[20] vijñānasy' āsajyata ity ekatā kutaḥ. atha sakṛd-anubhūyamānatvena vijñānasyâikatvaṃ niścitaṃ. tadâika[21]-jñānâvyatirekād [Tib. 229ᵇ] ākārāṇām ekatvaṃ vijñāna[22]-svarūpavad[23] durnivāraṃ. bhavatv evam iti cet. nâivaṃ. tathā hi yady eka ākāraś[24] calanatv'ādi-viśiṣṭaḥ pratibhāsate tadā pariśiṣṭā apy ākārāḥ pūrv'ākārâvyatiricyamāna-mūrti-svabhāvatvāt tathāvidhā eva syur iti vaicitry'ākārânubhavo virudhyate. ato nānātvam aikā(P. 174ᵇ)ntikam ev' ākārāṇāṃ ity ekânekatvayoḥ[25] paraspara-viruddha-dharmâdhyāsa[26]-yogāt pāramārthikam ev' ākāra-vijñānayor nānātvaṃ sthitam ity abhyupagatâdvaya[27]-naya-

1. °yā hi tayoran P. 2. apār° PCT; tshu-rol and in the sequel. 3. pārâpār° CT, °vār° P. 4. pārâpār° C. 5. °na-tad-asth° P, °nataḥ sth° C; mṅon-par brjod-paḥi ḥgram-na gnas-pa-dag. 6. asya kāry° C. 7. vipakṣit° C, °syâpārasyâpāratv° T. 8. °lpitoparicitto C. 9. artha C. ji-ste. 10. °dayād vy° C. 11. °ya PT. 12. °hetutve C. 13...13. rtag-pa la-sogs-pa = nity'ādi. 14. °ṅganit° C. 15. °râyav° P, °râv° C; ma-thag-tu hjig-pa yin-te. 16. °tra na C. 17. tu CT. 18. °tibimb'ādivad CT. 19. bhāvikān° PT, bhāvikārâikākāravy° C; yaṅ-dag-paḥi rnam-pa du-ma. 20. °tva P. 21. °daiva P, gcig. 22. °naṃ C. 23. °pava P, °pa C; ṅo-bo daṅ ḥdra-bar. 24. °kāś C. 25. °ty ekânekasya citratvânabhyupagama-mārga-yathôktatvayos C. 26. °rmâbhyādhy° P; chose gnas-pa. 27. °tānādv° C.

hāniḥ.

atha sukh'ādivan nīl'ādaya ākārā anubhav'ātmakā evêty ekasya citratvânabhyupagamān na yathôkta-dūṣaṇa-prasaṅga iti matvā samāna-jātīyāny api vijñānāni bahūni vijātīya-jñānavat sakṛd utpadyanta iti varṇyate tadā 'yam anyo doṣaḥ. tathā hi yat tan madhyâbhimataṃ vijñānaṃ parivṛtâṇu-prakhyam iṣyate tad yena[1] svabhāvenâikasy' ābhimukhyaṃ pratipadyate kiṃ tenâivânyasyâpy, athânyenêti vikalpaḥ.

tenâivêti pakṣe parivāryâvasthānâbhāvenâvaśiṣṭānāṃ na[2] dig-antarâvasthitir yathā'rthā bhavet. ataś ca pūrvâpar'ādi-dig-bhāgenânutpatter nīl'ādi-maṇḍala-saṃniveśa-pratibhāso na syāt.

anyenêti tu pakṣe svabhāva-bheda-lakṣaṇatvād vastu-bhedasyêty ekatā kuta iti paramâṇu-vicāra-bhāvī doṣaḥ samāpatati.

nanv amūrtatvāj jñānān na deśa-kṛtaṃ paurvāparyam asti. tat katham aṇuvan madhya-vartitvaṃ jñānānāṃ bhavet. satyam etat. ayam [Tib. 230ᵃ] aparo 'sya doṣo 'stu[3] yad deśa-vitāna-pratibhāsinām ākārāṇāṃ satyatvam icchatā[4] [5]jñānānām adeśānām api satāṃ bahūnāṃ[5] tathā-deśa-vitānôtpādaḥ[6] parikalpyate. anyathā hi yady aneka-vijñānôtpāda-kalpanāyām api tathā-deśa-vitānôtpada[7]-prati(P. 175ᵃ)bhāso mithyā syāt tadā 'neka-vijñānôtpāda-kalpanā vyarthâiva[8] syāt. na ca deśa-vitānâvasthita-nīl'ādi-pratibhāsam antareṇânyan nīl'ādy anubhūyate yat satyaṃ bhavet. tasya câlīkatve kim anyat satyaṃ bhaviṣyatîti yat-kiṃcid etat.[9]

nanu tathā 'py aṇavo[10] mūrtā vijñānaṃ tv amūrtaṃ[11], tat kathaṃ sa evâtra doṣa iti cet. nâiṣa doṣaḥ. tathā hi tad eva nīl'ādi[12] nairantaryeṇa bhāsamānam ekena paramâṇv-ātmakam abhyupagamyate, apareṇa saṃvid-rūpam iti nāma-mātram eva kevalaṃ bhidyate, na tu deśa-nairantaryâvasthāna-lakṣaṇasyârthasya bhedaḥ. na ca nāma-mātra-pravṛtti-dvāra-kṛtaṃ tulya-doṣat'āpādanaṃ kriyate, api tu deśa-nairantaryâvasthāna-kṛtaṃ. tac ca nāma-mātra-bhede 'py astîti kathaṃ tulya-doṣatā na bhavet. athâivam api jñāna-jñeyayor vaisādṛśyāj

1. °te tuśena ? P. 2. om. C. 3. om. C. yin-te = 'sti ? 4. °to C. 5...5. jñānānām uddes° PC; yul-na gnas-par gyur-pa ma-yin yaṅ = deśâvasthānâbhāvo 'pi ? 6. vitānâvasthānenôtp° PC, vitānâsthānenôtp° T; rgyas-par skye-bar. 7. khyab-par skye-bar (!) 8. °theva C, °nārth° P; don med-pa. 9. eva tat P; ḥdi ni gyi-naḥo. 10. anuvo C. 11. °rtan P, °jñānatvam mūrta C. 12. °din C.

jñeya-gataṃ dūṣaṇaṃ jñānenânumanyate. tadā[1] 'py ucyate: yugapad aneka-jñānôdaye[2] ghaṭa-paṭ'ādi-viṣayaḥ pratīyamāno vikalpaḥ krama-bhāvī na syāt. na câitac chakyate vaktum: nirvikalpaka-jñānāny eva yugapad iti tad-anubhava-niścaya-dvāreṇa vikalpānām utpatteḥ. tataś ca hîmāḥ kalpanāḥ [3]svayam asaṃvidita-rūpā[3] utpadyanta iti sakṛd-anubhava-niścaya-prasaṅgāt krama-bhāvī [Tib. 230b] vikalpo 'nubhūyamāno na syād iti pratyakṣa-virodhaḥ.

atha matam: ekam eva vijñānam[4] āgṛhīta[5]-citra-rūpaṃ mecaka-maṇi-pratibhāsavad iti. tad asat. ta(P. 175b)thā hi yac citraṃ[6] tad ekaṃ[7] na bhavati yathā nānā-saṃtāna[8]-vartinaḥ pratyayāḥ. citraṃ cêdaṃ vijñānam iti viruddhôpalabdhiḥ[9]. citratvenôpalambhān nâsiddho hetuḥ. sa-pakṣe bhāvān na viruddhaḥ.

kathaṃ punaś citrâikatvayor virodho yena citratvam ekatvam apanayed iti cet. ucyate: na hi nānā-svabhāva-vyatirekeṇânyac citra-śabdâbhidheyam asti. nānâikatvayoś cânyônya[10]-svarūpa-vyavaccheda-nāntarīyakatvāt paraspara-parihāra-sthiti[11]-lakṣaṇo virodha iti siddho virodhaḥ[12] viruddhayor apy eka-svabhāvatve sakalaṃ viśvam ekaṃ dravyaṃ syāt. tataś ca sahôtpāda-vināś'ādi-prasaṅgo durnivāraḥ. anyathā nāma-mātram eva syād ekam iti. [13]na ca nāmni vivāda[13] iti nânaikāntikatā ca hetoḥ.

dṛṣṭânto mecaka-maṇi-pratibhāsas tāvat siddha ity api na vaktavyam. tatrâpy eka-rūpatve nānā-rūpatayā 'vyāptatvena nānā-rūpâvabhāsitv'ādy-anupapatteḥ tulya-paryanuyogatvāt.

atha syāt: pratibhāsamānasya nīl'āder deśa-kālântara-sthāt padârthān na bhedaḥ pratyakṣeṇa pratīyate dvayor[14] apratibhāsanenâitasmād idaṃ bhinnam ity agrahāt. nâpi samāna-kāla-deśa-sthāt pratibhāsamānād asmād idaṃ bhinnam iti pratyayo[15] 'sti[15] nirvikalpatayā pratyakṣeṇâgrahāt. tasmād [Tib. 231b] grāhya-grāhakayor grāhyāṇāṃ ca parasparaṃ bhedâgrahāc citrâdvayam evâika[16]-rūpaṃ pratyakṣe pratibhāsata iti tad apy etenâiva pratyuktam e(P. 176a)kasya citratva-virodhāt.

1. tathā P; deḥi tshe. 2. °nôpad° C. 3 ... 3. raṅ-ñid rig-pa ma-yin-pa yaṅ ma-yin-pa = svayam api nâsaṃv° ? 4. śes-pa = jñānam. 5. °na-g° C. 6. cittaṃ PC; sna-tshogs-pa. 7. eva kaṃ P. 8. °ne C. 9. raṅ-bṣin ḥgal-ba dmigs-pa yin-no = ātma-v° or the like. 10. °tvayor anyonya T. 11. °ta CT. 12. °ruddhaḥ C. 13 ... 13. miṅ de-la ni brtsad-du med-pa = nâtra nāmni vivāda ? 14. °yor apy C. 15. om. C. 16. °kaṃ C.

athâbhinna-yoga-kṣematvāc citram apy ekam. tad ayuktaṃ. anyônya-vyāvṛtta-rūpatvenâsyâikatva-virodhāt. na câsyânenâbhinna-yoga-kṣematvaṃ pratyakṣeṇâvagamyate. yugapat-pratibhāsasyâbhinna-yoga-kṣema-rūpatve[1] svarūpânyatvasyâpi pratibhāsanāt. kathaṃ na bheda-pratibhāso bhavet. yadi ca bhedasyâgrahād advaitaṃ kalpyate tadā 'bhedasyâsmād idam abhinnam ity evaṃ-rūpasyâgrahāt[2] dvaitaṃ kiṃ na kalpyate[3]. atha bhedâbheda-vinirmuktaṃ vastu-mātraṃ gṛhyate. kathaṃ tarhi nīl'ādeś citrasya ca pratibhāsaḥ. citraś cet pratibhāsa iṣyate sa eva loke bheda-pratibhāsa ucyata iti kathaṃ bhedapalāpaḥ.

atha matam: yadi satya-rūpā evâmī syur ākārās tadā sarvo 'yaṃ virodhaḥ. yāvatā śuddha-sphaṭikôpala-saṃkāśam eva tad vijñānam asamprāpta-nīl'ādy-ākāra-bhedaṃ tasminn evaṃvidhe 'py[4] anādikālika[5]-viparyāsa-vāsanā-paripāka-prabhāvāt mṛc-chakal'ādiṣu[6] mantr'ādy-upapluta-locana-puruṣa-pratibhās'āyatakari[7]-turag'ādīnām iv' ākārāṇām avabhāsanam iti. paramârthata eka-rūpasyâiva[8] jñānasyâbhyupagame 'līkatvān na virodho, yato bhavatā doṣâbhidhānenâlīkatvam ev' ākārāṇāṃ pratipādyate. tac câsmābhir[9] abhyupagatam [Tib. 231b] iti. tad asat. tathā hi yad atisphuṭam ā-bāla[10]-pratīta-nīl'ādy-ākāra-rūpam anubhūyate ta(P. 176b)d alīkam. ananubhūyamānaṃ tu sphuṭa-pratibhāsy[11]-ākāra-vyatiriktam advaya[12]-jñānaṃ yat tat satyam iti kim ataḥ param iha subhāṣitam asti. kim ity atiparisphuṭa[13]-saṃvedanânupapattiḥ.

asattve[14] tattvata iti cet. ucyate: yad yatrâsaṃvidyamāna[15]-rūpaṃ na tat tatra[16] saṃvedyate[17] yathā duḥkhe sukh'ādi-rūpaṃ. asaṃvidyamānāś c' ākārā nīl'ādayo vijñāna iti vyāpaka-viruddhôpalabdhiḥ. alīkatven' ākārāṇāṃ niścitatvān nâsiddhatā[18]. sa-pakṣe bhāvān na viruddhatā. tatra yadi paramârthato 'saṃvedana-prasaṅgaḥ sādhyate [tad asiddha-sādhanaṃ][19] sāmānyena tadā sādhya-dharma-viparyaye sādhana-dharmasya bādhaka[20]-pramāṇâbhāvāt[21] kathaṃ saṃdigdha-vipakṣa[22]-vyāvṛttikatvaṃ[23] hetor na bhaved ity api na vaktavyaṃ.

1. °tvena C. 2. °hāta C. 3. °lpate P. 4. °dhenâpy P; rnam-pa de lta-ba-la yaṅ. 5. °pyăd° P. 6. ḥjim du-ma la-sogs-pa-dag-la glaṅ-po daṅ rta la-sogs-par. 7. °s'āyattak° C, °s'āpannak° PT; glaṅ-po. 8. °syâika PT, kho-na. 9. te tathā C; de ni. 10. vāla P, °ṭām āvāla C; byis-paḥi bar-gyis. 11. °bhāty C; snaṅ-ba. 12. °yaṃ CT. 13. °ṭaṃ C. 14. °ttve 'pi CT. 15. °naṃ C. 16. °parnnatraṃ C. 17. °ṃvidy° C. 18. °ddhitā C. 19. tadāsidha-s° T; not in Tib. 20. vācaka CT. 21. °ṇă-bh° C. 22. °kṣe P. 23. °tva C.

yataḥ sāmānyenâivâtra[1] sādhyate na câtrânaikāntikatā. tathā hi dvividhaṃ saṃvedanaṃ mukhyaṃ gauṇaṃ ca. tatra mukhyaṃ yad ajaḍa-rūpaṃ[2] sa ca jñānasyâivâsādhāraṇaḥ sv'ātma-bhūto dharmaḥ katham asata ākārasya syāt. tathā hi yad a-jñāna-rūpaṃ na tasya mukhyaṃ[3]-saṃvedanam asti yath' ākāśa-nalinasya. a-jñāna-rūpāś câsattvenôpagatā nīl'ādaya ākārā iti vyāpaka-viruddhôpalabdhiḥ. gauṇam api na sambhavati. yataḥ sv'ākāra-nirbhāsa-jñānôtpādanam eva gauṇaṃ saṃvedanam ucyate. tac câsataḥ sarva-sāmarthya-śūnyasya turaga-viṣāṇasyê[Tib. 232a]vâyuktaṃ sarva-sāmarthya-viveka-lakṣaṇatvād asattvasya. tathā hi yad asamarthaṃ na tasya gauṇaṃ saṃvedanaṃ yathā turaga(P. 177a)-viṣāṇasya. asamarthāś câsattvenâbhimatā[4] nīl'ādaya ākārā iti vyāpaka-viruddhôpalabdhiḥ. ākārāṇām alīkatvān nâsiddho hetuḥ. sa-pakṣe bhāvān na viruddhaḥ. tad evaṃ[5] mukhyôpacaritābhyām anyônya-parihāra-sthita-lakṣaṇābhyāṃ saṃvedanasya vyāptatvāt.[6] tasya ca vyāpakasya nivṛtteḥ saṃvedanasyâpi tad-vyāptasya nivṛttir[7] evêti nâsattvād ity asya hetoḥ saṃvedane 'vakāśo[8] nâstîti[9] nânaikāntikatvaṃ.

nanu marīcy-ādau jal'ādy-ākārasyâsato 'pi saṃvedanād anaikāntikatvam evêti cet. na. tatrâpi hi jal'ādy-ākāro yadi nântar nâpi bahis tadā tasyâtyantâsataḥ[10] kathaṃ saṃvedanaṃ syād iti tulya eva paryanuyogaḥ. pratibandha-balenânubhūyanta ity api na vaktavyaṃ. tathā hi na jñāna-svabhāvatā ākārāṇāṃ jñānavat sattva-prasaṅgāt. ath'[11] ākāra-svabhāvatā jñānasyânumanyate tad' ākāravaj jñānasyâsattva-prasaṅgaḥ. na ca jñānād ākārāṇām utpattir nīrūpasya janya-rūpâsambhavāt. nâpy ākārebhyo jñānasy' ākārāṇām alīkatvenârtha-kriyā-sāmarthya-virahāt. na ca tādātmya-tad-utpattibhyām anyaḥ sambandho 'sti. tataś ca yasya yena saha pratibandho nâsti na tat[12] tasmin saṃvedyamāne niyamena saṃvedyate,[13] yathā jñān'ātmani saṃvedyamāne vandhyā-sutaḥ. [Tib. 232b] nâsti ca tādātmya-tad-utpatti-lakṣaṇo dvividho[14] 'pi pratibandho [15]jñānena sahâbhimatānām ākārāṇām[15] iti vyāpakânupalabdhiḥ. sambandhâbhāvasya pratipādita(P. 177b)tvān nâsiddhatā. sa-pakṣe bhāvān na viruddhatā. sarva-saṃvedana-prasaṅgān nânaikāntikatā ca hetoḥ. tataś ca yo 'yam ākāro jñāna-samāna-kāla-bhāvitvena[1] bhavatā parikalpitaḥ tasyâhetukatve katham apekṣā'bhāvāt kādācitkatvam ity abhidhānīyam atra kāraṇaṃ. yo 'pi manyate 'līkatve 'pi yathā bhavatāṃ saṃvṛtyā jñāna-jñeyayoḥ pratibhāsanaṃ tathā 'smākam api nirākāre tāttvike jñāne[2] tad-apratibaddhâivâvidyā 'līkā 'pi satī saṃvṛtyā 'nyatve[3] pratibhāsata iti [4]so 'py etenâiva pratyuktaḥ[5]: asmākaṃ tu saṃvṛtyā jñānam eva jñeya-rūpam iti sambandhasyâbhyupagatatvāt tayoḥ pratibhāsanam aviruddhaṃ. atha mā bhūd ayaṃ doṣa iti hetumattvam abhyupagamyate tadā pratītyasamutpannatvād grāhya-grāhak'ākārayoḥ kalpitatvâbhāvāt paratantratā-svabhāvaḥ prasajyate. yato na pratītyasamutpatter anyat pāratantryaṃ.

yady apy evaṃ tathā 'pi pāramārthikī sattā kuto labhyata iti cet. ucyate: tathā hi vijñānasyâpi[6] na pratyayôdbhavāt svabhāvād anyā sattêti. ataḥ pratītyôtpatty[7]-a-vināśa-bhāvinī pāramārthikī sattā durnivārā. tataś ca paurvāparyeṇa bhāvād yaugapadyenâsaṃvedana-prasaṅge 'py upagat'ākārâlīkatva-hāniḥ syāt. atha yathôkto 'py ākāro nâbhyupagamyate tadôpalabdhi-lakṣaṇa-prāptatvenânākāram eva jñānaṃ [Tib. 233a] sadā sarva-prāṇa-bhṛdbhiḥ saṃvedyata[8] iti prāptaṃ.

syād etat. saṃvedyata eva. kiṃ-tv anubhūyamān'ākārôpajanita-vibhrama-balenân-upa(P. 178a)labdhi-lakṣaṇa-prāptatvād arvāg-dṛśām[9] ato 'nubhūta-niścitôpalambha-vaikalyān[10] na tasyôpalambho 'sti kṣaṇikatvavad[11] iti. tad asat. tathā hi yady antar-bahirdh'ākārāḥ sambhaveyus tadā teṣāṃ saṃvedanôpajanita-vibhrama-balena saṃvidyamānam[12] api vijñānaṃ[13] na niścinvantîti syāt. yadā tu nântar na bahis te santi tadā kasyânubhavena[14] vipralambhyeran[15] yena saṃvedayanto 'py advayaṃ na[16] niścinvantîti syāt.

atha matam: bhrānter ayam eva svabhāvo yad alīk'ākāra-saṃdarśanaṃ[17] tenâsato 'py[18] ākārasya bhrānti-vaśāt saṃvedanaṃ bhaviṣyatîti.

tad apy asamyak. tathā hi bhrānti-śabdena vibhramôtpatti-vāsanā hetu-bhūta-jñānâvasthā vā 'bhidhīyate, yad-vā tathāvidha-vāsanā-prabhavaṃ bhrāntam

1. °nyana nâiv° P, °nyena nâiv° T. 2. °khyaṃ padajadarūpaṃ P, °patvaṃ C. 3. °khya P. 4. °bhigatā C. 5. eva C, de ltar. 6. vyāpakatvāt C. 7. °syâniv° C. 8. 'nav° CT. 9. 'st° P. 10. °ntāgataḥ C. 11. yath' C, ḥon te. 12. sa C. 13. °ṃvidy° C. 14. °ṇād vividho C. 15 ... 15. med-par ḥdod-paḥi rnam-pa-rnams kyaṅ śes-pa daṅ lhan-cig. °nena sahâsattvâbh°?

1. bhăv° P. 2. vijñ° C, śes-pa. 3 °tyā 'dyate C, °tyā 'dyatve pi P, °tve 'pi T; gṣan-ñid-du. 4. tad apy et° C. 5. °ktaṃ C. 6. jñ° P, rnam-par śes-pa. 7. °tītôtp° C. 8. °ṃvidy° C. 9. °rvādaś° C. 10. °mbha-vikalpān C. 11. °ṇaik° CT. 12. °ṃvedy° C. 13. jñ° PCT, rnam-par śes-pa. 14. °bhāv° C. 15. °mbher° CP. 16. nâvi C. 17. °nī C. 18. °satvăpy P.

eva jñānaṃ kārya-rūpaṃ.

tatr' ādye pakṣe tatra hetāv ākārāṇām apratibaddhatvāt tad-balāt teṣāṃ saṃvedanam ayuktam[1] atiprasaṅgāt. na câpi tad-utpatti-lakṣaṇaḥ pratibandho 'sty evêti yuktaṃ pūrvavat paratantratva-prasaṅgāt.

athâpi dvitīyaḥ pakṣas tatrâpi pratibandho bhavann ākārāṇāṃ tādātmya-lakṣaṇo bhaven, na tad-utpatti-lakṣaṇaḥ. tat samāna-kālam anubhūyamānatvāt samāna-kālayoś ca hetu-phalatvâyogāt. tataś ca bhrāntivat tad-avyatirekāt paratantratva-prasaṅgo durnivāra iti [Tib. 233[b]] yatkiṃcid[2] etat.

[3]syād etad[3] bhrānta-grāhya-grāhak'ākārâbhāvāt supt'ādy-avasthāyāṃ sva-saṃvittir eka-rūpā satyā bhaviṣyatîti. tad asat. mano-vijñānasya dharma-dhātv-ālambanatve 'pi kevala-caitasika-dharmâgrahaṇāt[4] kalāpa-paricchedena citra-rūpatvāt.

atha grāhya-grāhaka-bhāva-rahita eva sasampra(P. 178[b])yoga-vijñāna-skandhasya svabhāvo niścitaḥ. tathā 'pi citratām evâbhidhāvati. tathā hi bhrānti-vāsanā vidyata iti bhavatā 'bhyupagamyate, atha nêti vikalpa-dvayaṃ.

yady ādyas tadā vitath'ākārâbhiniveśa-vāsanâivâvidyā. sā ca vāsanā śaktir ucyate. śaktiś ca kāraṇa-jñān'ātma-bhūtâivêti. tena pūrva[5]-pūrvasmāt kāraṇa-bhūtād avidy'ātmano[6] jñānād uttarôttarasya[7] kāryasya vitath'ākārâbhiniveśina utpatter[8] avidyā-vaśāt tathā-khyātir yuktêti balāc citratvam āyātaṃ. na ca samanantara-pratyayān niyama iti vaktavyaṃ. yato yathôktam eva jñānaṃ samanantara-pratyaya iti yatkiṃcid etat.

atha tatra vāsan'ātmikāḥ śaktayo bhinnā iti cet. na. [9]tāttvikâneka-śakty[9]-avyatirekāc chakti-svarūpavad yugapad anekatvaṃ vijñānasy' āsajyate. tatra côkto doṣaḥ. tathâika-jñānâvyatirekād vā śaktīnām ekatvaṃ vijñāna-svarūpavad[10] durnivāram iti kathaṃ samanantara-pratyaya-bhedaḥ.

atha nêti dvitīyaḥ pakṣo matas tadā muktaḥ syur ayatnena sarva-dehina ity-ādi-prasaṅgo 'nivāryaḥ. atha sarvam eva pṛthagjanasya jñānam [P. 234[a]] anāpanna-nīl'ādy-ākārôpanāmam[11] pravartate. tatrâikatva-hāni-prasaṅgo na

1. anukt° C. 2. °ṃcid eva C. 3 ... 3. om. P. 4. °sikāgr° C. 5. om. C. 6. avijñ'āt° C. 7. uttarasya C. 8. °ttir C. 9 ... 9. bhāvik° PCT, yaṅ-dag-par-na nus-pa du-ma. 10. °paṃ CT. 11. ex conj. °parāgaṃ PCT, ñe-bar bsgyur-ba.

bhaviṣyati a-citra-rūpatvāt. nīl'ādi-saṃvedana-rūpatā yā[2] tasya vyavasthāpyate sā tat-saṃvedana-rūpatvān na tu nīl'ādi-rūp'āpatteḥ.[2] tathā hy ālambana-grahaṇa-prakāra ev' ākāro, na tu tādrūpyaṃ.

yat tu nīl'ādi bahir iva pratibhāsamānam ālakṣyate tan na jñān'ākāratayā, api tu jñānaṃ nīl'ādi-saṃvedanam anubhavan[3] pratipa(P. 179[a])ttā mohāt tathā bahī-rūpeṇa nīl'ādikam adhyavasyatîti. etad api mithyā. tathā hi yadi nīl'ādinā sahagatasya kaścit pratibandho nâsti tadā kathaṃ[4] nīl'ādi-saṃvedanaṃ syāt. na hi [5]tādrūpya-vyatirekeṇânyo[5] nirīhasya jñānasy' ālambana-grahaṇa-prakāro 'sti, yena tādrūpya-vyatireken' ākāro vyavasthāpyate atiprasaṅgāt. api tu tādrūpyôtpattyâiva[6] jñānasya sa-vyāpāratā[7] pratīyate. sa eva tasy' ālambana-grahaṇa-prakāra ucyate. tatra côkto doṣaḥ.

nâsty eva sarvathā nīl'ādir iti cet. nâivaṃ. tathā hi yadi nīl'ādi nântar nâpi bahir asti tat katham idam avikalpe cetasi sphuṭataram anubhūyata iti vaktavyaṃ. na câitac chakyaṃ[8] vaktuṃ: nâiva pratibhāsata iti. sarveṣām anubhava-siddhatvāt tat-pratibhāsasya. na câpi sphuṭâvabhāsino[9] vikalpa-viṣayatā yuktā, yenôcyate mūḍh'ātmanā tathā 'vasīyata iti.

athâivam apy anumanyate: vakalpenâvasīyata iti. tad asat. yasmād yadi [Tib. 234[b]] nirākāram eva sarvaṃ[10] jñānam anubhūtaṃ tadā tat-pṛṣṭha-bhāvinā 'pi[11] vikalpena pratiniyatasya nīl'āder ākārasyâdhyavasāyo 'py ayukta eva pratibandhâbhāvāt.

bhrānter[12] ayam evam[13] svabhāva iti cet. uktam: atra paratantratva-prasaṅgāt kathaṃ bhrāntāv asya pratibandha iti. tasmāt pratibandhâbhāvād vikalpa-viṣayatayā 'pi nīl'āder asataḥ saṃvedanânupapatter ayuktam etad iti.

yady evam astu tarhy apariśuddhâvasthāyāṃ citrâvabhāsam alīkam eva jñā(P. 179[b])naṃ[14], [15]pariśuddhâvasthāyāṃ bhrānti-vigamād advaya-rūpam evâika-svabhāvaṃ bhaviṣyatîti. ucyate: yady aśuddhâvasthāyāṃ sarvam alīkam eva jñānaṃ tadā śuddhâvasthāyāṃ tat satya-rūpaṃ kuto jātam iti vaktavyam. na

1. ex conj. °tāttayā PT, °tāttadā C, raṅ-bṣin rig-pa ñid-du ... gaṅ yin-pa. 2. rūpa-patteḥ P, rūpôpattes C, raṅ-bṣin-du gyur-pas. 3. anabhavana C. 4. °ṃ na C. 5 ... 5. (°ṇa) om. Tib. 6. tad-rūpôtp° C. 7. °tī or °to P. 8. °kyate C. 9. °ṭāvibh° P. 10. pūrv° C, thams-cad. 11. om. P. 12. °ntar PC, ḥkhrul-paḥi. 13. eva PCT, ḥhi lta-bu. 14. vijñ° PC, śes-pa. 15. ap° P.

câlīkāt satya-rūpasyôtpattir[1] yuktā tasyâsamarthatvāt. sāmarthye vā tad alīkaṃ kathaṃ bhavet. tathāvidhasyâpy alīkatve 'nyasyâpi satyatvaṃ kathaṃ bhavet.

ato nirhetukam eva tat syāt. tac câyuktaṃ nitya[2]-sattv'ādi-prasaṅgāt. bhrānti-vigamād ity api na vaktavyaṃ. yadi hi viśuddhâvasthāyāṃ sarveṣām ākārāṇāṃ nivṛttiḥ sambhavet tadā sambhāvyata evâtat: yāvatā bhrānti-nivṛttāv api n' ākārāṇāṃ nivṛttiḥ sambhavati, tatra teṣāṃ yathôkta-nyāyena pratibandhâbhāvāt. na câpratibandhe saty eka-nivṛttāv aparasya ca niyamena nivṛttir gavâśv'ādivad atiprasaṅgāt.

athâpi syāt: kasyacin nisarga-siddham[3] evâdvaya[4]-jñānaṃ prapañcâpagatam ekaṃ bhaviṣyatîti. tad ayuktaṃ. [Tib. 235[a]] nisarga-siddhatve hi pratiniyat'āśraya-parigraheṇânāyattatvān na tathāvidhā sattā kasyacid viramet. tataś ca pratīty'ādi-virodho bhavet.

syād etat: sa tādṛśo hetu-dharmo yena pūrva-pūrva-pratipakṣa-kṣaṇa-balenôtpādāt pratiniyata-kāraṇāt tat[5]-svabhāvatayā kasyacid eva[6] bhaviṣyatîti. tad eva nitarām na rājate. yathôdita-vidhibhiḥ sarvasya nīrūpat'āpādanena[7] paramârthataḥ kārya-kāraṇa-bhāvasyânupapatter iti yatkiṃcid e(P. 180[a])tat. ato yadā vicāryamāṇo bhāvānāṃ na kaścid aṃśa-rūpo 'pi svabhāva [8]eka-bhāga-rahitatayā[8] siddhas tadā 'nekaḥ kathaṃ setsyati[9] tat-samudāy'ātmakatvād[10] anekatvasyêti nâsiddho hetuḥ.

nanu na sarvasya pratibhāsamānasyâikâneka-svabhāva-rahitatvena niḥsvabhāvatvaṃ pratyakṣato 'vabhāsate bhāva-viṣayatvād asya. nâpy anumānato vyāpter grāhakasya pratyakṣasyâbhāvāt, anumānena ca grahaṇe 'navasthānād apratipatteḥ[11] kathaṃ siddho hetur iti cet. na. [12]tathā hi[12] samuditânumāna-vidhibhir niḥsvabhāvatvam[13] ekâneka-svabhāva-rahitatvena vyāptam iti pratipāditaṃ, teṣāṃ ca madhye kasyacid anumānasya pratyakṣeṇa vyāptiḥ kasyacit pratyakṣa[14]-gṛhīta-vyāptikenânumānena gṛhyata iti yathāsvaṃ[15] pramāṇena niścita-pakṣa-dharma-grahaṇāt kuto 'navasthā. sa-pakṣe bhāvān na viruddhaḥ.

1. °tti PC. 2. °tyaṃ PCT. 3. °gâs° C. 4. °yaṃ C. 5. ex conj. °ṇāya tu PC, °ṇāyatta T; rgyu-las ... deḥi. 6. evata P. 7. nĭr° C. 8 ... 8. ekobh° PC, eko bh° T; gcig daṅ bral-ba-ñid-kyi = eka-rah°. 9. sesy° P, om. Tib. 10. °dayām ek° P, °day'ātm° T. 11. °patte P, °sthān'ādi-pratipattiḥ C. 12 ... 12. sic PCT, ji-skad-du = yathā ? 13. om. Tib. 14. °kṣi P. 15. sva P.

tathā hi yadi yathôkta-hetuḥ sādhya-viparyaya-sādhanāt pāramārthika-svabhāve varteta tadā tādātmya-tad-utpattibhyāṃ tatra pratibaddho 'nyatra vicāra-vimardâsahiṣṇutvena tāttvika-rūpa-virahiṇi māy'ādi-rūpe kathaṃ vartitum utsaheta[1]. [Tib. 235[b]] bhāva-dharmatva-hāni-prasaṅgād iti kathaṃ prasiddha-dṛṣṭântaṃ prativiruddhatā hetoḥ.

atha mataṃ: māṃ prati dṛṣṭânta evôbhaya-dharmânugato na siddho vijñāna-rūpeṇa māy'ādīnāṃ vastutvenâbhyupagamāt. ato 'naikāntikatā hetor ti. tad asat. tathā hi vijñānānāṃ sarveṣām eva vastutvenâbhimatānāṃ yathôditânumāna-vidhi(P. 180[b])bhir naiḥsvābhāvyaṃ pratipāditaṃ. tato[2] na svêcchā-balena vastūnāṃ tathā-bhāvo lakṣyate, yena pramāṇa-bādhitasyâpi māy'āder vijñāna-rūpeṇa siddhatvād asiddho dṛṣṭântaḥ syād iti [3]na kiṃcid etat.[3]

syād etat: pakṣa-sapakṣayoḥ sattve siddhe 'pi kathaṃ vipakṣād vyāvṛttir[4] niścīyate hetor yena saṃdigdha[5]-vyatireka-doṣa-duṣṭatā na bhavatîti. ucyate: yad rūpa-vyavaccheda-nāntarīyaka-paricchedanaṃ[6] hi yat tat-tat paraspara[7]-parihāra-sthita-lakṣaṇaṃ, tad-yathā bhāvo 'bhāva-vyavaccheda-nāntarīyaka-paricchedaḥ. paraspara-rūpa-vyavaccheda-nāntarīyaka-pariccheda evâikatvânekatve[8] tasmāt paraspara-parihāra-sthita-lakṣaṇa[9] iti[10]. yau ca paraspara-parihāra-sthita-lakṣaṇau tāv eka-vidhānasyâpara-pratiṣedha-nāntarīyakatvād rāśy[11]-antarâbhāvaṃ gamayataḥ, tad-yathā bhāvâbhāvau. anyonya-parihāra-sthita-lakṣaṇe câikatvânekatve. tasmād rāśy-[11]antarâbhāvād[12] ekatvânekatvābhyāṃ svabhāvaḥ kroḍīkṛta iti sādhya-viparyaye hetor asty eva vyatireka iti [Tib. 236[a]] kuto yathôkta-doṣâvakāśaḥ[13].

nanu câtra[14] pratijñā'rthâika-deśatvād asiddho hetuḥ, yasmād ekânekayoḥ svabhāva-prabheda[15]-rūpatvāt tad-viparyayor api sādhya-sādhanayor abheda eva. tataś ca yadi sādhyam asiddhaṃ hetur api tad-abhinna-svabhāvatvād asiddhaḥ. atha hetuḥ siddhas tadā niḥsvabhāvatvam api bhāvānāṃ siddhaṃ. na hy ekâ-

1. °hate C. 2. °taṃ ato C. 3 ... 3. ḥdi ni gyi-naḥo = yat kiṃcid etat. 4. °ttin PC. 5. °ṃdiś ca C, ldog-pa-la the-tshom = vyāvṛtti-saṃd° ? 6. °daṃ PCT. 7. om. PCT, phan-tshun. 8. ex conj. °cchedede caik° PCT, gcig-pa-ñid daṅ du-ma-ñid-du yoṅs-su gcod-pa yaṅ ... kho-na-yin-pa. 9. °ṇe P. 10. om. C. 11. rāsy PC. 12. phun-po gsum-pa med-paḥi phyir = rāśi-tṛtīyâbh° ? 13. °ṣo 'vak° PC. 14. gal-te ḥdir = yady atra (?). 15. bheda C.

nekatva-virahiṇe[1] śaśa-viṣāṇ'ādau kaścid bhāva-svarūpatām[2] abhyupaitîti ce(P. 181[a])t. tad asat. tathā hi hetus tāvad yathā siddhas tathā vistareṇa pratipāditaṃ. tasmin siddhe 'pi yadi nāma[3] vidhi-rūpatayā sādhyate naiḥsvābhāvyaṃ tathā 'pi vastv-abhiniveśasya dustyajatayā tattvataḥ samastra-vastu-vyāpi-naiḥsvābhāvye[4] niścay'ādy-anutpādanād vyāmūḍhaṃ[5] prati sarva-bhāvānāṃ niḥsvabhāvatā-vyavahāra-yogyatā-prasādhanān na pratijñā'rthâika-deśatā hetoḥ. yathôpalabdhi-lakṣaṇa-prāptânupalambhena nâstitvasyêty acodyaṃ.

atha mūḍhaṃ prati naiḥsvābhāvyam eva tāvat sādhayitavyaṃ vyavahārârtham ity abhiniviśyate[6]. tatrâpy ucyate: yadā tv ekânekatvayoḥ[7] svabhāva-vyāpakayor[8] nivṛttyā vṛkṣa-nivṛttyā śiṃśapā-nivṛttivad tāttvikī[9] svabhāva-nivṛttiḥ sādhyate tadā kutaḥ pratijñā'rthâika-deśatā hetoḥ. na hi vyāpya-vyāpaka-nivṛtti-vacanayor bhinna-vyavaccheda-rūpayoḥ[10] paryāyatvam. na câparyāya-rūpasya pratijñā'rthâika-deśatvam iti [11]yatkiṃcid etat.

nanu paramârthata iti viśeṣaṇam anarthakaṃ. [Tib. 236[b]] tathā hy avisaṃvādako nyāyaḥ paramârtha iti paramârtha-śabdena tri-rūpa-liṅga-janitā buddhir abhidhīyate. tadā tasyā api saṃvṛti-rūpatvāt kathaṃ paramârthatvam. yadi ca tad-vaśād bhāvānāṃ niḥsvabhāvatvaṃ vyavasthāpyate tadā tasyāś ca buddheḥ kuto vyavasthāpanīyam.[12] na tata eva sthāpayituṃ yuktaṃ sv'ātma-nivṛtti-virodhāt. nâpi pramāṇântarato 'navasthāna-prasaṅgāt. atha tām ekāṃ[13] buddhiṃ muktvā[14] vyavasthāpyate. (P. 181[b]) na tarhi sarva-viṣaya-nairātmyaṃ pratipāditaṃ bhavatîti. sādhv etat. kiṃ-tu sakala-prapañca-parivarjita-paramârthasyânukūlatvād yathôkta-buddheḥ paramârthatvaṃ. niḥsvabhāvatā 'pi ca tata[15] eva. na ca[16] sv'ātmani vṛtti-virodhaḥ. sāmānya-rūpeṇa sarva-dharmāṇāṃ niḥsvabhāvatā vyavasthāpanāt. tatra ca sāmānya-lakṣaṇe tad-buddhi-rūpasyântargatatvād yathā sarva-dharmeṣu sattv'ādi[17]-hetubhyo vināśitva-pratyayo bhavan n' ātmānaṃ virahayya[18] bhavatîty acodyaṃ.

nanu samāropita-tāttvikôtpatty[19]-ādy-ākāra[20]-rahitatayā 'vicārâika-manoharo

1. °ṇi PT. 2. svabhāva-sv° P. 3. om. C. 4. °vyêti C. 5. °nāddhyām° P. 6. °veśy° C. 7. °nekayoḥ P. 8. °bhāvâvy° C. 9. bhāvikī PCT, de-kho-na-ñid. 10. °yo P. 11. na kiṃcid C. 12. vasth° P. 13. tātmakām C. 14. muttkā P, °ddhim uktyā C. 15. tatra C. 16. om. C. 17. °dibhyo CT. 18. ex conj. °hiyya P, °hapya C, °haya T; ma-gtogs-pa. 19. tatvākôtp° P. 20. om. Tib.

bhāva-svabhāva eva niḥsvabhāvatā-śabdenôcyate. tasya ca bhāva-svabhāvasya[1] pratyakṣatvāt tat-svabhāva-bhūtā 'pi niḥsvabhāvatā pratyakṣâiva, ghaṭa-vivikte[2] bhūtala ivôpalabdhe tad-ātma-bhūto ghaṭa-vivekaḥ. anyathā 'bhinna-yoga-kṣematvād avyatirekatā[3] 'vahīyate. tataś ca bhāvo niḥsvabhāvo na syād asambandhān niḥsvabhāvatāyāḥ[4]. na ca tad-utpatti-lakṣaṇaḥ sambandho 'vastutvenâkāryatvāt tasyāḥ. tasmād [Tib. 237[a]] bālaiḥ sā na pratyakṣato 'vasīyata iti pratyakṣa-bādhā. tathôpalabdhi-lakṣaṇa-prāptânupalabdhyā ghaṭavad abhāva-vyavahāra-yogyatvān nâsty eva niḥsvabhāvatêty anumāna-bādhā. śaśiny acandratvavad ā-gopāla-janasya niḥsvabhāvatā-pratīti-[5]vaikalyāt pratīti-bādhā 'pi[5] durnivārêti[6] cet. tad asat. tathā hi samāropit'ākāra-viviktatā-bhāvān niḥsvabhāvatôcyate. sā ca bhāva-svabhāva[7]-grahaṇena gṛhītā 'pi kṣaṇikatvavad bhrāntyā samāropita-tattvôtpatty-[8]ākāra-(P. 182[a])tiraskṛta-rūpatvān[9] na bālair niścīyate. ato niścayânupapatteḥ pratyakṣatāyā abhāvān[10] na pratyakṣa-bādhā. tathā gṛhītā 'pi vyavahārâyogyatvād[11] agṛhīta-kalpâivêti nôpalabdhi-lakṣaṇa-prāptatvam asyāḥ. tato nânumāna[12]-bādhā. paramârthata iti viśeṣaṇāc ca bhāva-pratīter anapahnavena pratīti-bādhā nâsty evêti yatkiṃcid etat. nirbīja-bhrānter[13] ayogāt kathaṃ tayā samāropita ākāra ity api na vaktavyaṃ. yataḥ satyena sahâlīkāyā bhrānteḥ kaḥ sambandhaḥ. na tāvat tat-svabhāvatā satyâlīkayor virodhāt. nâpi tad-utpattir alīkasyâkāryatvāt. ataḥ sāṃvṛtam eva kāraṇaṃ[14] pūrvam upādānam asyā na virudhyate. tasyâpi kāraṇasyâparaṃ[15] sāṃvṛtam eva pūrvaṃ[16] kāraṇaṃ. evaṃvidha-kāraṇa[17]-paramparāyāś [18]canâditvān na kadācin nirupādānā bhrāntiḥ.

kathaṃ pratiniyama iti cet. ucyate: tāttvika-bhāva-svarūpavat sāṃvṛtasyâpy ayam eva svabhāvo 'para-sāṃvṛta-kāraṇâdhīno [Tib. 237[b]] yat pratiniyata-sāṃvṛta-kārya-kāraṇaṃ nāma.

kathaṃ tarhi sāṃvṛtam iti cet. artha-kriyā-samartham eva hi vastu-vicāra-vimardâkṣamatvāt sāṃvṛtam ity ucyate. tathā hi tathyâtathyābhyāṃ sarva eva

1. °sya ca bhāvasya CT. 2. °kta CT. 3. om. Tib. 4. °tayā C. 5 ... 5. vā P. 6. °rauvetīti, °vārâivêti TC. 7. om. C. 8. tattvotpattyody' P. 9. svar °P, ṅo-bo-ñid. 10. °ksatā'bh° C. 11. °râyogetv° P, °râyogyād T, vapa hāyadenyatv° C. 12. °syās tu tenârthamāna (!) C. 13. °ntar P, vāntar C. 14. om. Tib. 15. °para C, om. Tib. 16. °tam eva svabhāvo 'para-sāṃvṛta-kāraṇâdhīno pūrva ('pur° ?) C. 17. hetu CT. 18. °nādin na kācin nir° C.

rāśir[1] vyāptas tayor[2] anyonya-parihāra-sthita-lakṣaṇatvāt. tathya-rūpatāyāṃ[3] ca niṣiddhāyāṃ sāmarthyād itaratrâvasthānam[4] eṣāṃ āpatitaṃ. ataḥ svayam evêdaṃ rūpaṃ sarva[5]-bhāvaiḥ[6] svīkṛtam ity adoṣaḥ.

nanu hetum antareṇêṣṭârthâsiddheḥ sarva-dharma-naiḥsvābhāvya-prasādhanāya hetoḥ parigrahaṃ kurvatā tasya sattā'bhyupagatā sarva-dha(P.182[b])rma-naiḥsvābhāvya-pratijñayā[7] câsattêti paraspara-virodhāt sva-mātṛ-vandhyātva-pratijñāvat sva-vacana-virodhaḥ. yato na [8]hetoḥ svata[8] eva niḥsvabhāvatā sidhyati[9] sv'ātmani kāritra-virodhāt. nâpy anyato 'navasthā-prasaṅgād iti cet. na. niḥsvabhāvatā 'pi ca tata evêty-ādinôktôttaratvāt. evaṃ niḥsvabhāvatve 'pi saṃvṛtyā karma-phala-sambandha[10]-vyavasthāpanen' Āgama-virodhasyâbhāvāt[11] tad-virodho 'pi nôdbhāvanīyaḥ.

atha mataṃ: niḥsvabhāvatā[12]-vādinaḥ[13] sarvârthâbhāvād āśrayâsiddhat'ādayo doṣā durnivārā iti. tad asat. tathā hi sarva evânumānânumeya-vyavahāraḥ [14]paraspara-parāhata-siddhânt'āhita[15]-dharma-bheda-parityāgen' ā-bāla[16]-jana-pratītaṃ dharmiṇam āśritya pravartate. tat-pratibaddho hetuḥ siddhaḥ. tathā dṛṣṭânto 'pi. anyathā yadi siddhânt'āśrito hetur dharmī dṛṣṭânto vā syāt tadâika-siddhânta-[Tib. 238[a]]prasiddha-viśeṣaṇa-viśiṣṭo dharmī vivād'āspadībhūtatvād aparasyâsiddha iti viśiṣṭa-dharmiṇo 'siddher āśrayâsiddho hetuḥ syāt. tathā svarūpâsiddhau dṛṣṭânta-dharmiṇaś câsiddhir iti sarvathâiva dhūma-satt'ādibhyo[17] dahanânityat'ādi[18]-pratīti-vaikalyāt[19] sādhya-sādhana-vyavahārôcchedaḥ syāt. avijñān'ādi-rūpa-parāvṛtta-jñāna-mātr'ādeḥ kasyacit siddhatvād iti yatkiṃcid etat.

syād etat: yo hi pratibhāsamānaṃ dharmiṇam āśritya samāropit'ākāra-niṣedhanāya sādhanaṃ prayuṅkte[20] tasy' āśrayâsiddhat'ādayo doṣā nâvataranti.[21] tvayā tu pra(P.183[a])tibhāsamāna eva dharmī[22] niṣidhyate. tat katham āśrayâsiddhat'ādayas te nâvatarantîti. nâivaṃ. tathā hi paramârthata iti viśeṣaṇāt pratibhāsamāne dharmiṇi samāropita-[23]tāttvika-bhāva[23]-niṣedhaḥ sādhyate. na

1. °śi PC. 2. °ptayor C. 3. °yāś PC. 4. itara-vyavasth° C. 5. °vâiva C. 6. om. P. 7. °jñeyā C. 8 ... 8. hetos tata PT; Tib. as PT. 9. om. P. 10. lacuna P. 11. °sya bh° P. 12. °bhāva C. 13. vāditaḥ P. 14. parasparāh° C. 15. °ntāhi C, °nta-hita P. 16. °lañ C. 17. sattv'ād° C. 18. °hanamityat'ādi (!) C. 19. vikalpāt C. 20. °yukte C. 21. °ntîti C. 22. °rmi C, °rmā P. 23 ... 23. bhāvika-svabh° C, simply bhāva P, bden-par yod-paḥi ṅo-bo-ñid.

tu dharmi[1]-svarūpa-niṣedha iti samānaṃ.

atha matam: pāramârthikaś cet svabhāvo niṣiddhaḥ kim aparam avaśiṣyate tasyad harmiṇo rūpaṃ yat pratibhāsetêti. tad [2]apy asamyak[2]. na hi pāramârthika-svabhāvatvena pratibhāso vyāpto yena tan-nivṛttau nivartet, alīkasyâpi dvi-candra-keśôṇḍuk'āder bhāsanāt. na câitac chakyate vaktuṃ yady api dvi-candr'ādayo bahī-rūpatayā 'līkā[3], jñāna-rūpatayā tu te pāramârthikā evêti bhāsanaṃ[4] yuktam iti citra-rūpatayā deśa-sthatayā ca teṣāṃ pratibhāsanāt. na hi jñānam ekaṃ citraṃ yuktam ekatva-hāni-prasaṅgāt. aneka-jñānôtpatteś ca pūrva-niṣiddhatvāt, [Tib. 238[b]] nâpi deśa-stham[5] amūrtatvāt. tasmān na dvi-candr'ādayaḥ pāramârthikāḥ, tathā ca pratibhāsanta iti na[6] pāramârthika-svabhāva-nivṛttau pratibhāsanatā virudhyata iti tāttvika[7]-bhāvâbhyupagamo na kāryaḥ. nâpy abhāvâbhyupagamo bhāva-nivṛtti-lakṣaṇatvāt tasya[8]. bhāvâsiddhau nirviṣayasya naño[9] 'prayogeṇâsati[10] niṣedhye[11] niṣedhasyâpravartanāt tat-pūrvakasya tasyâpy asiddher aikāntika-bhāvâbhāva-pakṣa[12]-bhāvino doṣā nâsmān upālīyante. tataś cânyonya-vyavaccheda-rūpatvād eka-pratiṣedha-nāntarīyakam apara-dharmi[13]-vidhānaṃ balā(P.183[b])d āpatitam iti yad ucyate[14] tad asaṅgataṃ. tattvato bhāva-rūpasya vyavacchedasyâbhāvāt. evaṃ ca bhāvâbhāva-svarūpâbhāve sākṣāt pāramparyeṇa vā jñāna-jñeyayor apratibaddha-vṛttitvān na tad-viṣayo[15] vikalpaḥ[16] sarvathā tāttvika iti siddhaṃ[17]. na ca mantavyaṃ: anādi-vāsanôdbhūto bhāvâbhāva-svarūpâbhāve 'pi tad-viṣayo vikalpaḥ śaśa-viṣāṇ'ādi-vikalpavad upajāyata iti. tathā hi yadi nāma bāhye vastuni na pratibaddhas tathā 'pi pūrvaka[18]-jñāne tad-avyatirikta-vāsanā-prabodhenôtpādanāt[19] tad-utpatti-lakṣaṇaḥ pratibandho 'syâsty eva. tathā samāna-kāla-bhāvini jñāne[20] tad-avyatiriktatvena tādātmya-lakṣaṇa[21] iti vikalp'ārūḍha[22]-pratibimbasya kenacit prakāreṇa vidhi-pratiṣedhābhyāṃ vyavahāraḥ. ato[23] yathôdita-vidhinā vāsanā-prabhava-jñānâbhāvena tat-pratibimba-virahād [Tib. 239[a]] vikalpânutpatteḥ kuto bhāvâbhāva-svarūpâbhāve vikalpa iti vaktavyaṃ.

1. °rma CT. 2 ... 2. °py asat T, asam° PC. yaṅ yaṅ-dag-pa ñid ma-yin-te. 3. °ka P. 4. pratibhāsana C, pratibh° T. 5. sthatv C. 6. om. CT. 7. °ttveko PC, de-kho-na-ñid-kyi. 8. tasyā C. 9. nañco PC, dgag-pa. 10. °gyaṇ° P. 11. niṣidhya C. 12. vip° C. 13. Supplied from Tib. chos-can. 14. ucete P. 15. °yā C. 16. rtog-pa-dag 17. °ddhaḥ P. 18. °ke T, pūrveka P. 19. °dāt P. 20. vijñ° PC. 21. ḥbrel-pa = pratibandha. 22. °ḍhe C. 23. yato PT.

etena yad eke varṇayanti: prekṣāvataḥ pramāṇôpapanne[1] 'rthe satyatvenâbhiniveśo[2] 'nyatrâlīkatvena yuktaḥ, anyathā prekṣāvattva[3]-hāni-prasaṅgāt. ataḥ satyâlīkâbhiniveśasya dustyajatayā kathaṃ sarva-viparyāsa-prahāṇam iti tad api pratyuktaṃ: abhiniveśasya [4]jñānādavyatibhinna[4]-mūrtitvāt tad-abhāve katham abhiniveśasya yukta-rūpatêti[5]. tad evaṃ[6] bhāvâbhāva[7]-vikalpābhyāṃ sarva-vikalpasya vyāptatvād[8] vyāpakâbhāve vyāpyasyâsambhavāt tattvato bhāvâbhāva[9]-parāmarśa-rahitān avicāra-ramaṇīyān antar[10] bahis sāra-virahiṇaḥ kadalī-skandha-(P. 184[a])nibhān sarva-bhāvān evaṃ sarv'ākārajñat'ādy-aṣṭâbhisamaya-krameṇa prajñā-cakṣuṣā nirūpayato bhāvanā-bala-niṣpattau keṣāṃcin maṇi-rūpy'ādi[11]-jñānavad[12] utsārita-sakala-bhrānti-nimitta eva svataḥ pramāṇa-bhūto yathābhūtârtha-grāhitvān māyôpamâdvaya-jñān'ātma-saṃvedano viśuddha-sāṃvṛta-kāraṇa-nirjātaḥ sarva-viparyāsa-prahāṇād uru-karuṇā[13]-prajñā-svabhāvaḥ sāṃvṛto jñān'ālokaḥ samupajāyate pratītyasamutpāda-dharmatayā yathā na punaḥ kalpanā-bījaṃ prādurbhavati.

evaṃ ca yad ucyate kaiścit: vidyayā 'vidyā[14]-kṣayaḥ vidyā ca yathā'rthaṃ[15] jñānaṃ. tāthāgatam api yadi jñānaṃ bhavatāṃ sāṃvṛtaṃ [Tib. 239[b]] tasmād avidyā[16]-rūpatvād vidyāyāḥ samutpādâbhāve katham avidyā vinivṛttiḥ. yāvac câvidyā na prahīṇā tāvat kathaṃ muktir iti. tad asaṅgataṃ. tathā hi nityatv'ādi-samāropita-dharma-pratītir avidyā. tad-viparīta-pramāṇâbādhita-dharma-pratītis tu vidyêti viparyāsâviparyāsa-nibandhanaṃ tayor vyavasthānam atipratītaṃ. ataḥ sāṃvṛtatve 'pi viruddha-dharmôdayād yathābhūta-padārthâvagamena viparyāsa-nivṛttau[17] kutas tan-nibandhanaṃ vidyātvaṃ[18] yena tad-aprahāṇān muktir asaṅgatêti yatkiṃcid etat. tad evaṃ kasyacit pāramarthikasya bhāvasya[19] prajñā-cakṣuṣā 'darśanam eva paramaṃ[20] tattva-darśanam abhipretaṃ, na tu nimīlitâkṣa-[21]jātyandh'ādīnām iva pratyaya-vaikalyād [22]amanasikārato vā yad[23] adarśanaṃ[24]. tato bhāv'ādi-viparyāsa-vāsanā-prahāṇâbhāvād

1. °ṇôpapatte P. 2. sattven° C. 3. °ttve PC. 4…4. jñānâvy° C. 5 yod-par ḥthad-par ji-lta ḥgyur. 6. eva P. 7. bhāvaṃ bhāva P. 8. vyāpyatvād C. 9. °pyasyâsambhavâbhāva P. 10. °yāntar P, °cāraṇīyāntar C. 11. °p'ādi P, dṅul. 12. vijñ° C. 13. °ruṇa C, °hāṇā P. 14. hy av° C. 15. °rtha CT. 16. vidyā C. 17. °rthâvaga me tad-vipakṣasya pravṛttau C. 18. °nam avidyātve PC, deḥi rgyu-mtshan-can-gyi rig-pa-ñid. 19. svabh° C. 20. °ramârthas C. 21. jānvānām P, gatyandh° C. 22. °kāratôpadarś° C. 23. Not in Tib. 24. dars° T.

asaṃjñi-samāpatty-ādi-vyutthitasyêva bhāv'ādi-viparyāsa-vāsanā-prabhava-kleśa-(P. 184[b])jñey'āvaraṇasyôtpatter amukta eva yogī bhavet. yasmāc ca yathôktam eva tattva-jñānaṃ mukty-āvāhakaṃ, nânyathā 'tiprasaṅgāt. ataḥ prāg-uktam eva parama-tattva-darśanaṃ grāhyaṃ. tena sarva-doṣa-virodhi[1]-nairātmya-darśana[2]-pratyakṣīkṛte sati tad-viruddhatvāt kleś'āvaraṇaṃ jñey'āvaraṇaṃ ca prahīyate. ataḥ pratibandhâbhāvād ravi-kiraṇavad apagata-megh'ādy-āvaraṇe nabhasi sarvatra pratītyasamutpanne vastuni tattvôtpatty-ādi-kalpanā-rahite 'vyāhato yogi[3]-pratyakṣo jñān'ālokaḥ pravartate. tathā hi vastu-svabhāva-prakāśa-rūpaṃ vijñānaṃ. [Tib. 240[a]] tac ca saṃnihitam api vastu pratibandha-sad-bhāvān na prakāśayet. pratibandhâbhāve tu[4] saty acintya-śakti-viśeṣa-lābhāt kim iti sakalam eva vastu na prakāśayet. ataḥ saṃvṛti-paramârtha-rūpeṇa sakalasya vastuno yathāvat parijñānāt sarv'ākāra-jñatvam avāpyeta[5]. ato 'yam eva sarv'āvaraṇa-prahāṇe sarv'ākārajñatvâdhigame ca paramaḥ panthāḥ. viśeṣas tv ayaṃ yogināṃ pṛthagjanebhyaḥ: te hi māyākārā iva māyāyāṃ[6] yathāvat prasiddha-mātrâsatyatā-parijñānān na bhāvān satyato[5] 'bhiniviśante, tena te yogina ity ucyante. ye tu tāṃ māyāṃ bāla-prekṣaka-janavat satyatvenâbhiniviṣṭās[8] tadvad[9] bhāvam api te viparītâbhiniveśād bālā ucyanta iti sarvam aviruddhaṃ. tataś ca yukty-Āgamābhyāṃ parividita-māyôpamâdvaya-cittāḥ tattvâtattvâvabodhâbhyudyata[10]-matayo 'dvayaṃ māyôpama-cittaṃ tathya-saṃvṛti-rūpam eva śruta-cintā-(P. 185[a])mayena jñānena vyavasthāpya pratītyasamutpāda-dharmatayā sarv'ākārajñat'ādy-aṣṭâbhisamaya-krameṇa s'ādara-nirantara-dīrgha-kāla-viśeṣa[11]-bhāvanayā bhāvayantaḥ saṃbhṛta-sakala-vikalpam ā bhavam anubaddhaṃ[12] māyôpamâdvaya-vijñāna-mātra-prabandham āsādayanti yog'īśāḥ. sa eva mukhyaḥ pratipakṣaḥ. prathamaṃ tu māyôpamam iti sâbhijalpaṃ vijñānam[13] vyavasthāpakaṃ tad anuguṇaṃ, na tu[14] pratipakṣa-bhūtaṃ. [Tib. 240[b]] tathā hi bāhyârtha-naye pudgala-nairātmy'ādi-bhāvanā 'pi na vastu-rūpaṃ cetasy avasthāpya kriyate. vastuno nirvikalpa-jñāna[15]-samadhigamyatvāt[16] tasy c' ādāv asambhavāt[17] bhāve bhāvanā-[18]vaiyarthya-

1. nirodhe C. 2. °ne CT. 3. gī PC. 4. om. C. 5. °pyate T. .6 māyāṃ PT, māyā C, sgyu-ma-la. 7. as° C. 8. °ṣṭâśuddhas C. 9. tad C. 10. °dyuta P, °vaya-cittatvās tathāvab°C. 11. °ṣaṇa C. 12. °ddha C. 13. om. Tib. 14. PT add: mukhya-, but not in C & Tib. 15. sems-kyis. 16. samādh° C. 17. °mbharāt C.

prāpteḥ[18] tasmāt tatrâpy ayaṃ paro nāma-mātrânusyūta-vikalpa-pratibimbe-tattvâvadhān'ānukūlya[1]-bhājī[2] [3]vastv-adhyavasāyī[4] saṃtuṣyati[3]. tad atra nām'ākārâbhyāsāt [4]kathaṃ jalpo[4] na vivardhito[5] bhavati.

stimitântar'ātmanaḥ krameṇa vikalpa-saṃhāra iti cet. tad etad itaratrâpi samānam. ity alam atiprasaṅgena.

asyāṃ khalu punas tathāgata-tathatāyāṃ nirdiśyamānāyām iyaṃ mahā-pṛthivī tasyāṃ velāyāṃ ṣaḍ-vikāram aṣṭādaśa-mahā-nimittam akampat prākampat samprākampat acalat prācalat samprācalat avedhat prāvedhat samprāvedhat araṇat prāraṇat samprāraṇat akṣubhyat prākṣubhyat samprākṣubhyat agarjat prāgarjat samprāgarjat tathāgatasyâivânuttarāṃ samyaksambodhim abhisambudhyamānasyêti ‖

tad evaṃ[7] sarv'ākāra-ramaṇīya-tathatā-nirdeśasya māhātmya-khyāpanāya dharmatā-balān nimittam utpannam ity āha: *asyāṃ khalu punar* ity-ādi. *ṣaḍ-vikāram aṣṭāda*(P. 185[b])*śa-mahā-nimittam* iti kriyā-viśeṣaṇatvād eka-vacanaṃ. tatra [8]*ṣaḍ-vikārā*[8] [9]bhājana-loke abhisaṃskṛtām anabhisaṃskṛtāṃ ca pṛthivīm[9] adhikṛtya[10] yathā-saṃkhyaṃ calanam unnamanaṃ ca, sattva-loke caturvidha-sattva-nikāyam akuśalinaṃ nānā-devatā'dhimuktaṃ[11] māninaṃ[12] vidyāvantaṃ câdhikṛtya yathākramam avanamanam ūrdhva[13]-gamanam adho-gamanaṃ ghoṣônnadanaṃ ca. *aṣṭādaśa-mahā-nimitt*āni punar eṣām eva ṣaṇṇāṃ vikārāṇāṃ mṛdu-madhyâdhimātra-kriyā-bhedenâ*kampad* yāvat *samprāgarjad* ity artha[14]-nirdeśād bhavanti. atha vā madhyād unnamaty ante 'vanamatîty ekaḥ, ayam eva ca[15] viparyayeṇa dvitīyaḥ, tathā[16] pūrvā dig unnamaty aparā[17] dig avanamatîti tṛtīyaḥ, ayam eva viparyayāc caturthaḥ, [Tib. 241[a]] tathā dakṣiṇā dig unnamaty uttarā dig avanamatîti pañcamaḥ, ayam eva viparyayeṇa ṣaṣṭha iti *ṣaḍ-vikārā* bhavanti. *aṣṭādaśa-mahā-ni*(P. 186[a])*mitt*āni punas tathâivâvaganta-

18 ... 18. yatu vaiyarthya-prāptiḥ C, yatne v° P. 1. °vabodh'ān° CT. 2. °ji CT, °jina P, brten-pa. 3 ... 3. °sāyī taṃ tuṣy° P, vastudhyavasāyāṃ saṃt° C. 4. °yo T. 5 ... 5. kajalpo(!) P. 6. vardh° C. 7. eva C. 8 ... 8. vadv° C, coddhau vikārau P. 9 ... 9. bhāñjana-loke 'bhisaṃskṛtā ca pathav° C. 10. adhīk° PC. 11. °tā-vim° P. 12. mānitaṃ C. 13. ūrddha PC. 14. arthaḥ P. 15. om. P. 16. °thā hi CT. 17. apūrvā C.

vyāni.

punar aparaṃ Subhūtiḥ sthaviras tān deva-putrān āmantrayate sma | evaṃ hi deva-putrāḥ Subhūtiḥ sthaviras tathāgatam anujātaḥ ‖

upasaṃharann āha: *evaṃ h*îty-ādi. tathāgatam anujāta iti *evaṃ* sarvajñat'ākārânujātatvenâ*nujātaḥ*.

punar aparaṃ Subhūtiḥ sthaviro na rūpam anujāto na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānam anujāto na srotaāpatti-phalam anujāto na sakṛdāgāmi-phalaṃ nânāgāmi-phalaṃ nârhattva-phalam anujāto na pratyekabuddhatvam anujāto na buddhatvam anujātaḥ ‖ tat kasya hetoḥ | tathā hi te dharmā na saṃvidyante nôpalabhyante yair anujāyeta ye cânujāyeran ‖ evaṃ hi Subhūtiḥ sathaviras tathāgatam anujātaḥ ‖

ajāti-svabhāvaṃ kathayann āha: *punar aparaṃ Subhūtiḥ sthaviro na rūpam* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā h*îty-ādi sugamaṃ. *evaṃ h*îty-ādi *evaṃ* māyôpamatvān mārgajñat'ākārânujātatvena *tathāgatam anujātaḥ*.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | gambhīra-caryêyaṃ Bhagavan yad uta tathatā ‖

tathatā'nupalambha-svabhāvaṃ nirdiśann āha: *gambhīra-caryêyam* ity-ādi. sarv'ākārajñat'ākāra-svabhāvânupalambhāt *tathatā gambhīra-caryā*.

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat | evam etac Chāriputrâivam etat | gambhīra-caryêyaṃ Śāriputra yad uta tathatā | asmin khalu punaḥ tathatā-nirdeśe nirdiśyamāne trayāṇāṃ bhikṣu-śatānām anupādāy' āsravebhyaś cittāni vimuktāni pañcānāṃ ca bhikṣuṇī-śatānāṃ virajo (310) vigata-

malaṃ dharmeṣu dharma-cakṣur viśuddham pañcabhiś ca deva-putra-sahasraiḥ pūrva-parikarma-kṛtair anutpattikeṣu dharmeṣu kṣāntiḥ pratilabdhā ṣaṣṭeś ca bodhisattvānām anupādāy' āsravebhyaś cittāni vimuktāni ‖

sādhûktatvenânuvadann āha: *evam etad* ity-ādi. bhagavatāṃ na viphalā dharma-deśanêty āha: *asminn* ity-ādi. *pūrva-parikarma-kṛtair* iti sambhāra-bhūmy-ādau samupārjita[1]-puṇya-jñāna-sambhāraiḥ *pūrva-parikarma*bhiḥ *kṛtā* niṣpāditā ye tair māyôpama-dharma-bhāvanāyāṃ *kṣāntir* adhimuktiḥ *pratilabdh*êty eke.

sarvatraga-dharmadhātu-prativedhād anutpattikadharmakṣāntir adhigatêty apare.

atha khalv āyuṣmān Śāriputras teṣāṃ bodhisattvānām anupādāy' āsravebhyaś cittāni vimuktāni viditvā Bhagavantam etad avocat | ko Bhagavan hetuḥ kaḥ pratyayo yad eteṣāṃ bodhisattvānām anupādāy' āsravebhyaś cittāni vimuktāni ‖

kena kāraṇena mahāyāna-pravṛttānāṃ hīnayānâvakāśo bhavatîty āha: *ko Bhagavan hetur* ity-ādi. tatra hetur upādāna-kāraṇam, [Tib. 241b] pratyayaḥ sahakāri-kāraṇam[2].

Bhagavān āha | etaiḥ Śāriputra bodhisattvaiḥ pañca-buddha-śatāni paryupāsitāni sarvatra ca dānaṃ dattaṃ śīlaṃ rakṣitaṃ kṣāntyā sampāditaṃ vīryam ārabdhaṃ dhyānāny utpāditāni | te khalu punar ime prajñāpāramitayā 'parigṛhītā upāya-kauśalyena ca virahitā abhūvan |

prajñôpāya-kauśalya-vaikalyaṃ kāraṇam ity āha: *etaiḥ Śāriputr*êty-ādi.

kiṃ câpi Śāriputra eteṣāṃ bodhisattvānāṃ asti mārgaḥ śūnyatā vā ānimitta-caryā vā apraṇihita-manasikāratā vā | atha

1 °pajāta C. 2. rkyen = pratyaya.

ca punar etair upāya-kauśalya-vikalatvāt bhūta-koṭiḥ sākṣāt-kṛtā śrāvaka-bhūmau nirjātā(1) na buddha-bhūmau |

upacayârtham[1] āha: *kiṃ câp*îty-ādi.

tad-yathā 'pi nāma Śāriputra pakṣiṇaḥ śakuner yojana-śatiko vā dvi-yojana-śatiko vā tri-yojana-śatiko vā catur-yojana-śatiko vā pañca-yojana-śatiko vā ātmabhāvo bhavet | sa Trayastriṃśeṣu deveṣu vartamāno Jambūdvīpam āgantavyaṃ manyeta | sa khalu punaḥ Śāriputra pakṣī śakunir ajāta-pakṣo vā bhavec chīrṇa-pakṣo vā bhavec chinna-pakṣo vā bhavet | sa trayastriṃśato deva-nikāyād ātmānam utsṛjyêha Jambūdvīpe pratiṣṭhāsyāmîti manyeta | atha tasya pakṣiṇaḥ śakunes tataḥ (311) patata ākāśe antarīkṣe sthitasyântarā cittasyâivaṃ bhaved aho batâhaṃ punar eva trayastriṃśeṣu deveṣu pratiṣṭheyam iti | tat kiṃ manyase Śāriputrâpi nu sa pakṣī śakuniḥ pratibalaḥ punar eva trayastriṃśeṣu deveṣu pratiṣṭhātum ‖

āyuṣmān Śāriputra āhā | no hîdaṃ Bhagavan ‖

Bhagavān ahā | sacet punar evaṃ cintayed aho batâhaṃ akṛto 'nupahato Jambūdvīpe pratiṣṭheyam iti | tat kiṃ manyase Śāriputrâpi nu sa pakṣī śakunir akṛto 'nupahato Jambūdvīpe pratiṣṭhet ‖

Śāriputra āha | no hîdaṃ Bhagavan | kṛtaś ca sa Bhagavan upahataś ca bhavet Jambūdvīpe ca patitaḥ san maraṇaṃ vā nigacchet maraṇa-mātrakaṃ vā duḥkhaṃ ‖

spaṣṭârthaṃ[2] ca dṛṣṭântam āha *tad-yathā 'p*îty-ādinā. *pakṣiṇaḥ śakuner* iti pakṣau dvāv asyêti *pakṣī*, naro 'pi mitrâri-pakṣa-sadbhāvāt pakṣī syād iti *śakuni*-grahaṇaṃ. Śiv'ādir api *śakuniḥ* syād iti *pakṣī* 'ti vacanaṃ.

(1) niryātā iti kha° gha° ṅa° ca° |
1. °cary° C. 2. pṛṣṭârth° C.

tat kasya hetoḥ | evaṃ hy etad Bhagavan bhavati yad asya mahāṃś c' ātmabhāvo bhavati pakṣau câsya na bhavata uccāc ca prapatati(1) ||

evaṃ ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat | evaṃ etac Chāriputrâivaṃ etat | kiṃ câpi Śāriputra bodhisattvo mahāsattvo 'nuttarāyāṃ samyaksambodhau cittāny utpādya Gaṅgā-nadī-vālukôpamān kalpāṃ tiṣṭhan dānaṃ dadyāt śīlaṃ rakṣet kṣāntyā sampādayet vīryam ārabheta dhyānāni samāpadyeta mahac câsya prasthānaṃ bhavet mahāṃś câsya cittôtpādo bhaved anuttarāṃ samyaksambodhim abhisamboddhuṃ | saced ayaṃ prajñāpāramitayā 'parigṛhīta upāya-kauśalyena ca virahito bhaved evaṃ śrāvaka-bhūmiṃ vā pratyeka-bhūmiṃ vā patati ||

no hîdam ity-ādi-vacanaṃ niryuktikam evêti ***tat kasya hetor*** ity āśaṅky' āha (P. 186[b]) guru-dravyasyôrdhva-pradeśāt pāte vastu-dharmatvena niyamāt. kṣatatv'ādikam ity āha : ***evaṃ hy etad*** ity-ādi.

dārṣṭāntikam artham āha : ***evam etad*** ity-ādi. ***patat***îti dān'ādi-prayuktasyâpi prajñāpāramitôpāya-kauśala-prayogam antareṇa śrāvak'ādi-bhūmau pāto bhavati. anena ca tad-ubhaya-yogasya niryāṇe prādhānyam āveditaṃ.

yathā-nirdiṣṭa-ṣoḍaśa-prakāram eva svabhāva-lakṣaṇaṃ grāhyaṃ.

tathā côktaṃ :

kleśa[I]-liṅga[II]-nimittānāṃ[III] vipakṣa-pratipakṣayoḥ
viveko[IV] duṣkarâikântāv[V.VI] uddeśo[VII] 'nupalambhakaḥ[VIII] || (29)
niṣiddhâbhiniveśaś[IX] ca yaś c' ālambana-saṃjñakaḥ[X]
vipratyayo[XI] 'vighātī[XII] ca so 'padâgaty[XIII.XIV]-ajātikaḥ[XV] || (30)
tathatā'nupalambhaś[XVI] ca svabhāvaḥ ṣoḍaś'ātmakaḥ
lakṣmêva[1] lakṣyate cêti caturthaṃ lakṣaṇaṃ matam || iti. (31)

---

(1) prapatitaḥ iti kha° ca° |
1. °kṣmîva C, lakṣīva PT, mtshon-cha lta-bur for mtshon-bya lta-bur ?

punar aparaṃ Śāriputra bodhisattvo mahāsattvo 'tītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ tac chīlaṃ taṃ (312) samādhiṃ tāṃ prajñāṃ tāṃ vimuktiṃ taṃ vimukti-jñāna-darśanaṃ samanvāharati ādhārayati(1) nimitta-yogena na sa(2) tathāgatānām arhatāṃ samyaksambuddhānāṃ śīlaṃ na jānāti na paśyati na samādhiṃ na prajñāṃ na vimuktiṃ na vimukti-jñāna-darśanaṃ tathāgatānām arhatāṃ samyaksambuddhānāṃ jānāti na paśyati | so 'jānann apaśyan śūnyatāyāḥ śabdaṃ śṛṇoti sa taṃ śabdaṃ nimittī-karoti taṃ śabdaṃ nimittī-kṛtyânuttarāyāṃ samyaksambodhau pariṇāmayitum icchati | tato veditavyam etat sthāsyaty ayaṃ śrāvaka-bhūmau vā pratyeka-buddha-bhūmau vêti || tat kasya hetoḥ | evaṃ hy etat Śāriputra bhavati | yat prajñāpāramitayā 'parigṛhīta upāya-kauśalyena ca virahito bhavati ||

[Tib. 242[a]] yathôkta-prayoga-parijñānaṃ[1] mokṣabhāgīya-kuśala-mūlavata[2] evêti mokṣabhāgīyaṃ vaktum āha : ***punar aparaṃ Śāriputra bodhisattva*** ity-ādi. tatra : āmukhīkaraṇāt *samanvāharati.* niścaya-prabhāven' *ādhārayati.*[3] ***nimitta-yogen***êti ekāntâbhiniveśa-yogena. laukika-lokôttara-jñānābhyām anavagamanān[4] ***na jānāti na paśyat***îti yojyaṃ. ***pariṇāmayitum icchat***îti śūnyatâivânuttarā samyaksambodhir iti pariṇāmanāt. pūrvavat ***tat kasya hetor*** ity āśaṅky' āha : ***evaṃ hî***ty-ādi.

mokṣabhāgīya-nirdeśâdhikārād vyatireka-nirdeśenêdam uktaṃ syāt : animitt'ālambana-jñān'ākāreṇa dān'ādi-sarva[5]-buddha-dharmāṇāṃ sva-saṃtāne prādurbhāvāt samudāgame kartavye[6] yat kauśalaṃ prajñāpāramitôpāya-lakṣaṇaṃ tad asmin sarv'ākārâbhisaṃbodhe[7] mokṣabhāgīyam i(P. 187[a])ṣṭaṃ. mokṣo 'tra visaṃyoga-viśeṣaḥ. tad-bhāga-hitatvān[8] mokṣabhāgīyaṃ, [9]prathamataḥ sarv'ākā=

---

(1) adhyāsayati iti kha° |
(2) nimitta-yogena na sa ity atra, ca° pustake sarva-nimitta-yogena iti pāṭho 'sti |
1. °na PC. 2. °vat PT. 3. avadh° PT. kun-tu ḥdsin-pa. 4. °mān C. 5. om. Tib. 6. °vya P. 7. °dhi C, °ravab° (for °râvab° ?) P, mṅon-par rtogs-pa. 8. rah° C, phan-pa ñid yin-pas.

râbhisambodh'ātmake[9] śāsane 'vatāra[1]-hetu-bhūtaṃ śruta-cintāmayam. ataḥ prajñôpāya-kauśala-virahād bhūmi-dvaye pāta iti.

tathā côktaṃ :

animitta-pradān'ādi-samudāgama-kauśalaṃ
sarv'ākārâvabodhe 'smin mokṣabhāgīyam iṣyate ‖ iti. (32)

Śāriputra āha | yathā 'haṃ Bhagavan Bhagavato bhāṣitasyârtham ājānāmi | yo bodhisattvaḥ prajñāpāramitayā 'parigṛhīta upāya-kauśalyena ca virahitaḥ kiñ câpi sa bahunâpi puṇya-sambhāreṇa yuktaḥ kalyāṇa-mitra-virahitaś ca bhavati saṃśayas tasyânuttarāṃ samyaksambodhiṃ prāptum ‖

kauśalam eva spaṣṭayann āha: *yathā 'ham* ity-ādi. *bhāṣitasyêti sthāsyaty ayaṃ śrāvak*'ādi-*bhūmāv* [Tib. 242[b]] ity asya *yathā 'ham artham ājānāmi* tathā bahu-puṇya-sambhār'ādinā 'pi mahā-bodhy-adhigame *saṃśayo bhavati*.

tasmāt tarhi Bhagavan bodhisattvena mahāsattvenânuttarāṃ samyaksambodhim abhisamboddhu-kāmena prajñāpāramitā bhāvayitavyā upāya-kuśalena ca bhavitavyam ‖

kathaṃ tarhi prāpyata ity āha: *tasmāt tarhî*ty-ādi. *prajñāpāramitā bhāvayitavyā upāya-kauśalena ca bhavitavyam* iti. tatra: *prajñāpāramitā* sarv'ākārair nikhila-dharma-parijñānaṃ. *upāyo* buddh'ādi-viṣaye śraddhā, dān'ādau vīryaṃ, kalyāṇa-kāmat'ādeḥ smaraṇaṃ, karma-kartṛ-kriyā'nupalambhaś ca samādhiḥ. tad evam indriyârthâbhāvād anindriya-svabhāva-śraddhā-vīrya-smṛti-samādhi-prajñā-svabhāvaṃ pañca-prakāraṃ mokṣabhāgīyam. kuśala-mūlam upārjanīyam ity uktaṃ bhavet.

tathā côktaṃ :

buddh'ādy-ālambanā śraddhā[I] vīryaṃ dān'ādi-gocaram[II]
smṛtir āśaya-sampattiḥ[III] samādhir avikalpanā[IV] ‖ (33)
dharmeṣu sarvair ākārair jñānaṃ prajñêti[V] pañcadhā | iti.

9...9. om. Tib. 1. °tmakaiśānevat° P, °tmake śāsavat° C.

evam ukte Bhagavān āyuṣmantaṃ Śāriputram etad avocat | evam etac Chāriputrâivam etat | yaḥ Śāriputra bodhisattvaḥ prajñāpāramitayā 'parigṛhīta upāya-kauśalyena ca virahitaḥ kiṃ câpi sa bahunā puṇya-sambhāreṇa yuktaḥ (313) kalyāṇa-mitra-virahitaś ca bhavati saṃśayas tasyânuttarāṃ samyaksambodhiṃ prāptuṃ ‖ tasmāt tarhi Śāriputra bodhisattvena mahāsattvenânuttarāṃ samyaksambodhim abhisamboddhu-kāmena prajñāpāramitā bhāvayitavyā upāya-kuśalena ca bhavitavyaṃ ‖

sādhûktatvenânuvadann āha: *evam etad* ity-ādi.

atha khalu Śakro devānām indraḥ sārdhaṃ kāmâvacarair deva-putrair Brahmā 'pi Sahā-patiḥ rūpâvacarair deva-putraiḥ sârdhaṃ Bhagavantam etad avocat | gambhīrā Bhagavan prajñāpāramitā durabhisambhavā Bhagavann anuttarā samyaksambodhiḥ parama-durabhisambhavā Bhagavann anuttarā samyaksambodhir abhisamboddhuṃ ‖

evam api na sarvair anuttarā samyaksambodhiḥ śraddh'ādibhiḥ prāpyêty āha: *gambhīrê*ty-ādi. madhyaiḥ śraddh'ādibhir aprāpyamānatvād *dur-abhisambhavā*. mṛdubhis tair evânadhigamyamānatayā *parama-dur-abhisambhavā*.

37 atha khalu Bhagavāṃs tān Śakra-devêndra-pramukhān kāmâvacarān deva-putrān sahā-pati-mahā-Brahma-pramukhān rūpâvacarāṃs ca deva-putrān āmantrayate sma | evam etad deva-putrā evam etat | gambhīrêyaṃ deva-putrāḥ prajñāpāramitā durabhisambhavā 'nuttarā samyaksambodhiḥ parama-durabhisambhavā 'nuttarā samyaksambodhir abhisamboddhuṃ duṣprajñair hīna-vīryair hīnâdhimuktikair anupāya-kuśalaiḥ pāpa-mitra-saṃsevibhiḥ ‖

tathâivânuvadann āha: *evam etad deva-putrā* ity-ādi. *duḥprajñair* ity-ādi.

sarv'ā(P. 187[b])kāra-dharma[1]-parijñāna-virahād *duḥprajñāḥ*. dān'ādi-viṣaya-vīrya-vaikalyena *hīna-vīryāḥ*. sarv[Tib. 243[a]]âvikalpana-samādhi-viyogena *hīnâdhimuktikāḥ*. buddh'ādy-ālambana-śraddhā'bhāvād *anupāya-kuśalāḥ*. hita-vastv-ādi-smaraṇa-vaidhuryāt *pāpa-mitra-saṃsevinaḥ*. anenêdam uktam syāt: dharmatêyaṃ yato 'dhimātraiḥ śraddh'ādibhiḥ samyaksambodhiḥ subodhā. mṛdubhis tair eva durbodhêti. arthād idam ākṣiptaṃ: madhyaiḥ pratyeka-bodhiḥ, mṛdubhiḥ śrāvaka-bodhir iti.

tathā côktaṃ:

tīkṣṇaiḥ subodhā sambodhir, durbodhā mṛdubhir matā || iti. (34)

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | yad Bhagavān evam āha | durabhisambhavā 'nuttarā samyaksambodhiḥ parama-durabhisambhavā 'nuttarā samyaksambodhir abhisamboddhum iti | katham Bhagavan durabhisambhavā 'nuttarā samyaksambodhiḥ parama-durabhisambhavā 'nuttarā samyaksambodhir abhisamboddhuṃ | yatra na kaścid abhisambudhyate ||

paramârtha-saty'āśrayeṇa durabhisambhavatvaṃ vighaṭayann āha: *yad Bhagavān evam* ity-ādi. *katham* iti kṣepe nâivêty arthaḥ.[2]

tat kasya hetoḥ | śūnyatvāt Bhagavan sarva-dharmāṇāṃ na sa kaścid dharmaḥ saṃvidyate yo dharmaḥ śakyo 'bhisamboddhuṃ |

kathaṃ na kiṃcid abhisambudhyata iti *tat kasya hetor* ity āśaṅky' āha: *śūnyatvād* iti anutpannatvād abhisamboddhavyo dharmo nâstîty arthaḥ.

tathā hi Bhagavan sarva-dharmāḥ śūnyāḥ yasyâpi Bhagavan dharmasya prahāṇāya dharmo deśyate so 'pi dharmo na saṃvidyate evaṃ yaś câbhisambudhyetânuttarāṃ (314) samyak-

1. °rmai P. 2. āha PC. tha-tshig-go.

sambodhiṃ yac câbhisamboddhavyaṃ yaś ca jānīyād yac ca jñātavyaṃ(1) sarva ete dharmāḥ śūnyāḥ | anenâpi Bhagavan paryāyeṇa mamâivaṃ bhavati | svabhisambhavā 'nuttarā samyaksambodhir abhisamboddhuṃ na durabhisambhavêti ||

tad eva spaṣṭayann āha: *tathā hi Bhagavann* ity-ādi. *prahāṇāyê*ti kleśānām ānantarya-mārgeṇa prahāṇârthaṃ. *abhisambudhyetâbhisamboddhavyam* iti. vimukti-mārgâvasthāyāṃ *ājānīyād ājñātavyam* iti viśeṣa-mārgeṇa. *anenâpî*ti kartṛ-karma-kriyā'nupalambhenâpi.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | asambhavatvāt Subhūte durabhisambhavā 'nuttarā samyaksambodhir asad-bhūtatvāt Subhūte durabhisambhavā 'nuttarā samyaksambodhir avikalpatvāt Subhūte durabhisambhavā 'nuttarā samyaksambodhir aviṭhapitatvāt Subhūte durabhisambhavā 'nuttarā samyaksambodhiḥ parama-durabhisambhavā 'nuttara samyaksambodhir abhisamboddhuṃ ||

śūnyatve 'pi svabhisambhavatvaṃ nâstîty āha: *asambhavatvād* [Tib. 243b] ity-ādi. tatra: hetor asambhavatvād *asambhavatvaṃ*. kāryâbhāvād *asadbhūtatvaṃ*. tato[1] laukika-lokôttara-jñānâviṣayatvād yathākramam *avikalpitatvam aviṭhapitatvam*[2] iti pada-dvayaṃ yojyam. idam uktaṃ bhavati: dharmāṇām anutpannatvena jñānâviṣayatvāt[3] kathaṃ svabhisambhavā[4] 'nuttarā samyaksambodhiḥ. kiṃ tarhi. evaṃ dharmâdhi(P. 188[a])mokṣe 'pi puṇya-jñāna-sambhāram upārjya[5] yogi-saṃvṛtyā māyā-puruṣeṇêvâdhigamyamānatvād[6] dur-abhisambhavêti.

42 atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | śūnyam ity anenâpy āyuṣman Subhūte paryāyeṇa durabhisambhavā 'nuttarā samyaksambodhiḥ parama-durabhisam-

(1) yac c' ājñātavyam iti kha° ga° gha° |
1. taśca P. 2. aṭhipit° P. 3. °nā-v° P, jñāv° C. 4. °thaṃsambh° P. 5. °rjyaṃ CT. 6. °ṇevodh° P, °ṇodhigamyatvād C.

bhavā 'nuttarā samyaksambodhir abhisamboddhuṃ ‖ tat kasya hetoḥ | na hy āyuṣman Subhūte ākāśasyâivaṃ bhavaty aham anuttarāṃ samyaksambodhim abhisambhotsye iti ‖ evaṃ c' āyuṣman Subhūte ime dharmā abhisamboddhavyāḥ | tat kasya hetoḥ | ākāśa-samā hy āyuṣman Subhūte sarva-dharmāḥ ‖

etad evôpodbalayann[1] āha : *śūnyam ity anenâpî*ty-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha : *na hy āyuṣmann* ity-ādi. *abhisambhotsya* iti śūnyatven' *ākāśa*-svabhāvasya bodhisattvasyâ*ham abhisambhotsya* ity evaṃ prayogâbhāvād eva durabhisambhavêty arthaḥ. *evaṃ cêty*-ādi. niḥsvabhāvā evâ*bhisamboddhavyāḥ*. pūrvavat *tat kasya hetor* ity āśaṅky' āha : *ākāśêty*-ādi. *dharmā* yasmād *ākāśa-samās* tathā côtpāda-vaidhuryād durabhisambhavā bodhir ity arthaḥ.

yadi c' āyuṣman Subhūte svabhisambhavā bhaved anuttarā samyaksambodhiḥ na tv evaṃ Gaṅgā-nadī-vālukôpamā bodhisattvā vivarterann anuttarāyāḥ samyaksambodheḥ | yasmāt tarhy āyuṣman Subhūte Gaṅgā-nadī-vālukôpamā bodhisattvā vivartante 'nuttarāyāḥ samyaksambodhes tasmād āyuṣman Subhūte (315) evaṃ vijñāyate durabhisambhavā 'nuttarā samyaksambodhiḥ parama-durabhisambhavā 'nuttarā samyaksambodhir abhisamboddhum iti ‖

saṃvṛtyā 'pi svabhisambhavatvaṃ nirākurvann āha : *yadi c' āyuṣmann* ity-ādi. *na*[2] *vivarterann* iti abhilāṣa[3]-sadbhāvān na tv eva[4] nivarteran. vyatireka-mukhena nirdiśyânvaya-mukhen' āha : *yasmāt tarhî*ty-ādi.

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat | kiṃ punar āyuṣman Śāriputra rūpaṃ vivartate 'nuttarāyāḥ samyaksambodheḥ ‖

Śāriputra āha | no hîdam āyuṣman Subhūte | Subhūtir

1. evotpādval° P. evoyoddhayann C, bstan-par byed-pas. 2. om. PCT.
3. °lāpa C. 4. evaṃ PT & Ed.

āha | kiṃ punar āyuṣman Śāriputrânyatra rūpāt sa dharmo yo vivartate 'nuttarāyāḥ samyaksambodheḥ ‖

āha | no hîdam āyuṣman Subhūte ‖

Subhūtir āha | kiṃ punar āyuṣman Śāriputra vedanā saṃjñā saṃskārā vijñānaṃ vivartate 'nuttarāyāḥ samyaksambodheḥ ‖

āha | no hîdam āyuṣman Subhūte ‖

Subhūtir āha | kiṃ punar āyuṣman Śāriputrânyatra vedanāyāḥ saṃjñāyāḥ saṃskārebhyo 'nyatra vijñānāt sa dharmo yo vivartate 'nuttarāyāḥ samyaksambodheḥ ‖

āha | no hîdam āyuṣman Subhūte ‖

Subhūtir āha | kiṃ punar āyuṣman Śāriputra yā rūpa-tathatā sā vivartate 'nuttarāyāḥ samyaksambodheḥ ‖

āha | no hîdam āyuṣman Subhūte ‖

Subhūtir āha | kiṃ punar āyuṣman Śāriputra yā vedanā-tathatā saṃjñā-tathatā saṃskāra-tathatā yā vijñāna-tathatā sā vivartate 'nuttarāyāḥ samyaksambodheḥ |

āha | no hîdam āyuṣman Subhūte ‖

(316) Subhūtir āha | kiṃ punar āyuṣman Śāriputrânyatra rūpa-tathatāyāḥ sa dharmo yo vivartate 'nuttarāyāḥ samyaksambodheḥ ‖

āha | no hîdam āyuṣman Subhūte ‖

Subhūtir āha | kiṃ punar āyuṣman Śāriputrânyatra vedanā-tathatāyāḥ saṃjñā-tathatāyāḥ saṃskāra-tathatāyāḥ anyatra vijñāna-tathatāyāḥ sa dharmo yo vivartate 'nuttarāyāḥ samyaksambodheḥ ‖

āha | no hîdam āyuṣman Subhūte ‖

vivṛttir[1] eva na sambhavati tat kathaṃ tayā dur-abhisambhavatvam ity āha :

1. nivṛtt° C.

kiṃ punar ity-[Tib. 244a]ādi. rūp'ādayo dharmiṇas tad-vyatiriktā vā[1] tathatā-lakṣaṇo dharmas[2] tat-pṛthagbhūto vā nivartamāno nivarteta[3] *kim* iti sarvatra praśne dharmatā'bhiprāyeṇa pṛṣṭatvān[4] *no hîdam* iti vākyârthaḥ.

Subhūtir āha| kiṃ punar āyuṣman Śāriputra rūpam abhisambudhyate 'nuttarāṃ samyaksambodhim‖

āha| no hîdam āyuṣman Subhūte‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputra vedanā saṃjñā saṃskārā vijñānam abhisambudhyate 'nuttarāṃ samyaksambodhim‖

āha| no hîdam āyuṣman Subhūte‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputrânyatra rūpāt sa dharmo yo 'nuttarāṃ samyaksambodhim abhisambudhyate‖

āha| no hîdam āyuṣman Subhūte‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputrânyatra vedanāyāḥ saṃjñāyāḥ saṃskārebhyo 'nyatra vijñānāt sa dharmo yo 'nuttarāṃ samyaksambodhim abhisambudhyate‖

āha| no hîdam āyuṣman Subhūte‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputra rūpa-tathatā 'nuttarāṃ sambodhim abhisambudhyate‖

(317) āha| no hîdam āyuṣman Subhūte‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputra vedanā-tathatā saṃjñā-tathatā saṃskāra-tathatā vijñāna-tathatā 'nuttarāṃ samyaksambodhim abhisambudhyate‖

āha| no hîdam āyuṣman Subhūte‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputrânyatra rūpa-tathatāyāḥ sa dharmo yo 'nuttarāṃ samyaksambodhim abhisambudhyate‖

1. PCT add tathatā-rūp'ādi. 2. Tib. adds here ḥam = vā. 3 °rtet P. 4. °tvād P, pṛthakatvād C, pṛthaktvād T, and PCT add āha.

āha| no hîdam āyuṣman Subhūte‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputrânyatra vedanā-tathatāyāḥ saṃjñā-tathatāyāḥ saṃskāra-tathatāyā anyatra vijñāna-tathatāyāḥ sa dharmo yo 'nuttarāṃ samyaksambodhim abhisambudhyate‖

āha| no hîdam āyuṣman Subhūte‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputra rūpam boddhavyam anuttarāyāṃ samyaksambodhau‖

āha| no hîdam āyuṣman Subhūte‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputra vedanā saṃjñā saṃskārā vijñānaṃ boddhavyam anuttarāyāṃ samyaksambodhau‖

āha| no hîdam āyuṣman Subhūte‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputrânyatra rūpāt sa dharmo yo boddhavyo 'nuttarāyāṃ samyaksambodhau‖

āha| no hîdam āyuṣman Subhūte‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputrânyatra vedanāyāḥ (318) saṃjñāyāḥ saṃskārebhyo 'nyatra vijñānāt sa dharmo yo boddhavyo anuttarāyāṃ samyaksambodhau‖

āha| no hîdam āyuṣman Subhūte‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputra rūpa-tathatā boddhavyā 'nuttarāyāṃ samyaksambodhau‖

āha| no hîdam āyuṣman Subhūte‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputra vedanā-tathatā saṃjñā-tathatā saṃskāra-tathatā vijñāna-tathatā boddhavyā 'nuttarāyāṃ samyaksambodhau‖

āha| no hîdam āyuṣman Subhūte‖

Subhūtir āha| kiṃ punar āyuṣman Śāriputrânyatra rūpa-tathatāyāḥ sa dharmo yo boddhavyo 'nuttarāyāṃ samyaksam-

bodhau ||

āha | no hîdam āyuṣman Subhūte ||

Subhūtir āha | kiṃ punar āyuṣman Śāriputrânyatra vedanā-tathatāyāḥ saṃjñā-tathatāyāḥ saṃskāra-tathatāyā anyatra vijñāna-tathatāyāḥ sa dharmo yo boddhavyo 'nuttarāyāṃ samyaksambodhau ||

āha | no hîdam āyuṣman Subhūte ||

pramudit'ādi-sapta-bhūmiṣu sāmānyena vivṛtty-asambhavaṃ nirdiśyâcal'ādi-bhūmi[1]-traye[2] punar bodhaka-bodhya-dharma-bheden' āha: *kiṃ punar āyuṣmañ Chāriputra rūpam abhisambudhyata* iti-ādi.

Subhūtir āha | tat kiṃ manyase āyuṣman Śāriputra tathatā vivartate 'nuttarāyāḥ samyaksambodheḥ ||

āha | no hîdam āyuṣman Subhūte ||

Subhūtir āha | tat kiṃ manyase āyuṣman Śāriputra tathatāyāṃ sa dharmo yo vivartate 'nuttarāyāḥ samyaksambodheḥ ||

(319) āha | no hîdam āyuṣman Subhūte ||

Subhūtir āha | tat katamaḥ punar āyuṣman Śāriputra sa dharmo yo vivartate 'nuttarāyāḥ samyaksambodheḥ yas tasyām eva dharmatāyāṃ sthitaḥ sarva-dharmâsthāna-yogena | katamo vā punaḥ sa Śāriputra dharmo yā tathatā | kaccid vā punar āyuṣman Śāriputra tathatā vivartiṣyate ||

āha | no hîdam āyuṣman Subhūte ||

samantaprabhāṃ buddha-bhūmim adhikṛty' āha: *tat kiṃ manyasa* ity-ādi. *tat katama* iti tasmān nivṛtty-asambhavād eva (P. 188[b]) kāraṇād yas *tasyām eva dharmatāyāṃ* śūnyatāyāṃ sarvânabhiniveśa-*yogena sthitaḥ katamaḥ sa dharmo vivartate,* nâiva kaścid ity arthaḥ. *katamo* vêti nâiva kaścit. *kaccid* iti nipāto 'pi-nu-śabdârthe vartate.

1. om. P. 2. °yeṇa PT.

Subhūtir āha | evam āyuṣman Śāriputra satyataḥ sthitito 'nupalabhyamānānāṃ sarva-dharmāṇāṃ katamaḥ sa dharmo yo vivartiṣyate 'nuttarāyāḥ samyaksambodheḥ ||

upasaṃharann āha: *evam āyuṣmann* ity-ādi. *satyata* iti paramârtha-*satyataḥ. sthitita* iti prajñapti-vyavasthānata ity eke. jñāna-jñeya-svabhāva-tattva-virahād yathākramaṃ *satyataḥ sthitita* ity apare.

evam ukte āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | yayā dharma-naya-jātyā āyuṣmān Subhūtiḥ sthaviro nirdiśati tayā na sa kaścid dharmo yo vivartate 'nuttarāyāḥ samyaksambodheḥ |

saṃvṛti-saty'āśrayeṇa sv-abhisambhavatvaṃ nirākriyamāṇaṃ paramârthato yadi sādhyate tadā prakṛtā 'nupayogī 'ty āha: *yayêty*-ādi. *yayā dharma-naya-jātyā* yena dharmāṇām anutpāda-prakāraṇena nirdiśati[1] tathā na *kaścid vivartate,*[2] kiṃ tu saṃvṛtyā vivartata iti [Tib. 244[b]] matiḥ.

ye ca khalu punar ime āyuṣman Subhūte trayo bodhisattva-yānikāḥ pudgalās tathāgaten' ākhyātāḥ eṣāṃ trayāṇāṃ vyavasthānaṃ na bhavati | ekam eva hi yānam bhavati yad uta buddha-yānaṃ bodhisattva-yānaṃ yathā āyuṣmataḥ Subhūter nirdeśaḥ ||

saṃvṛtir eva nâstîti cet. tatra na kevalaṃ pratyakṣ'ādi-bādhā. kiṃ tarhi. abhyupeta-bādhā 'pîty āha: *ye ca khalu punar* ity-ādi. *vyavasthānaṃ na bhavatîti* sarva-dharmânutpāda-nirdeśena yasmād *ekam eva* bodhy-ātmakaṃ sattvaṃ cittaṃ tad eva yātavyatvād *yānaṃ bodhisattva-yānaṃ buddha-yānaṃ* tathāgata-bhūmi-saṃgṛhītaṃ tasmād dhetv[3]-avasthā-śrāvak'ādi-yāna-trayânutpattes tad-yānika-bodhisattvānāṃ trayāṇāṃ[4] vyavasthānaṃ na syāt[5] tathā 'bhyupeta-virodha

1. °śyate PCT; b'sad-pa. v. Ed. 2. °ścin niv° C. 3. °smāt ddh° P. 4. °nāṃ vyavasthānāṃ P. 5. Tib. inserts here: gsum-po gaṅ-dag yin ḥdi-dag ni de-bṣin-gśegs-pas gsuṅs-pa yin-na ji-ltar tshe daṅ ldan-pa rab-ḥbyor-kyis bstan-pa ltar-na ni rigs gsum-pa-rnams-kyi rnam-par gṣag-pa yod-par mi ḥgyur-gyi theg-pa gcig kho-nar ḥgyur-te.

iti bhāvaḥ.

atha khalv āyuṣmān Pūrṇo Maitrāyaṇī-putra āyuṣmantaṃ Śāriputram etad avocat | kiṃ punar āyuṣman Śāriputr' āyuṣmān Subhūtiḥ sthavira ekam api bodhisattvaṃ nâbhyupagacchati śrāvaka-yānikaṃ vā pratyekabuddha-yānikaṃ vā mahā-yānikaṃ vā praṣṭavyas tāvad ayam āyuṣmān Subhūtiḥ sthaviraḥ ‖

sarva-dharmânutpannatve 'pi bodhi-sadbhāvenânyatamâika-bodhisattvâbhyupagamāt kathaṃ trividha-bodhisattvâvyavasthānam āpadyata ity āha: *kiṃ punar āyuṣmann* ity-ādi. *kim ekam api bodhisattvam āyu*(P. 189[a])*ṣmān Subhūtiḥ sthaviro nâbhyupagacchati,* yatas trividha-pudgalâsattvaṃ codyam[1] ity arthaḥ. jānann api tad-vacanena parihāraṃ dāpayitum āha: *pṛṣṭavyas tāvad āyuṣmān Subhūtiḥ sthavira* iti.

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | kiṃ punas tvam āyuṣman Subhūte ekam api bodhisattvaṃ nâbhyupagacchasi śrāvaka-yānikaṃ vā pratyekabuddha-yānikaṃ vā mahā-yānikaṃ vā ‖

tam eva praśnayann āha: *kiṃ punas tvam* ity-ādi.

(320) Subhūtir āha | kiṃ punar āyuṣman Śāriputra yā tathatāyās tathatā tatra tathatāyām ekam api bodhisattvaṃ samanupaśyasi śrāvaka-yānikaṃ vā pratyekabuddha-yānikaṃ vā mahā-yānikaṃ vā ‖

[Tib. 245[a]] pratipraśnena[2] parihartum[3] āha: *kiṃ punar āyuṣmann* ity-ādi. *tathatāyās*[4] *tathatêti* anutpādasyâpi.

53 Śāriputra āha | na hy etad āyuṣman Subhūte tathatā 'pi

1. PCT add ta. 2. paripr° CT, slar dris-pas. 3. °rttam P, °h(ār)aṃ vaktum C .°haran vaktum T. 4. tathāt° P.

tāvat tribhir ākārair nôpalabhyate prāg eva bodhisattvaḥ ‖

tattvato 'sattvān[1] *na hy etad* iti. vivṛṇvann āha: *tathatā 'pîty-ādi. tribhir ākārair* [2]iti śrāvaka-yān'ādi[3]-prakāraiḥ.[2]

Subhūtir āha | kiṃ punar āyuṣman Śāriputra tathatā ekenâpy ā[(1)]kāreṇôpalabhyate ‖

vyavaccheda-phalatvād vākyasyâi*kena*[4] tarhy *upalabhyata* ity āha: *kiṃ punar* ity-ādi. *ekenâpî*ti mahāyān'ātmakenâpi prakāreṇa.

āha | na hy etad āyuṣman Subhūte ‖

tulyatvān nyāyasyêty āha: *na hy etad* iti.

Subhūtir āha | kaccit punas tvam āyuṣman Śāriputra tathatāyām ekam api bodhisattva-dharmaṃ samanupaśyasi ‖

ādheyam api nirākartum āha: *kaccit punar* ity-ādi.

āha | na hy etad āyuṣman Subhūte ‖

na hy etad iti [5]gatârthaṃ.

Subhūtir āha | evam āyuṣman Śāriputra satyataḥ sthititas tasya bodhisattva-dharmasyânupalabhyamānasya kutas tavâivaṃ bhavati ayaṃ śrāvaka-yāniko 'yaṃ pratyekabuddhayāniko 'yaṃ mahā-yānika iti ‖

prakṛtârtham[5] upasaṃharann āha: *evam āyuṣmann* ity-ādi. *kutas tavâivaṃ bhavatî*ti yogi-saṃvṛtyā 'nuttarā bodhir iti na tad-balāt paramârthato bodhisattvâstitvaṃ. tataś câ*yaṃ śrāvaka-yānika* ity-ādi kasmāt *tavâivaṃ bhavaty,* api tu nâivaṃ-cittam utpādayitavyam iti yāvat.

evam eteṣām āyuṣman Śāriputra bodhisattvānāṃ tathatāyāṃ

(1) ekam api iti kha° ca°, etenâpi iti ṅa°|

1. °ttvāṃ P, °ttvam T. 2 ... 2. om. P. 3. dān° C. 4. °kanan C. 5 ... 5 °rtha-sukṛtârtham C.

pravibhāvyamānānām aviśeṣatāṃ nirviśeṣatāṃ nirnānākaraṇatāṃ śrutvā yasya bodhisattvasya mahāsattvasya cittaṃ nâvalīyate na saṃlīyate na pṛṣṭhībhavati veditavyam etan niryāsyaty ayaṃ bodhisattvo mahāsattvo bodhyêti ||

codya-paramparayā prasaṅg'āgatam evârthaṃ mokṣabhāgīya-liṅgatve yojayann āha: *evam eteṣām* ity-ādi. *pravibhāvyamānānām* iti nirūpyamāṇānāṃ. tatrâ*viśeṣatā* trividha-bodhisattvasya bhedânupalambhāt. *nirviśeṣatā* tathatâikarasatvenâvagamāt.[1] *nirnānākaraṇatā*[2] yathôkta-prakāra-vyatirekeṇa pṛthakkartum aśakyatvāt. mṛdu-madhyâdhimātra-mokṣabhāgīya-samanvāgamād [Tib. 245b] yathākramaṃ *cittaṃ nâvalīyata* (P. 189b) ity-ādi pada-trayaṃ yojyaṃ.

atha khalu Bhagavān āyuṣmantaṃ Subhūtim etad avocat | sādhu sādhu Subhūte | evam etat Subhūte evam etat | pratibhāti te Subhūte yathā 'pi (321) nāma tathāgatânubhāvena buddhâdhiṣṭhānenêdaṃ vadasi | evam eteṣāṃ bodhisattvānāṃ tathatāyāṃ pravibhāvyamānānām aviśeṣatāṃ nirviśeṣatāṃ nirnānākaraṇatāṃ śrutvā yasya bodhisattvasya mahāsattvasya cittaṃ nâvalīyate na saṃlīyate na pṛṣṭhībhavati veditavyam etan niryāsyaty ayaṃ bodhisattvo bodhyêti ||

dharmatā'viruddhârthaṃ kathayann āha: *sādhu sādhv* ity-ādi.

atha khalv āyuṣmān Śāriputro Bhagavantam etad avocat | katamayā Bhagavan bodhyā niryāsyaty ayaṃ bodhisattvo mahāsattvaḥ ||

Bhagavān āha | anuttarayā Śāriputra samyaksambodhyā niryāsyaty ayaṃ bodhisattvo mahāsattvaḥ ||

aneka-prakāra-bodhi-bhedād āha: *katamayêty*-ādi sugamaṃ.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat |

1. °katv° PT. 2. °kārāṇ° P.

anuttarāyāṃ Bhagavan samyaksambodhau niryātu-kāmena bodhisattvena mahāsattvena kathaṃ sthātavyaṃ kathaṃ śikṣitavyaṃ ||

Bhagavān āha | anuttarāyāṃ Subhūte samyak-sambodhau niryātu-kāmena bodhisattvena mahāsattvena sarva-sattveṣu samaṃ sthātavyaṃ sarva-sattveṣu samaṃ cittam utpādayitavyaṃ na viṣama-cittena pare ālambitavyāḥ maitra-cittena pare ālambitavyāḥ hita-cittena pare ālambitavyāḥ kalyāṇa-cittena pare ālambitavyāḥ nihatamāna-cittena pare ālambitavyāḥ apratihata-cittena pare ālambitavyāḥ avihiṃsā-cittena pare ālambitavyāḥ aviheṭhanā-cittena pare ālambitavyā sarva-sattveṣu mātṛ-saṃjñām upasthāpya pitṛ-saṃjñā-putra-saṃjñā-duhitṛ-saṃjñāṃ côpasthāpya pare ālambitavyāḥ || evaṃ hi Subhūte bodhisattvena mahāsattvenânuttarāṃ samyaksambodhim abhisamboddhu-kāmena sarva-sattvānām antike sthātavyaṃ evaṃ śikṣitavyaṃ sarva-(322)sattvānām ahaṃ nātha iti ||

utpanna-mokṣabhāgīyasyôtsāhino nirvedhabhāgīyârtham āha: *anuttarāyāṃ Bhagavann* ity-ādi. *samaṃ sthātavyam* ity uddeśaṃ nirdiśann āha: *sarva-sattveṣv* ity-ādi. *sama-cittam* anunayâbhāvāt.[1] *na viṣama-cittaṃ* dveṣa-virahāt. *maitra-cittenêti* pratyutpannârtha-cittena. *hita-cittenêti* anāgatârtha-cittena. maitra[2]-hita-cittayor evârtham āha: *kalyāṇa-cittena nihata-māna-cittenêti*. *apratihata-cittenêti* pratigha-viviktena. tad ev' āha: *avihiṃsā-cittenêti*. *aviheṭhanā-cittenêti*. bhayôtpāda[3]-rahitena. mātṛ-saṃjñām ity-ādi sugamaṃ. kiṃ-tu bhrātṛ-bhaginī-mitrâmātya-jñāti-sālohita-saṃjñāś côpalakṣaṇatvenâvagantavyāḥ. tatra ca mātā-pitṛ-ādīnāṃ dvayaṃ dvayam ekâikaṃ kṛtvā pañc' ākārā vaktavyāḥ. *sarva-sattvānām ahaṃ nātha* iti.

idam uktaṃ syāt: sama-maitra-hitâpratighâviheṭhanā[4]-citt'ākāraiḥ pañcabhir mātā-pitṛ-bhrātṛ-bhaginī-putra-duhitṛ-mitrâ[Tib. 246a]mātya-jñāti-sālohita-citt'ākāraiś ca sarva-sattv'ālambane samyag-ūṣmagata-kuśala-lābhāt sarva-sattvā-

1. annatayābh° C. 2. mitra P. 3. tay° PCT; ḥjigs-pa skyed-pa. 4. °ghavih° PC, mtho-mtshams-pa med-pa.

nāṃ trātêti.

tathā côktaṃ :

ālambanaṃ sarva-sattvā ūṣmaṇām iha śasyate
sama-citt'ādir ākāras teṣv eva daśadhôditaḥ ‖ iti. (35)

svayaṃ ca sarva-pāpa-nivṛttau sthātavyaṃ dānaṃ dātavyaṃ śīlaṃ rakṣitavyaṃ kṣāntyā sampādayitavyaṃ vīryam ārabdhavyaṃ dhyānaṃ samāpattavyaṃ prajñāyāṃ parijayaḥ kartavyo 'nuloma-pratiloma-pratītyasamutpādo vyavalokayitavyo 'nyeṣām api tatra samādāpakena tad-varṇa-vādinā tat-samanujñena ca bhavitavyaṃ ‖

mūrdhānam adhikṛty' āha : *svayaṃ cêty-ādi*.

idam uktaṃ syāt : svayaṃ sarva-pāpān nivṛttasya dān'ādyeṣu prati(P. 190^{a})pattyā sthitasya ca tathâivânyeṣāṃ pāpa-nivṛttau samādāpanena kuśala-pravṛttau[1] samādāpana-varṇa-vadana-samanujñān'ākārair[2] ālambane mūrdhagatam[3] utpadyata iti.

tathā côktaṃ :

svayaṃ pāpa-nivṛttasya dān'ādyeṣu sthitasya ca
tayor niyojanā 'nyeṣāṃ varṇa-vādânukūlate ‖ (36)
mūrdhagaṃ. iti.

evaṃ satyeṣu yāvad bodhisattva-nyāmâvakrāntau sattva-paripācane(1) ca sthitvā 'nyeṣām api tatra samādāpakena tad-varṇa-vādinā tat-samanujñena ca bhavitavyaṃ | tasyâivaṃ spṛhayata evaṃ śikṣamāṇasyânāvaraṇaṃ rūpaṃ yāvad dharma-sthitir anāvaraṇā bhaviṣyatîti ‖

kṣāntim adhikṛty' āha : *evaṃ satyeṣu yāvad bodhisattva-nyāmâvakrāntāv* iti. yathā mūrdha[4]-sva[5]-parâdhiṣṭhāna-bheden' ālamban'ākāra-bhedo vyākhyātas tathā

(1) yāvad bodhisattvanyāmavakrāntau sattva-paripācane ity yatra, ga° pustake yāvad bodhisattva-paripācane iti pāṭho 'sti |

1. °ttau te tu C. 2. mthun-pa daṅ dgaḥ-bar byed-pa-rnams-kyis. 3. °mūddharāgam P. 4. °rdhasu T; rtse-moḥi gnas-skabs-su. 5. sukha PC. bdag.

duḥkh'ādi-satya-catuṣṭayaṃ[1], prathama-phal'ādikaṃ, pramudit'ādi-bhūmiṃ ca svayaṃ parijānato 'nyeṣāṃ ca tatrâiva samādāpan'ādibhir ākārair ālambane kṣāntir utpadyata ity arthaḥ.

tathā côktaṃ :

sva-par'ādhāraṃ satya-jñānaṃ tathā kṣamā | iti.

agradharmān adhikṛty' āha : *sattva-paripācana* ity-ādi. tatrâ*nāvaraṇaṃ rūpaṃ* bodhisattvâbhijñ'ādi, *saddharma[2]-sthitir* buddhatvaṃ.

idam uktaṃ syāt : svayaṃ sattva-paripācan'ādau sthitasyânyeṣām api tatra samādāpan'ādibhir ākārair ālambane 'gradharmā bhavantîti.

tathā côktaṃ :

tathā 'gradharmā vijñeyāḥ sattvānāṃ pācan'ādibhiḥ ‖ iti. (37)

[Tib. 246^{b}] etāni punar nirvedhabhāgīyāni mṛdu-madhyâdhimātra-bhedāt pratyekaṃ trividhāni bhavanti. tatra : mṛd'ūṣmagataṃ sama-maitra-cittābhyāṃ tadātve parâviheṭhanām upādāya, madhyaṃ hit'ādi-citta-trayeṇ' āyatyāṃ para-hit'āśayatām upādāya, adhimātraṃ mātr'ādi-cittôtpādena tadātve c' āyatyāṃ ca pareṣām iṣṭôpasaṃhāra-kāmatām upādā(P. 190^{b})ya nirdiṣṭaṃ. mṛdu-mūrdhagataṃ pāpa-nivṛttau sva-para-niyojanenânyeṣāṃ duḥkha-hetu-nivṛtti-kāmatām upādāya, madhyaṃ dān'ādau sva-para-sthāpanenânyeṣāṃ sukha-hetu-saṃniyogâbhilāṣitām upādāya, adhimātraṃ dvidhā-pratītyasamutpāda-bhāvanāyām ātma-para-pravartanenânyeṣāṃ sukha-duḥkha-viparyāsa-prahāṇâbhiprāyatām upādāyôktaṃ. mṛdvī madhyā 'dhimātrā ca kṣāntir yathākramam evaṃ satyeṣu yāvad bodhisattva-nyāmâvakrāntāv ity anenânyeṣām ārya-mārge prathama-phal'ādau buddhatve ca niyoktu-kāmatām upādāyôktaṃ. kiṃ tv adhimātrā kṣāntir aneka-kṣaṇikī grāhyā. mṛdu-madhyâdhimātrās tv agradharmā yathāsaṃkhyaṃ pareṣām aviśeṣeṇa yāna-traye paripācanāya viśeṣeṇa bodhisattva-mārge niyojanāya sarva-sampat-prakarṣa-niṣṭhā'dhiṣṭhāna-kāmatām upādāya sattva-paripācanânāvaraṇa-rūpa-saddharma-sthiti-vacanenôktāḥ.

yad uktam Abhidharmakośe yathā 'dhimātrā kṣāntir eka-kṣaṇikī tathā 'gradharmā [Tib. 247^{a}] iti[3] tat svârthâdhikārāt. iha tu parârthâdhiṣṭhānānāṃ mṛdu-madhyâdhimātra-bhedo vyākhyātaḥ. parârtha-parasya[4] tāratamyâvasthā-sambha

1. °ya PT. 2. sarva-dharma PT. 3. Tib. renders this passage as a half-verse. cf. 阿毘達磨俱舍論第二十三 (正藏二九 119^{b}.). 4. °rthasya PT.

vād iti na tenêdaṃ virudhyate.

pratyabhisamayaṃ kasmān nirvedhabhāgīy'ādi-nirdeśa iti cet. ucyate: sarv'ākāra-mārga-vastu-vibhāvanā-bhedena yathākramaṃ sarv'ākārajñat'ādi-trividhe 'bhisamaye laukika-[1]nirvedhabhāgīya-pūrva[1]-lokôttara-darśana-bhāvanā-mārgâdhigamaḥ. sarv'ākārâbhisambodh'ādau tu trividhe 'bhisamaye bhāvanôttarôttarâvasthā[2]-(P. 191[a])viśeṣeṇa sarv'ākāra-viśeṣa-mārga-saṃgṛhītaṃ jñānam anāsravam mṛdu-madhyâdhimātra-krameṇôtpadyata iti.

sakṛd-utpatti-nirāsāya nirvedhabhāgīy'ādi-vyapadeśo 'bhihita iti kecit.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ tathatā-parivarto nāma ṣoḍaśaḥ ‖ 339 ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ tathatā-parivarto nāma ṣoḍaśaḥ[3].

1 ... 1. °gīyâdhigama-p° C, °gīyâdhigama-pūrvako T, om. P, ṅes-par ḥbyed-paḥi cha daṅ mthun-pa sṅon-du ḥgro-bas. 2. °nôttarovasthā P. 3. 362 T.

XVII.

AVINIVARTANĪY'ĀKĀRA-LIṄGA-NIMITTA-PARIVARTO NĀMA SAPTADAŚAḤ.

avaivartika-bodhisattva-saṃghasya yathôkta-nirvedhabhāgīyam anyad api darśana-mārg'ādikam ity avaivartika-bodhisattva-saṃgho vaktavyaḥ. sa ca[1] nirvedhabhāgīya-prayoga-mārga-sthaḥ, tathā kṣānti-jñāna-saṃgṛhīta-darśana-mārga-stho, 'paraś ca [Tib. 247[b]] prābandhika-bhāvanā-mārga-stha iti [2]try-avasthā[2] bhavati.

tathā côktaṃ.

nirvedhâṅgāny upādāya darśanâbhyāsa-mārgayoḥ
ye bodhisattvā vartante so 'trâvaivartiko gaṇaḥ ‖ iti. (38)

tatra rūp'ādi-nivṛtti-nirvicikits'ādy-ākārair viṃśati-prakārair nirvedhabhāgīya-sthānām avaivartika-lakṣaṇaṃ jñeyaṃ.

tathā côktaṃ:

rūp'ādibhyo nivṛtty-ādyair liṅgair viṃśatidhêritaiḥ
nirvedhâṅga-sthitasyêdam avaivartika-lakṣaṇam ‖ iti. (39)

(323)atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | avinivartanīyasya Bhagavan bodhisattvasya mahāsattvasya ke ākārāḥ kāni liṅgāni kāni nimittāni kathaṃ vā Bhagavan vayaṃ jānīyāma ayam avinivartanīyo bodhisattvo mahāsattva iti ‖

tathatā-svabhāvatvād rūp'ādibhyo nivṛttiṃ tāvat pratipādayitum āha: *avinivartanīyasyêty*-ādi. tatr' *ākārāḥ* pratipakṣa-saṃgṛhītāḥ. *liṅgāni* sv'āśraya-cihnāni.[3] *nimittāni* tat-paribhogôpakaraṇa-gatāni. atha v' *ākāraḥ* kāyiko harṣa-viśeṣo romôdgamâśru-pāt'ādiḥ. *liṅgaṃ* vacana-viśeṣaḥ praharṣâdhyeṣaṇ'ādiḥ. *nimittam* anuṣṭhāna-viśeṣaḥ śravaṇa-dhāraṇa-vācana-pūjan'ādiḥ. pūrva-(P 191[b])

1. tu PCT, yaṅ. 2 ... 2. vyavastho CT, simply avastho P, gnas-skabs gsum. 3. °ya-saṃgṛhī'a-c° C.

pūrva-vyākhyā-bhūtāny amūni vā padāni. *katham vā vayam Bhagavan jānīyā mêty* anenâsaṃkīrṇa-pratipatti-nimittaṃ praśnayann āha.

Bhagavān aha | yā ca Subhūte pṛthagjana-bhūmir yā ca śrāvaka-bhūmir yā ca pratyekabuddha-bhūmir yā ca buddha-bhūmir iyaṃ tathatā-bhūmir ity ucyate | sarvāś câitās tathatāyā advayā advaidhīkārā avikalpā nirvikalpā iti tāṃ tathatāṃ tāṃ dharmatām avatarati | tathatāyāṃ sthitas tathatāṃ na kalpayati na vikalpayati evam avatarati | evam avatīrṇo yathā tathatāṃ śrutvā 'pi tato 'pi câpakramya na kāṅkṣati na vimatiṃ karoti na vicikitsati nâivam iti na dhandhāyati api tv evam etat tathatâivêty adhimuñcaty avagāhate na ca yat kiñcana-pralāpī bhavati artha-saṃhitām eva vācaṃ bhāṣate nânartha-saṃhitāṃ na ca pareṣāṃ kṛtâkṛtāni vyavalokayati | ebhiḥ Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

pariharann āha: *yā ca Subhūta* ity-ādi. *tathatā-bhūmir* iti sarva-bhūmer māyôpamatvāt. tad ev' āha *sarvā* ity-ādinā. yukty-Āgamābhyāṃ niścitatvenâ[Tib. 248ª] nyathā-[1]karaṇâsambhavād yathāsaṃkhyaṃ *na kalpayati na vikalpayati. tato 'pî*ti parṣan[2]-maṇḍalāt. *evam etad* iti rūp'ādibhyo nivṛttatvenâ*ivam etat tathatâiva* satyā moho 'nya iti cintā-śravaṇa-kāle *'dhimuñcaty avagāhate.* bhāva-[3]grāhâparidīpanān *na ca yatkiṃcana[4]-pralāpī bhavati.* māyôpamârtha[5]-prakāśakatvenâ*rtha-saṃhitām eva vācaṃ bhāṣate[6] nânartha-saṃhitāṃ.* dharmatā-bhāvanā'bhiyogān *na ca[6] pareṣāṃ kṛtâkṛtāni* kāryâkāryāṇi *vyavalokayati. dhārayitavya* iti

hetunā yaḥ samagreṇa kāryôtpādo[7] 'numīyate
arthântarânapekṣatvāt sa svabhāvo 'nuvarṇite ||

iti nyāyād yogyatā'numānena niścetavyaḥ.

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsa=

1. kār° C. 2. °na P, °rṣa C. 3. grāh° CT. 4. °cit T. 5. °pama PT. 6. Om. P. 7. kāryātp° P.

ttvo nânyeṣāṃ śramaṇānāṃ brāhmaṇānāṃ vā mukham ullokayati | ime bhadantaḥ (324) śramaṇā brāhmaṇā vā jñeyaṃ jānanti dṛśyaṃ paśyantîti | na cânyān devān namaskaroti na cânyebhyo devebhyaḥ puṣpaṃ vā dhūpaṃ vā gandhaṃ vā mālyaṃ vā vilepanaṃ vā cūrṇaṃ vā vastraṃ vā chattraṃ vā dhvajaṃ vā ghaṇṭāṃ vā patākāṃ vā dīpaṃ vā dātavyaṃ manyate na cânyaṃ devaṃ vyapāśrayate | ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ |

avetyaprasāda-lābhena vicikitsā-kṣayam āvedayann āha: *punar aparam* ity-ādi. *mukham ullokayatî*ti jñātavya-tattva-parijñān'ādi-sambhāvan'āśayen' ārādhanatayā na mukhaṃ nirīkṣate. *vyapāśrayata* iti śaraṇ'ādi-bhāvān na svīkaroti.

sa khalu punaḥ Subhūte 'vinivartanīyo bodhisattvo mahāsattvo nâpāyeṣûpapadyate na ca strī-bhāvaṃ parigṛhṇāti |

praṇidhāna-samṛddhyā 'ṣṭâkṣaṇa-kṣayârtham āha: *sa khalu punar* ity-ādi. *nâpāyeṣûpapadyata* iti naraka-preta-tiryag-upapatty-abhāvaḥ sākṣāt kathitaḥ. upala(P 192ª)kṣaṇatvād asya mithyādṛṣṭi-buddha-vacanâśravaṇa-pratyanta-janapadôtpādâbhāvo grāhyaḥ. *na ca strī-bhāvaṃ parigṛhṇātî*ti strī-bhāva-pratiṣedha-vacanād indriya-jaḍa-mūka-bhāvaṃ na gṛhṇātîti labhyate. *ca*-śabdān na[1] dīrgh'āyuṣka[2]-devôpapattiṃ gṛhṇātîty arthaḥ.

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsattvo daśa-kuśalān karma-pathān samādāya vartate | sa ātmanā ca prāṇâtipātāt prativirato bhavati parān api ca prāṇâtipāta-viramaṇāya samādāpayati ātmanā câdatt'ādānāt prativirato bhavati parān api câdatt'ādāna-viramaṇāya samādāpayati ātmanā ca kāma-mithy'ācārāt prativirato bhavati parān api ca kāma-mithy'ācāra-viramaṇāya samādāpayati ātmanā ca surā-maireya-

1. nâiva C. 2. °ṣkā° P.

madya-pramāda-sthānāt prativirato bhavati parān api surā-maireya-madya-pramāda-sthāna-viramaṇāya samādāpayati ātmanā cânṛta-vacanāt prativirato bhavati parān api cânṛta-vacana-viramaṇāya samādāpayati ātmanā ca piśuna-vacanāt prativirato bhavati parān api ca piśuna-vacana-viramaṇāya samādāpayati ātmanā ca paruṣa-vacanāt prativirato bhavati parān api ca paruṣa-vacana-viramaṇāya samādāpayati ātmanā ca sambhinna-pralāpāt prativirato bhavati parān api ca sambhinna-pralāpa-viramaṇāya samādāpayati ātmanā câbhi(325)dhyātaḥ prativirato bhavati parān api câbhidhyā-viramaṇāya samādāpayati ātmanā ca vyāpādāt prativirato bhavati parān api ca vyāpāda-viramaṇāya samādāpayati ātmanā ca mithyā-darśanāt prativirato bhavati parān api ca mithyā-darśana-viramaṇāya samādāpayati | evaṃ khalu Subhūte 'vinivartanīyo bodhisattvo mahāsattvaḥ svayaṃ ca daśa-kuśalān karma-pathān samādāya vartate parān api ca daśa-kuśaleṣu karma-patheṣu saṃdarśayati samādāpayati samuttejayati sampraharṣayati pratiṣṭhāpayati dṛḍhīkaroti | sa svapnântara-gato 'pi daśa-kuśalān karma-pathān ekâkato vā bāhulyato vā sarveṇa sarvaṃ sarvathā sarvaṃ nâdhyāpadyate cittenâpi na samudācarati | tasya khalu punaḥ Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasya svapnântara-gatasyâpi daśa-kuśalāḥ karma-pathā āmukhībhavanti || ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

kāruṇikatayā[1] sva-para-kuśala-dharma-niyojanârtham [Tib. 248[b]] āha: *punar aparam* ity-ādi. tatra: *prāṇâtipātaḥ* pareṣāṃ jīvita-kṣayaḥ. sthānāc cauryeṇa para-dravya-vyāvartanam[2] *adatt'ādānaṃ*. anaṅg'ādau stry'ādy[3]-abhigamanaṃ *kāma-mithy'ācāraḥ*.

1. °ṇīk° P. 2. Ex conj. °vanam PT, vyācam C; spoṅ-baḥo (not clear)—gnas-brtan, spo-baḥo—sde-dge. 3. sty° PC, bu-med la-sogs-pa.

valkalaiḥ sa-guḍaiḥ kācit kriyate madhumā 'parā
piṣṭa-kiṇva-jalair anyā *surā* jñeyā budhais tridhā[1] ||
maireyaṃ guḍa-[2]dhātry-ambu-dhātakī[2]-saṃskṛtaṃ viduḥ
[3]madayed aśitaṃ pītaṃ yat tan *madyam* iti smṛtaṃ ||
tad etan trividhaṃ[4] sarva-śukla-dharma-vipakṣataḥ.
pramāda-sthānam ity āha. prasaṅgād āgataṃ punaḥ ||

abhūtâbhidhānam *anṛta-vacanaṃ*. para-bhedakaṃ vacaḥ *piśuna-vacanaṃ*. apriyâbhidhānaṃ *paruṣa-vacanaṃ*. sarva-kleśa-janitaṃ vākyaṃ *sambhinna-pralāpaḥ*. *abhidhyā* para-dravyeṣu viṣama-spṛhā. *vyāpādaḥ* sattva-vidveṣaḥ. nâstîti dṛṣṭir[5] *mithyā-darśanaṃ*. *sarveṇa* mantra-prayog'ādinā *sarvaṃ* nikhila-sattva-viṣayaṃ *sarvathā* mṛdv-ādinā 'pi prakāreṇa *sarvaṃ* tac cittam api *nâdhyāpadyeta* na kuryāt.

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsattvo yaṃ-yaṃ dharmaṃ paryavāpnoti dadāti ca taṃ-taṃ evaṃ-cittaḥ paryavāpnoti dadāti ca | imam ahaṃ dharmaṃ sarva-sattvānām arthāya paryavāpnomi dadāmi(1) ca hitāya sukhāya cêti câsya bhavatu anayā dharma-deśanayā dhārmikā abhiprāyāḥ sarva-sattvānāṃ paripūryantām iti | tac ca dharma-dānaṃ sarva-sattva-sādhāraṇaṃ karoti || ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisatto mahā(326)sattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

par'ātma-parivartakatvena sarva-sattva-viṣaya-pariṇāmita-dān'ādikârtham āha: *punar aparam* ity-ādi. *yaṃ-yaṃ dharmam* iti sūtr'ādikaṃ *paryavāpnoti* svīkaroti, *dadāti* phalena saha pra(P. 192[b])yacchati.

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsattvo gambhīreṣu dharmeṣu bhāṣyamāṇeṣu na kāṅkṣati na vima-

(1) paryavāpnoti dadāti iti ga° |

1. °yā trividhā budhaiḥ C tridhā budhaiḥ T. 2 ... 2. [2] dhāyaṃ vuddhātukī C. 3. samaye darśataṃ pīt° C. 4. trīv° C. 5. Om. PT.

tiṃ karoti na vicikitsati na dhandhāyati |

samyak-dharmâvabodhena gambhīra-dharmâkāṅkṣaṇârtham āha: *punar aparam* ity-ādi. tatra: [1]mārgântarâbhilāṣo [Tib. 249a] 'paryāptitām upādāya *kāṅkṣā*. ṛju[2]-mārga-vilomanaṃ *vimatiḥ*. gotra-dharmasya vividha-kuśala-vṛddhi-gamanâbhāvena vicikitsanād *vicikitsā*. sarvathā bodha-vaikalyād *dhandhatvaṃ*.[3]

hita-vacanaś ca bhavati mita-vacanaś ca bhavati snigdha-vacanaś ca bhavati |

para-hita-pratipannatvena maitra-kāya-vāṅ-manas-karmârtham āha: *hita-vacana*[4] ity-ādi. tatra: maitra-kāya-karmaṇā yogād anāgata-pathyâbhidhāyitayā *hita-vacanaḥ*. thâiva vāk-karma-sadbhāvena parimita-vacanān *mita-vacanaḥ*. maitrī-paribhāvita-citta-samutthāpitatvena[5] śrotra[6]-sukh'ādi-kāritvāt *snigdha-vacanaḥ*.

alpa-styāna-middhaś ca bhavati |

prayoga-sampattyā kāma-cchando vyāpādaḥ styāna-middham auddhatya[7]-kaukṛtyaṃ vicikitsā cêti pañca-nivaraṇâsaṃvāsârtham[8] upalakṣaṇatven' āha: *alpa-styāna-middhaś ca bhavatîti*.

niranuśayaś ca bhavati |

vibhāvita-pratipakṣatvenâvidy'ādi-sarvânuśaya-hānârtham āha: *niranuśayaś ca bhavatîti*. tatrâvidyā[9]-dṛṣṭy-āsrava-saṃgṛhītānām anuśayānām abhāvān niranuśayatvaṃ. na tu kāma-bhav'āsrava-saṃgṛhītānāṃ bodhisattvasya saṃcintya-bhavôpādānāt.

so 'bhikrāman vā pratikrāman vā na bhrānta-citto 'bhikrāmati vā pratikrāmati vā upasthita-smṛtir abhikrāmati upasthita-smṛtiḥ pratikrāmati na vilambitaṃ pādaṃ bhūmer utkṣipati na vilaṃbitaṃ pādaṃ bhūmau nikṣipati sukham evôtkṣipati sukhaṃ nikṣipati na ca sahasā pādaṃ bhūmer utkṣipati na ca

1. °rgīntarâbhilāṣo 'paryāṣṭitām up° P. 2. ṛtu P. 3. vandhatvam (!) PCT. 4. °nam PC. 5. °tthitatv° P. 6. śrota PC, rna. 7. uddhata C. 8. vivar° C. 9. °trā vidyā C.

sahasā pādaṃ bhūmau nikṣipati paśyann eva bhūmi-pradeśam ākrāmati |

nitya-samāhitatvena smṛti-samprajñānârtham[1] āha: *so 'bhikrāman vêty-ādi*. tatr': āgamanam *abhikramaḥ*. gamanaṃ *pratikramaḥ*. samprajñāna-yogān *na bhrānta-cittaḥ*. smṛti-sadbhāvād *upasthita-smṛtiḥ*. bhinnêryāpatha-parihārârthaṃ nâtimandaṃ *na vilambitaṃ*. [Tib. 249b] śānta-rūpâbhidyotakatvāt *sukhaṃ*. eka-pādasya sa(P. 193a)myag-apratiṣṭhāne 'para-pādânutkṣepān *na ca sahasā pādaṃ bhūmer utkṣipati*. sa-prāṇaka-deśa-parihārârthaṃ *na ca sahasā pādaṃ bhūmau nikṣipati*.

tasya khalu punaḥ Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasya śarīre cīvara-paribhogo na yūkilo bhavati sa caukṣa-samudācāraś ca bhavati alp'ābādhaś ca bhavati alp'ādīnavaś ca(1) bhavati |

caukṣa-samudācāratvena śuci-paribhogya-cīvar'ādikārtham āha: *tasya khalu punar* ity-ādi. tatrâ*lp'ābādho*[2] 'lpa-vyādhiḥ. *alp'ādīnavo* 'lpa-parôpadravaḥ.

yāni khalu punar anyeṣāṃ sattvānāṃ aśītiḥ kṛmi-kula-sahasrāṇi kāye sambhavanti tāni tasya kāye sarveṇa sarvaṃ sarvathā sarvaṃ na sambhavanti || tat kasya hetoḥ | tathā hi tasya tāni kuśala-mūlāni sarva-lokâbhyudgatāni bhavanti |

tad [3]evam ūṣmagatâvasthasyâikādaś'ākārā bhavanti.

sarva-lokâbhyudgata-kuśala-mūlatvena[4] kāye 'śīti-kṛmi-kula-sahasrâsambhavârtham āha: *yāni khalv* ity-ādi. *sarveṇ*âṇunā 'pi rūpeṇa *sarvaṃ* kṛmi-kulaṃ *sarvathā* varṇ'ādi-prakāreṇa *sarvam* aśītisahasra-saṃkhyaṃ. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hi tasyê*ty-ādi.

yathā-yathā ca tasya tāni kuśala-mūlāni vivardhante tathā-tathā sa bodhisattvo mahāsattvaḥ kāya-pariśuddhiṃ ca parigṛ-

(1) alpādīnaś ca iti kha° ca° |

1. saṃjñ° P. 2. °lpa-bādho C. 3. eva ūṣm° C. 4. °śalatvena PT.

hṇīte vāk-pariśuddhiṃ ca parigṛhṇīte citta-pariśuddhiṃ ca parigṛhṇīte |

kuśala-mūla-viśuddhyā cittâkauṭilyârtham āha: *yathā-yathā cêty-ādi.* tatra: *kāya-pariśuddhir* lakṣaṇ'ādy-alaṃkṛta-gātratā. *vāk-pariśuddhir* Brahma-svar'ādi-rūpatā. dvayam etac *citta-pariśuddhi*-kāryatvenôktam.

(327)Subhūtir āha | kā punar Bhagavaṃs tasya bodhisattvasya mahāsattvasya citta-pariśuddhir veditavyā |

Bhagavān āha | yathā-yathā Subhūte tasya bodhisattvasya mahāsattvasya tāni kuśala-mūlāni vivardhante tathā-tathā sa bodhisattvo mahāsattvaś cittâlpa-kṛtyatāṃ ca parigṛhṇīte cittâśāṭhyatāṃ ca cittâmāyāvitāṃ ca cittâkuṭilatāṃ cittâvaṅkatāṃ ca parigṛhṇīte | yayā ca Subhūte citta-pariśuddhyā śrāvaka-pratyekabuddha-bhūmim atikrānto bhavati | iyaṃ Subhūte tasya bodhisattvasya mahāsattvasya citta-pariśuddhir veditavyā | ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksaṃbodher dhārayitavyaḥ |

ata eva citta-pariśuddhi-vibhajanârthaṃ prādhānyād āha: *kā punar ity-ādi.* tatra: lābh'ādi-nirapekṣatvāc *cittâlpa-kṛtyatā.* bhūta-doṣa-paricchadanābhāvāc[1] *cittâśāṭhyatā.*[2] abhūta-guṇa-[Tib. 250a]saṃdarśana-vaikalyāc *cittâmāyāvitā.* yathā-bhūta-vāditvāc *cittâkuṭilatā.* mātsary'ādi-viviktatvāc *cittâvaṅkatā.* *yayā cêti* mahāyāna-pravaṇayā.

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsattvo na lābha-satkāraś loka-guruko bhavati na cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣa-jya-pariṣkāra-guruko bhavati |

lābha-satkār'ādi-nirapekṣatvena dvādaśa-dhūtaguṇa-samādānârtham[3] āha:

1. Ex conj. °rilambanâbh° PCT, yoṅs-su sbed-pa med-pas. 2. °śāṭyatā Ed. °śādhyatā C, °ttâsādhyatā P; and PCT add samyag, which is wanting in Tib. 3. samudāyârtham C.

punar aparam ity-ādi. tatra: *lābho* dravya-prāptiḥ. *satkāro* bahu-mānatā. *ślokaḥ* kīrtiḥ. *na tad-guruko* na tat-pravaṇo bhavati. (P. 193b) tatrême dvādaśa-dhūtaguṇāḥ yad idaṃ pāṃsukūlikatvaṃ traicīvarikatvaṃ sarvanāmatikatvaṃ paiṇḍapātikatvam aikāsanikatvam[1] paścātkhalubhaktikatvam[2] āraṇyakatvaṃ vārkṣamūlikatvam[3] abhyavakāśikatvaṃ śmāśānikatvaṃ naiṣadyikatvaṃ yāthāsaṃstharikatvaṃ cêti.

nêrṣyā-mātsarya-bahulo bhavati |

dān'ādi-viśeṣa-pratipattyā pāramitā-vipakṣa-mātsary'ādi-cittânutpādârtham āha: [4]*nêrṣyā-mātsarya-bahulo bhavatîti* upalakṣaṇatvāt sarva-pāramitā-vipakṣo grāhyaḥ.

na ca gambhīreṣu dharmeṣu bhāṣyamāṇeṣu saṃsīdati sthira-buddhiś ca bhavati gambhīra-buddhiś ca bhavati satkṛtya ca parato dharmaṃ śṛṇoti yaṃ ca satkṛtya parato dharmaṃ śṛṇoti taṃ sarvaṃ prajñāpāramitāyāṃ saṃsyandayati yāni ca laukikāni śilpa-sthāna-karma-sthānāni tāni sarvāṇi prajñāpāramitām āgamya dharmatayā saṃsyandayati na ca kaṃcid dharmaṃ samanupaśyati yaṃ na dharma-dhātunā yojayati sarvam eva ca taṃ prayujyamānaṃ samanupaśyati || ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksaṃbodher dhārayitavyaḥ |

dharma-dhātunā sarva-dharma[5]-saṃgrahād[6] dharmatā'viruddha-prajñāpāramitā-yoga-gamanârtham āha:[4] *na ca gambhīreṣv ity-ādi.* cālayitum aśakyatvāt *sthira-buddhiḥ.* sūkṣmârtha-darśanād *gambhīra-buddhiḥ.* saṃyojanāt *saṃsyandayati.*

punar aparaṃ Subhūte Māraḥ pāpīyān aṣṭau mahā-nira(328)yān

1. ek'āś° C. 2. °bhukt° P, °ktitv° C. 3. vṛkṣ° C. 4...4. Om. P. 5. Om. Tib. 6. °hā C.

abhinirmāya tatrâikâikasmin mahā-niraye bahūni bodhisattva-śatāni bahūni bodhisattva-sahasrāṇi bahūni bodhisattva-śatasahasrāṇi abhinirmāyâvinivartanīyaṃ bodhisattvaṃ mahāsattvam evaṃ vadet | ye tathāgatenâvinivartanīyā bodhisattvā mahāsattvā vyākṛtās te eteṣu mahā-nirayeṣûpapannās tvam apy evaṃ mahā-nirayeṣu prapatsyase yatas tvam avinivartanīyo vyākṛtaḥ | punar eva tvam etad bodhi-cittaṃ pratideśaya pratiniḥsṛja kiṃ te buddhatvena | evaṃ tvaṃ na nirayeṣûpapatsyase evaṃ tvaṃ kurvan svargôpago bhaviṣyasîti || saced evam api bodhisattvasya mahāsattvasya cittaṃ na kṣubhyati na calati evaṃ jānāty asthānam etad anavakāśo yad avinivartanīyo bodhisattvo mahāsattvo 'pāyeṣûpapadyate iti | ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samannāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

sv'ātmīkṛta-sattvadhātutvena parârtha-narakâbhilāṣârtham[1] āha: *punar aparam* ity-ādi. gṛhīta-bodhicitta-parityāgāt *pratideśaya.* punar anutpādanāt *pratiniḥsṛja.* [Tib. 250b] dolāyamānatvâbhāvān *na kṣubhyati,* gṛhītâparityāgān *na calati.*

tad evaṃ mūrdhagatâvasthasya ṣaḍ ākārā bhavanti.

punar aparaṃ Subhūte Māraḥ pāpīyān śramaṇa-veṣeṇâ(1)vinivartanīyaṃ bodhisattvaṃ mahāsattvam upasaṃkramyâivaṃ vakṣyati | yad etat tvayā pūrvaṃ śrutaṃ tat pratideśaya yat tvayā pūrvaṃ parigṛhītaṃ tat pratiniḥsṛja | sacet tvam evaṃ pratideśayiṣyasi sacet tvam evaṃ pratiniḥsrakṣyasi evaṃ vayaṃ tvaṃ punaḥ-punar upasaṃkramiṣyāmaḥ | yad etat tvayêdānīṃ śrutuṃ nâitad buddha-vacanaṃ kavi-kṛtaṃ kāvyam etat yat punar idam ahaṃ bhāṣe etad buddha-bhāṣitaṃ etad buddha-

(1) śravaṇaveṣeṇa iti kha° ca° |
1. paramârthe C, gṣan-gyi don-du.

vacanam iti | etac chrutvā saced bodhisattvaḥ kṣubhyati calati veditavyam etat Subhūte nâyaṃ vyākṛto bodhisattvas tathāgatair aniyato 'yaṃ bodhisattvo 'nuttarāyāṃ samyaksambodhau (329)nâyam avinivartanīya-dhātau sthita iti | sacet punaḥ Subhūte bodhisattvo mahāsattvo na kṣubhyati śrutvā 'pi cêmāṃ vācaṃ Mārasya pāpīyasaḥ dharmatām eva pratisarati anutpādam evânirodham evânabhisaṃskāram eva pratisarati na parasya śraddhayā gacchati |

adhigata-sampratyaya-dharmatvenâpara-praṇayanârtham[1] āha: *punar aparam* ity-ādi. duḥkh'ādi-satya-catuṣṭayasya māyôpamatvenâvagamād *dharmatām* ity-ādi-pada-catuṣkôpādānam.[2] *na parasya śraddhayā gacchatî*ti dharmatā-pratyakṣakāritvān na para-sampratyayena pratipadyate.

tad-yathā 'pi nāma Subhūte 'rhan bhikṣuḥ kṣīṇ'āsravo na parasya śraddhayā gacchati dharmatāyāṃ pratyakṣa-kārī asaṃhāryo bhavati Māreṇa pāpīyasā | evam eva Subhūte 'vinivartanīyo bodhisattvo mahāsattvo 'navamardanīyaḥ śrāvaka-yānikaiḥ pudgalaiḥ pratyekabuddha-yānikaiś câpratyudāvartanīya-dharmā(1) bhavati śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā niyato bhavati sarvajñatāyāṃ samyaksambodhi-parāyaṇaḥ | sa khalu punaḥ Subhūte bodhisattvo mahāsattvo yadā 'vinivartanīya-dhātau sthito bhavati tadā 'parapraṇeyo bhavati || ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

tad[3] eva dṛṣṭânta-pūrvakaṃ spaṣṭayann āha: *tad-yathā 'pi nāma Subhūta* ity-ādi. anapaharaṇīyatvād *asaṃhāryaḥ.* nivṛtty-asambhavād *apratyudāvartanīya-dharmā.* ekânta-sthitatvān *niyato bhavati sarvajñatāyām.* etad eva vistā-

(1) apratyudāvartanīya-dharma-paryā iti kha° |
1. prāṇayatârth° C. 2. catusthôp° C, catukṣôp° P. 3. etad C.

rayann āha: *samyaksambodhi-parāyaṇa* ity-ādi.

punar aparaṃ Subhūte 'vinivartanīyaṃ bodhisattvaṃ mahāsattvam upasaṃkramya kaścid evaṃ vakṣyati | saṃsāra-cārikâiṣā nâiṣā bodhisattva-cārikā ihâiva tvaṃ duḥkhasyântaṃ kuru na bhūyas tāni saṃsārâvacarāṇi duḥkha-daurmanasyāni pratyanubhaviṣyasîti | aho vata tavâyam ihaiva tāvad ātmabhāvo 'nabhinirvṛtto bhaviṣyati kutaḥ punas tvam anyam ātmabhāvaṃ parigṛhītavyaṃ manyase iti vā || saced evam api na kṣubhyati na calati tam evaṃ Māraḥ pāpīyān svayam evaṃ vakṣyati | icchasi tvaṃ draṣṭuṃ tān bodhisattvān mahāsattvān yair Gaṅgā-nadīvālukôpamān kalpān buddhā bhagavantaḥ praty upasthitāś cīvara - piṇḍapāta - śayan'ā(330)sana - glāna - pratyaya - bhaiṣajya-pariṣkārair Gaṅgā-nadī-vālukôpamānāṃ buddhānānāṃ bhagavatām antikeṣu brahmacaryaṃ caritaṃ Gaṅgā-nadī-vālukôpamā eva buddhā bhagavantaḥ paryupāsitāḥ paripṛṣṭāḥ paripraśnīkṛtāś câsyâiva bodhisattva-yānasyârthāya katham bodhisattvair mahāsattvaiḥ sthātavyam iti | yathā ca bodhisattvair mahāsattvaiḥ sthātavyaṃ tathā ca tais tathāgatâiv' ākhyātaṃ | tathā 'pi sthitvā tathā caritvā tathâiva yogam āpadyâdyâpi tair eva tāvan nânuttarā samyaksambodhir abhisambuddhā | tathā 'vavādânuśāsanyāṃ sthitais tathā śikṣamāṇaiḥ sarvajñatā nânuprāptā kutaḥ punas tvam anuttarāṃ samyaksambodhim anuprāpsyasîti || saced evam api na kṣubhyati na calati taṃ Māraḥ pāpīyān tasminn eva pṛthivī-pradeśe bhikṣūn abhinirmāyâivaṃ vakṣyati | ete bhikṣavo 'rhantaḥ kṣīṇ'āsravāḥ saṃvṛttāḥ ye bodhaye samprasthitā abhūvan tatra tarhy arhattvam anuprāptā arhattve sthitāḥ kutaḥ punas tvam anuttarāṃ samyaksambodhim anuprāpsyasîti || sacet khalu punar evam api bhāṣyamāṇe evaṃ nirdiśyamāne bodhisattvasya mahāsattvasya cittaṃ

na kṣubhyati na calati ayaṃ bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

vidita-buddhatvôpāya-kauśalatvena pratirūpaka-mārgôpade(P. 194[a])śaka-Mārasya Māratvâvabodhârtham aha: *punar aparum* ity-ādi. *eṣêti* prajñāpāramitā-caryā. *ihâivêty* asminn eva janmani. *duḥkhasyântaṃ kuru* catur-āryasatya-bhāvanayêti śeṣaḥ. *aho vatêty-ādi aho* kaṣṭam *ihâiva tāvat tavâyam ātmabhāvo* dharmatā, dhigama[1]-vaikalyena yadôttarakālam apariniṣpanno[2] *'nabhinirvṛtto*[3] *bhaviṣyati* tadā kasmāt *punas*[4] *tvam anyam ātmabhāvaṃ* praṇidhān'ādi-balena sattvârthaṃ pratigrahītavyaṃ *manyasa* ity arthaḥ. Māro 'yam ity anya-mārgôpadeśino 'vabodhena nivartanâsambhavād *avinivartanīyaḥ*.

tad evaṃ kṣāntigatâvasthasy'[5] ākāra-[Tib. 251[a]]dvayaṃ syāt.

saced bodhisattvasya mahāsattvasya cittaṃ parataḥ śrutvâivaṃ viveka-padāni dharmatāyā na parihīyate na pratyudāvartate 'sya mānasaṃ na cânyathā-bhāvaś cittasya bhavati | tāni ca sarvāṇi Māra-karmāṇi tathā saṃjānāty asthānam Subhūte 'navakāśo yat sa bodhisattvo mahāsattvas tathā caran pāramitāsu na sarvajñatām anuprāpnuyād asthānam etad anavakāśo yat tathā caratas tathā śikṣamānasya bodhisattvasya mahāsattvasya yathā tathāgatair ākhyātaṃ tayā caryayā 'virahitasya ebhiḥ pāramitā-pratisaṃyuktair manasikārair viharato Māraḥ pāpīyān a(331)vatāraṃ lapsyate ||

tri-maṇḍala-viśuddhyā sarvatra-buddhânumodita-pratipatty-artham āha: *saced bodhisattvasyêty*-ādi. *cittaṃ parataḥ śrutvâivaṃ* iti parasmāt parato Mārād eva nâitad buddha-bhāṣitam ity-ādīni *viveka-padāni* śrutvā *cittaṃ dharmatāyā na parihīyata* ity arthaḥ. prayoga-maula[6]-pṛṣṭhā'vasthāsu *na parihīyate na pratyudāvartate na cânyathābhāvaś cittasyêti* yathākramamaṃ yojyaṃ. *tathā carann* iti buddhânujñāta-caryayā carann ity arthaḥ.

1. °rmâdh° P. 2. yoṅs-su rjogs-śiṅ. no negation. 3. so Ed. 'nabhirvṛto P, 'nabhinivṛtto C; mṅon-par grub-par mi (ḥgyur). 4. Om. P. 5. °gamâv° C. 6. mūla P.

saced bodhisattvo mahāsattvo Māra-karmāṇi budhyate parataś ca śrutvā viveka-padāni na parihīyate na pratyudāvartate 'sya mānasaṃ na câsya cittam anyathā bhavati tāni ca Māra-karmāṇi tathā saṃjānāti ‖ ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ‖

upasaṃharann āha: *saced bodhisattvo mahāsattva* ity-ādi. tad evam agradharmagatâvasthasyâika ākāraḥ syāt.[1]

yathôktair[2] ev' ākārair nirvedhabhāgīya-sthito bodhisattvo 'nuttara-bodher na vivartata[3] iti lakṣaṇīyaḥ.

tathā côktaṃ:

rūp'ādibhyo nivṛttiś[I] ca vicikitsā'kṣaṇa[II]-kṣayau[III]
ātmanaḥ kuśala-sthasya pareṣāṃ tan-niyojanaṃ[IV] | (40)
par'ādhā(P. 194[b])raṃ[4] ca dān'ādi[V] gambhīre 'rthe 'py akāṅkṣaṇaṃ[VI]
maitraṃ kāy'ādy[VII] asaṃvāsaḥ pañcadh'āvaraṇena[VIII] ca ‖ (41)
sarvânuśaya-hānaṃ[IX] ca smṛti-samprajñatā[X] śuci
cīvar'ādi[XI] śarīre ca kṛmīṇām asamudbhavaḥ[XII] ‖ (42)
cittâkauṭilyam[XIII] ādānaṃ[XIV] dhūtasyâmatsar'āditā[XV]
dharmatā-yukta-gāmitvaṃ[XVI] lokârthaṃ narakâiṣaṇā[XVII] ‖ (43)
parair aneyatā[XVIII] Mārasyânya-mārgôpadeśinaḥ
Māra ity avabodhaś[XIX] ca caryā buddhânumoditā[XX] ‖ (44)
[Tib. 251[b]] ūṣma-mūrdhasu[5] sa-kṣāntiṣv agradharmeṣv avasthitaḥ
liṅgair amībhir viṃśatyā sambodher na vivartate[3] ‖ iti. (45)

nirvedhabhāgīya-sthâvaivartika-lakṣaṇânantaraṃ darśana-mārga-sthâvaivartikalakṣaṇaṃ duḥkhe dharmajñānakṣānty-ādibhiḥ ṣoḍaśabhiḥ kṣaṇair vaktavyaṃ.

tathā côktaṃ:

kṣānti-jñāna-kṣaṇāḥ ṣaṭ ca pañca pañca ca dṛk-pathe
bodhisattvasya vijñeyam avaivartika-lakṣaṇam ‖ iti. (46)

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsa-

1. Om. C. 2. tathôkt° P. 3. nivart° P. 4. °dhā-aś P. 5. °rdheṣu PC.

ttvo na rūpa-saṃjñām abhisaṃskaroti na rūpa-saṃjñām utpādayati evaṃ na vedanā-saṃjñāṃ na saṃjñā-saṃjñāṃ na saṃskāra-saṃjñāṃ na vijñāna-saṃjñām abhisaṃskaroti na vijñāna-saṃjñām utpādayati ‖ tat kasya hetoḥ | tathā hi avinivartanīyo bodhisattvo mahāsattvaḥ sva-lakṣaṇa-śūnyair dharmair bodhisattva-nyāmâvakrāntas tam api dharmaṃ nôpalabhate nâbhisaṃskaroti nôtpādayati ‖ tata ucyate 'nutpāda-jñāna-kṣāntiko bodhisattvo mahāsattvo 'vinivartanīya iti ‖ ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ‖

tatra rūp'ādi-dharmâvabodha-vyāvartanena duḥkhe dharmajñānakṣāntir iti kathayann[1] āha: *punar aparam* ity-ādi. vyavasthita-viśeṣânutpādān *nâbhisaṃskaroti.* apūrvâkaraṇān *nôtpādayati.* pūrvavat *tat kasya hetor* ity āśaṅky' āha: *tathā hîty-ādi. sva-lakṣaṇa-śūnyair* iti svabhāva-śūnya-dharmatayā rūp'ādi-dharmâvabodhânupalambhād *bodhisattva-nyāmaṃ* duḥkhe dharmajñānakṣāntim adhigato *'vakrāntaḥ* saṃs *tam api dharmaṃ nôpalambhate* yatas taṃ nâbhisaṃskaroti nôtpādayatîty arthaḥ. *anutpādajñānakṣāntika* iti yathā-nirdiṣṭa-kṣānti-lābhī.

punar aparaṃ Subhūte Māraḥ pāpīyān bhikṣu-veṣeṇôpasaṃkramya bodhisattvaṃ mahāsattvam evaṃ vicchandayiṣyati | ākāśa-samâiṣā yad uta sarvajñatā | asann eṣa dharmo yad uta sarvajñatā | asaṃvidyamāna eṣa dharmo yad uta sarvajñatā | ko 'tr 'ājñāsyati ko 'trâbhisambhotsyate | nâitena kaścin niryāsyati yaś câbhisambudhyeta yac câbhisamboddhavyaṃ yaś c' ājānīyād yac c' ājñātavyaṃ | sarvatra te dharmā ākāśa-samā nirarthakaṃ tvaṃ vihanyase Māra-karmâivâitat paridīpitaṃ yad utânuttarā samyaksambodhir abhisamboddhavyêti nâitad bud-

1. kathann C, ston-pa.

dha-bhāṣitam iti | tena kula-putreṇa vā kula-duhitrā (332) vā evaṃ jñātavyam evaṃ samanvāhartavyam evaṃ veditavyaṃ Māra-karmâvâtad yêyaṃ vivecanatā | evaṃ cintayitvā tatra dṛḍha-cittena bhavitavyam aprakampya-cittenâsaṃhārya-cittena bhavitavyam ‖ ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ‖

anuttara-bodhicitta-dṛḍhatayā duḥkhe dharmajñānam ity āha: (P. 195[a]) *punar aparam* ity-ādi. darśana-bhāvanā-viśeṣa-mārgeṣv asattva-pratipādanârtham *ākāśa-samêty*-ādi-pada-trayôpādānaṃ, prayog'ādiṣu vā. śravaṇa-cintā-bhāvanāsv *evaṃ jñātavyam* ity-ādi yojyaṃ. tatra *dṛḍhaṃ*[1] *cittaṃ* nirantarāya-sāratayā. [Tib. 252[a]] *aprakampyaṃ*[2] dharmatā-pratyakṣakāritayā. *asaṃhāryaṃ* pareṣām aviṣayatayā. samādāna-prayogôddeśâparibhraṃśârthena vā yojyaṃ.

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsattvaḥ śrāvaka-pratyekabuddha-bhūmi-nirvṛttaḥ sarvajñatāyāṃ pravṛtto bhavati |

śrāvaka-pratyekabuddha-yāna-citta-vinivartanād duḥkhe 'nvayajñānakṣāntir ity āha: *punar aparam* ity-ādi. *śrāvaka-pratyekabuddha-bhūmi-nivṛttaḥ sarvajñatāyāṃ pravṛtto bhavatîti* tatra satyāṃ pravṛttau yā nivṛttiḥ, satyāṃ [3]vā 'pravṛttau[3] yā pravṛttiḥ te[4] tv iha nivṛtti-[5]pravṛttī nirdiṣṭe,[5] na tu nivṛtti-pravṛtti[6]-mātre tayoḥ samyag-arthâkaraṇāt. tathā tṛtīye kṣaṇe 'nvayajñāna-sambandhena śrāvak'ādi-bhūmi-pātaḥ sambhavati tasya traidhātuka-pratipakṣ'āvāhakatvāt. atas tan-nivṛtty-ākāraḥ kathitaḥ.

sa ākāṅkṣan prathamaṃ dhyānaṃ samāpadyate tathā dvitīyaṃ tathā tṛtīyaṃ tathā caturthaṃ dhyānaṃ samāpadyate | sa ebhiś caturbhir dhyānair viharati dhyāna-parijayaṃ ca karoti dhyānāni ca samāpadyate na ca dhyāna-vaśenôpapadyate | sa

1. °ḍha Ed. dṛṣṭa C. 2. °mpa PC. 3 ... 3. niv° P. 4. tve C. 5 ... 5. °tt i nirdiṣṭo C. 6. Om. C.

punar eva kāmâvacarān dharmān adhyālambate ‖ idam api Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasyâvinivartanīya-lakṣaṇaṃ veditavyam ‖

dharma-pravicaya-sāmarthyād dhyān'ādy-aṅga-parikṣayeṇa duḥkhe 'nvayajñānam ity āha: *sa ākāṅkṣann* ity-ādi navânupūrva-samāpatty-ādy-upalakṣaṇam. atra: dhyānāni dṛṣṭadharmasukhavihārârtham abhimukhīkaraṇād *dhyānair viharati*. tat-phalâsākṣātkaraṇād *dhyāna-parijayaṃ ca karoti*. tat-tad-aṅga-prahāṇenâdhigatânvayajñānasya rūp'ārūpya-dhātu-pratipakṣatva-jñāpanârtham ālambanād *dhyānāni ca samāpadyate*. anukūl'ātmabhāvasya parigrahān[1] *na ca dhyāna-vaśe*(P. 195[b])*nôpapadyate*. duḥkhe 'nvayajñānâvasthāyāṃ bodhisattvasya vairāgya-lābhânupapattyā *sa punar eva kāmâvacarān dharmān adhyālambata* iti [Tib. 252[b]] yojyaṃ.

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsattvo na nāma-guruko bhavati na kīrti-śabda-śloka-guruko bhavati na nāmni sajjate | so 'saṃkṣubhita-citto bhavati sarva-sattveṣu hita-cittaś ca bhavati so 'bhikrāman vā pratikrāman vā 'bhrānta-citto 'tikrāmaty abhrānta-cittaḥ pratikrāmati smṛtimān evâbhikrāmati smṛtimān eva pratikrāmati |

apagatâkuśalatvena kāya-ceto[2]-lāghavāt samudaye dharmajñānakṣāntir ity āha: *punar aparam* ity-ādi. darśana-heya-vikalpâpagatatvena[3] kāya-citta-lāghavôtpādān *na nām'ādi-guruko bhavati*. bāhy'ādhyātmika-yaśo-bhedāt *kīrtiḥ śloka* iti dvayam uktaṃ. vidita-sva-lakṣaṇa-śūnya-dharmatvān nām'ādy-alābhe 'pi vaimanasyâbhāvenâ*saṃkṣubhita-cittaḥ*.

sacet so 'gāram adhyāvasati nâsya bhavaty adhimātraḥ kāmeṣu kāmâbhiṣvaṅgo vā abhiprāyo vā sa nirvit-saṃjñy eva kāmān paribuṅkte sa uttrasta-saṃjñy eva kāmān paribuṅkte |

māyôpama-bhāvanôpāya-kauśala-sāmarthyenânabhiniveśa-kāmôpabhogāt sa=

1. °lâbhāva-samp° P, rjes-su mthun-paḥi bdag-ñid-kyi dṅos-po yoṅs-su ḥdsin-pas. 2. citto C. 3. °lpânapahṛtatv° P.

mudaye dharmajñānam ity āha: *sacet so 'gāram* ity-ādi. *agāraṃ*[1] gṛhaṃ. prāpteṣu *kāmeṣu kāmâbhiṣvaṅgo* 'bhiniveśaḥ. aprāpteṣv *abhiprāyaḥ* prārthanā. māyôpama-nirvāṇa-dharmâvagamān *nirvit-saṃjñī*.[2]

tad-yathā 'pi nāma Subhūte caura-kāntāra-madhya-gataḥ puruṣaḥ āhāra-kṛtyaṃ kurvann uttrasta-saṃjñy ev' āhāraṃ kuryāt gamana-saṃjñy e(333)v' āhāraṃ kuryāt kadā nu khalu nāmâham itaś caura-kāntārād atikrānto bhaviṣyāmîty evaṃ saṃjñī aviśrabdham āhāram āharati | evam eva Subhūte 'vinivartanīyā bodhisattvā mahāsattvā agāram adhyāvasanto yān-yān eva kā mān paribhuñjate tāṃs-tān anarthikā evâgṛddhā evâsaktā eva kāmān paribhuñjate anarthikā eva ca te bhavanti priya-rūpa-sāta-rūpaiḥ |

etad eva dṛṣṭântena spaṣṭayann āha: *tad-yathā 'pi nāmê*ty-ādi. jīvitêndriy'ādi-nirodha-bhaya[3]-darśanād *uttrasta-saṃjñī*. sabhayatvād *aviśrabdhaṃ*. anāgateṣv *anârthikāḥ*. vartamāneṣv *agṛddhāḥ*. vinaṣṭeṣv *asaktā* ity eke. prayog'ādiṣu cêty apare. prāsādika-sukhadatvāt *priya-rūpa-sāta-rūpāṇi*. *te 'gāram adhyāvasanto 'narthikā cva ca bhavantî*ti pūrveṇa sambandhaḥ.

pañcabhiḥ kāma-guṇais te 'gāram adhyāvasanto na sama-viṣameṇa jīvikāṃ kalpayanti dharmeṇâiva jīvikāṃ kalpayanti nâdharmeṇâpi maraṇam upagacchanti na tv eva pareṣām apamardanaṃ kurvanti ‖ tat kasya hetoḥ | tathā hi taiḥ sat-puruṣair mahā-puruṣair ati-puruṣaiḥ puruṣa-pravaraiḥ puruṣa-śobhanaiḥ puruṣa-rṣabhaiḥ puruṣôdāraiḥ puruṣa-sauṭīraiḥ[(1)] puruṣa-puṅgavaiḥ puruṣa-dhūryaiḥ puruṣa-padmaiḥ puruṣa-puṇḍarīkaiḥ puruṣâjāneyaiḥ puruṣa-nāgaiḥ puruṣa-siṃhaiḥ puruṣa-damyasārathibhiḥ sarva-sattvāḥ parama-sukhe niyojayitavyāḥ ‖ evaṃ hi Subhūte 'gāram adhyāvasanti bodhisattvā mahāsattvā yathā

(1) puruṣasoṭīraiḥ iti ṅa ca° |
1. āg° C. 2. °mjñā CT. 3. Om. PCT, ḥjigs-pa.

'pi nāma prajñāpāramitā-bal'ādhāna-prāptatvāt ‖ ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgatā bodhisattvā mahāsattvā avinivartanīyā anuttarāyāḥ samyaksambodher dhārayitavyāḥ ‖

viṣay'ādīnava-darśanena sadā-brahmacāritvāt samudaye 'nvayajñānakṣāntir ity āha: *na sama-viṣameṇê*[Tib. 253a]ty-ādi. *na*[1] *sama-viṣameṇa*[2] nôddhāra[3]-vṛddhi-nyāyena. nyāyôpāttatvād[4] *dharmeṇa*. sadā-brahmacāritvān *nâdharmeṇa*. śamatha[5]-snigdha-sa(P. 196a]ṃtānatvān *na pareṣām apamardanam* upaghātaṃ *kurvanti*. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hi tair* ity-ādi. *sat-puruṣair* ity-ādi-stutir ity eke. ṣoḍaśa-lakṣaṇa-darśana-mārga-lābhād yathākramaṃ *sat-puruṣair* ity-ādi ṣoḍaśa-padānîty apare.

punar aparaṃ Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasya Vajrapāṇir mahā-yakṣo[(1)] nityânubaddho bhavati | sa durdharṣo bhavati anatikramaṇīyaś ca bhavati manuṣyair vā 'manuṣyair vā durāsadaḥ sarva-sattvānāṃ sa na vikṣipta-citto bhavati na vikalêndriyo bhavati paripūrṇêndriyaś ca bhavati nâparipūrṇêdriyaḥ puruṣa-vṛṣabhêndriya-samanvā (334) gataś ca bhavati nâsat-puruṣaḥ | sa yānîmāni strīṇāṃ vaśīkaraṇāni mantra-jāpyâuṣadhi[(2)]-vidyā-bhaiṣajy'ādīni tāni sarvāṇi sarveṇa sarvaṃ na prayojayati śuddh'ājīvaś ca bhavati na mithy'ājīvo na vigraha-vivāda-śīlaḥ ṛju-dṛṣṭikaś ca bhavati n' ātmôtkarṣī na para-paṃsakaḥ | sa ebhiś cânyaiś ca guṇaiḥ samanvāgato bhavati | sa na striyaṃ na ca puruṣaṃ vyākaroti putro vā te bhaviṣyati duhitā vā te bhaviṣyatîti | tasyâivam-ādikā evaṃ-rūpā ādeyatā-doṣā[(3)] na bhavanti ‖ ebhir api Subhūte ākārair ebhir liṅgair

(1) mahāpakṣaḥ iti ga° |
(2) mantrajātnauṣadhi iti gha° mantrajāpauṣadhi iti ṅa° ca |
(3) ādeyadoṣā iti ga° |
1. Om. C. 2. visame C. 3. nôdvāra P, nôddhāna C; skyin-po. 4. °pātutv° P, °yomātutvā C; rig-pa ñe-bar bsgrubs-pa yin-paḥi phyir. 5. sam° PC.

ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinirvartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

sat-puruṣa-dharmatayā samyag-upakaraṇ'ājīva-viśuddhatvāt samudaye 'nvayajñānam ity āha: *punar aparam* ity-ādi. *Vajrapāṇir* iti etat-saṃjñako[1] 'nyaḥ kaścit prativiśiṣṭo *mahā-yakṣaḥ*. anabhibhavanīya-kāya-vāk-cittatvād yathāsaṃkhyaṃ *durdharṣânatikramaṇīya-durāsada*-padāni vācyāni. vasti-gata-kośa-guhyatvāt *puruṣa-vṛṣabhêndriya-samanvāgataḥ*. ārya-Tār'ādi-mantra-prakāro *mantra-jātiḥ*. candra-sūrya-grahôtpādita-bhṛṅgarāj'ādir *oṣadhiḥ*. mantra-jāty-oṣadhy eva *vidyā-bheṣaj'ādi*.[2] ādi[3]-śabdād yantr'ādi-parigraha ity eke. *mantra-jātir* lokôttarā. bahu-dravya-samāhāra-lakṣaṇ*auṣadhiḥ*. *vidyā* laukikī *bheṣajam*[4] ekâṅgikam ity apare. puruṣa-devatā-sambandhān *mantra-jātiḥ*. utpanna-vyādhi-pratīkārârtham[5] *oṣadhiḥ*. strī-devatā-sambandhād *vidyā*. *bheṣajam* anāgatôtpāta-pratiṣedhârtham ity anye. [Tib. 253b] kāya-vāk-kalahâbhāvān *na vigraha-vivāda-śīlaḥ*.

punar aparaṃ Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasya ye ākārā yāni liṅgāni yāni nimittāni yair ākārair yair liṅgair yair nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo veditavyo 'nuttarāyāḥ samyaksambodheḥ tān ākārāṃs tāni liṅgāni tāni nimittāni deśayiṣyāmi | te punaḥ katame | tad-yathā na te skandh'āyatana-dhātu-pratītya-samutpāda-yogânuyogam(1) anuyuktā viharanti |

śūnyatā'vasthitatvena skandha-dhātv-āyatana-yogânuyoga-vihāra-pratiṣedhān nirodhe dharmajñānakṣantir ity āha: *punar aparam* ity-ādi. *yogânuyoga*-grahaṇena duḥkha-samudaya-satyayor nirodha-mārga-satyayoś ca yathākramaṃ yogânu(P. 196b)yoga-paurvāparyaṃ jñāpitam ity ārya-Vimuktiṣeṇaḥ. skandh'ādiṣu prathamo 'bhiniveśo *yogaḥ*. paścād atyantâbhiniveśo *'nuyoga* ity apare.

---

(1) skandhadhātv' āyatana-dhātu-pratitya-samutpāda-yogânuyogaṃ iti gha° skandha-dhātv' āyatana-pratītyasamut pāda-yogânuyogam iti ca° |
1. °kye P, sarvajñako C. 2. bhaiṣ° C, bhaiṣajy'ādi Ed. 3. Om. C. 4. bhaiṣajyam C. 5. °kāram C.

na saṅgaṇik'ārāma-kathā-yogânuyogam anuyuktā viharanti na rāja-kathā-yogânuyogam anuyuktā viharanti na caura-kathā-yogânuyogam anuyuktā viharanti

nirasta-vipakṣatvenâdhigamântarāya-dharma-kathā-yogânuyoga-vihāra-pratiṣedhān nirodhe dharmajñānam ity āha: *na saṅgaṇikê*ty-ādi. *kathā*-grahaṇena vastu-vikalpasya duḥkha-samudaya-jñāna-kāla evôtsannatvān nirodha-jñānasya kathā-mātra-vikalpa-pratipakṣatvam āveditam. etāṃ câvasthām adhikṛtyôcyate:

nāma-mātram idaṃ sarvaṃ saṃjñā-mātre pratiṣṭhitam
abhidhānāt pṛthagbhūtam abhidheyaṃ na vidyate || iti.

na senā-kathā-yogânuyogam anuyuktā viharanti |

parijñāta-vikalpa-doṣatvena bodhi-sambhāra-bhūta-dān'ādi-pracura-vicitra-dharma-senā-kathā-yogânuyoga-vihāra-pratiṣedhān nirodhe 'nvayajñānakṣāntir ity āha: *na senā-kathê*ty-ādi. tatra: *senā* bhodhi-sambhāra-dharma-samūhaḥ. nirodha-jñānâvasthāyāṃ prabhūta-samudāgamasyôpayuktatā 'nena sūcitā. tathā hi prakṛti-śūnyatāyāṃ sthito na kasyacid dharmasyâlpatvaṃ vā bahutvaṃ vā [Tib. 254a] samanupaśyatîty ārya-Pañcaviṃśatisāhasrikā-vacanād ity eke.

na yuddha-kathā-yogânuyogam anuyuktā viharanti grāma-(335)nagara-nigama-janapada-rāṣṭra-rājadhānī-kathā-yogânuyogam anuyuktā viharanti n' ātma-kathā-yogânuyogam anuyuktā viharanti nâmātya-mahāmātra-kathā-yogânuyogam anuyuktā viharanti na strī-puruṣa-napuṃsaka-kathā-yogânuyogam anuyuktā viharanti na yānôdyāna-vihāra-prasāda-hrada-saras-taḍāga-puṣkariṇī-van'ārāma-śaila-kathā-yogânuyogam anuyuktā viharanti na yakṣa-rākṣasa-preta-piśāca-kaṭapūtana-kumbhāṇḍa-kathā-yogânuyogam anuyuktā viharanti nânna-pāna-vastr'ābharaṇa-gandha-mālya-vilepana-kathā-yogânuyogam anuyuktā viharanti na vīthī-catvara-śṛṅgāṭaka-viśikh'āpaṇa-śibikā-kuṭumba-kathā-yogânuyogam anuyuktā viharanti na gīta-nṛty'ākhyāyikā-naṭa-

nartaka-cāraṇa-kathā-yogânuyogam anuyuktā viharanti na sāgara-nadī-dvīpa-kathā-yogânuyogam anuyuktā viharanti |

grāhya-grāhakayor heyatvena vipakṣa-pratipakṣa[1]-ghātya-ghātaka-yuddha-kathā-yogânuyoga-vihāra-pratiṣedhān nirodhe 'nvayajñānam ity āha: *na yuddha-kathê*ty-ādi. evaṃbhūtâvasthasya sva-rasata eva vipāka-nirodhaś caturvidho bhavati, yad utêndriya-grāma-nirodhaḥ prathamaḥ, tathêndriy'āśraya-bhūta-bhautika-nagara-(P. 197[a])nirodho dvitīyaḥ, tathêndriya-viṣaya-nigama-nirodhas tṛtīyaḥ, yad āha: *nā grāmê*ty-ādi. *janapad'ā*dayo nigama-bhedāḥ.[2] ātmâbhiniveśa-nirodhaś caturthaḥ, yad āha: *n' ātma-kathê*ty-ādi. ātmana ev' ātmīya-sambandhena prabhedârtham *nâmātyê*tyādy-upādānaṃ. sa câyaṃ caturvidho vipāka-nirodhaḥ pratyekaṃ traidhātuko veditavyaḥ. tatra: kāma-rūpa-dhātvor indriy'ādhāra-viṣaya-nirodho 'tipratītaḥ. ārūpye tûpekṣā[3]-jīvita-manaḥ-saṃjñakêndriya[4]-sadbhāvād indriya-nirodhaḥ.

nikāyaṃ jīvitaṃ câtra niśritā[5] citta-saṃtatir |
iti kṛtvêndriy'ādhāra-nirodhaḥ. mano-viṣaya-dharma[6]-sambhavād indriya-viṣaya[7]-nirodhaḥ sambhavati. sarvatr' ātmâbhiniveśas tu [8]vidyata evêti[8] tan-nirodho 'py upapannaḥ.

na dharma-viruddha-kathā-yogânuyogam anuyaktā viharanti na pṛthagjana-rati-kathā-yogânuyogam anuyuktā viharanti api nu prajñāpāramitā-kathā-yogânuyogam anuyuktā viharanti avirahitaś ca bhavanti sarvajñatā-pratisaṃyuktair manasikāraiḥ | na ca te kalaha-bhaṇḍana-vigraha-vivāda-kathā-yogânuyogam anuyuktā viharanti | dharma-kāmā eva ca te bhavanti nâdharma-kāmāḥ | abheda-varṇa-vādinaś ca te bhavanti na bheda-varṇa-vādinaḥ | mitra-kāmāś ca te bhavanti nâmitra-kāmāḥ | dharma-vādinaś ca te bhavanti nâdharma-vādinaḥ | te tathāgata-darśanam ev' ākaṅkṣanta ākāṅkṣanty anyeṣu(1) lokadhātuṣu ye

(1) ev'ākāṅkṣanty anyeṣu iti ga° ṅa° |
1. °kṣe P. 2. prabh° C. 3. °kṣā. P. nnayikṣā C. 4. sajñ° C, saṃjñêndr° PT, ces bya-baḥi dbaṅ-po. 5. niḥśr° C. 6. P adds nirodha. 7. Om. C. 8‥8. viśata iti P.

tathāgatā arhantaḥ samyaksambuddhās tiṣṭhanti dhriyante yāpayanti teṣāṃ antike upapattaye cittam utpādayanti | te ākāṅkṣantas tatrôpapadyante | evaṃ te 'virahitā bhavanti tathāgata-darśanena (336) tathāgata-paryupāsanena tathāgata-paryupasthānena ca ||

dān'ādi-viśeṣâvabodhena mātsarya-dauḥśīly'ādi-yogânuyoga-vihāra-pratiṣedhān mārge dharmajñānakṣāntir ity āha: [Tib. 254[b]] *na dharma-viruddha-kathê*ty-ādi. dharma-viruddha-kathā-niṣedhena kṣānter ānantarya-mārgatvāt kleśa-visaṃyoga-kāraṇatvaṃ [1]jñāpitaṃ. kāya-[2]vāk-samārambhaḥ[2] *kalahaḥ*. vāk-citta-kṛtaṃ vairūpyaṃ *bhaṇḍanaṃ*. *vigraha-vivādau* vyākhyātau. kuśala-dharmânuvartanād *dharma-kāmāḥ*. pratipatti-phala-dharmayoḥ saṃskṛtatvād yathākramaṃ hānôpādāna-kathanād *abheda-varṇa-vādinaḥ*. viśiṣṭatarâvasthā-[3]prāpty-abhilāṣān *mitra-kāmāḥ*. śrāvak'ādy-asādhāraṇa-dharma-gadanād *dharma-vādinaḥ*. upapatti-[4]vaśitā-lābhāt *tatrôpapadyante*.

punar aparaṃ Subhūte 'vinivartanīyā bodhisattvā mahāsattvāḥ kāmâvacarebhyo devebhyaś cyutā rūpâvacarebhya ārūpyâvacarebhyo(1) vā devebhyaś cyutāḥ santa ihâiva madhya-deśe jambūdvīpe pratyājāyante | yatra sattvāḥ kalāsu kovidāḥ kāvyeṣu kovidā mantreṣu kovidā vidyāsu kovidāḥ śāstreṣu kovidā nimitteṣu kovidā dharmârtha-kovidā alpakāḥ pratyanta-janapadeṣu pratyājanyante yadbhūyastvena madhya-deśe pratyājāyante | ye 'pi pratyanteṣu janapadeṣu pratyājāyante te 'pi mahā-nagareṣu pratyājāyante | ete 'pi teṣāṃ guṇāḥ saṃvidyante || ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

(1) ārūpâvacarebhyaḥ iti ga°
ārūpâvacarebhyaḥ iti ṅa° ca° |
1. vijñ° C. 2‥2. °kyamār° C, °k-sarambh° P 3. prāpy P, prāptyābh° C. 4. °tātmābhāvāt tatr° C.

yathôkta-kṣāntim e(P. 197[b])va spaṣṭayann āha: *punar aparam* ity-ādi. *kovidā* iti paṇḍitāḥ. *yadbhūyasâ:venêti* bāhulyena.

punar aparaṃ Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasya nâivaṃ bhavaty avinivartanīyo vā 'haṃ na vā 'ham avinivartanīya iti | nâsyâivaṃ vicikitsôtpadyate na câsya saṃśayo bhavati svasyāṃ bhūmau na apy asya saṃsīdanā bhavati |

sarva-dharma-tri-vimokṣa-mukha-svabhāvatvenâṇu-mātra-dharmânupalambhān mārge dharmajñānam ity āha: *punar aparam* ity-ādi. māyôpama-sarva-dharmâvagamenâṇu-mātra-dharmôpalambha-vaikalyān *nâivaṃ bhavati: avinivartanīyo vā 'haṃ, na vā 'ham avinivartanīya iti.* prayog'ādy-avasthāsu *vicikitsā-saṃśaya-saṃsīdanā*-padāni yojyāni. vicikits'ādy-abhāvatvena vimukti-mārgatvāj jñānasya visaṃyoga-prāpti-kāraṇatvaṃ kathayati.

tad-yathā 'pi nāma Subhūte srotaāpannaḥ srotaāpatti-phale svakāyāṃ bhūmau na kāṅkṣati na vicikitsati | evam eva Subhūte 'vinivartanīyo bodhisattvo mahāsattvaḥ svakāyāṃ bodhisattva-bhūmau na kāṅkṣati na vicikitsati na câsya saṃśayo bhavati svasyāṃ bhūmau nâpy asya saṃsīdanā bhavati | utpannôtpannāni ca Māra-karmāṇi kṣipram ev' ābudhyate na côtpannôtpannānāṃ Māra-karmaṇāṃ vaśena gacchati |

tad eva dṛṣṭânta-pūrvakaṃ spaṣṭayann āha: *tad-yathā 'pi nāmêty*-ādi. Māra-karmâvabodh'ādinā visaṃyoga-prāpti-kāritram eva jñāpayati.

tad-yathā 'pi nāma Subhūte puruṣa ānantarya-kārī āna(337)ntarya-cittenâvirahito bhavati yāvat maraṇâvasthāyāṃ na tac cittaṃ śaknoti prativinodayituṃ vā viṣkambhayituṃ vā anuvartata evâsya tac cittaṃ yāvat maraṇa-kāla-samaye 'pi | evam eva Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasyâvinivartanīya-cittaṃ sthitaṃ bhavati svakāyām avinivartanīyāṃ bhū-

māv avikampyaṃ bhavati sa-deva-mānuṣâsureṇâpi lokena na śakyaṃ cālayituṃ vā kampayituṃ vā | utpannôtpannāni ca Māra-karmāṇy eva budhyate na côtpannôtpannānāṃ Māra-karmaṇāṃ vaśena gacchati | tasya svasyāṃ bhūmau niṣkāṅkṣasya nirvicikitsasya jāti-vyativṛttasyâpi na śrāvaka-cittaṃ na pratyekabuddha-cittaṃ côtpadyate |

punar api dṛṣṭântena vistārayann aha: *tad-yathā 'pi nāma Subhūte puruṣa* ity-ādi. [Tib. 255[b]] sarvathā'panayanāt *prativinodayituṃ*. tāvatkālâsamudācārād *viṣkambhayituṃ*[1]. *cālayituṃ vā kampayituṃ vêti* sva-sthānād apanetuṃ. tatrâivâdṛḍhīkartum ity arthaḥ. anena[2] sa-devakena lokenâśakya-nivṛttitvena sadevakaṃ lokam atikramya nyāmâvakramaṇāt mārge dharma-jñānasya traidhātuka-pratipakṣatvaṃ jñāpitaṃ bhavet. *jāti-vyativṛttasyâpîti* janmântara-gatasyâpi. śrāvak'ādi-cittânutpādena prayogasya yānântara-niryānâbhāvād aikāntikatvam āveditaṃ.

jāti-vyativṛttasyâpy evaṃ bhavati nâhaṃ nâbhisambhotsye 'bhisambhotsye evâham anuttarāṃ samyaksambodhiṃ svasyāṃ bhūmau sthitaḥ | a-para-praṇeyo bhavaty anavamardanīyaś ca bhavati svasyāṃ bhūmau || tat kasya hetoḥ | tathā hi sa sthito 'saṃhāryeṇa cittenâsaṃhāryeṇa jñānena samanvāgato bhavati | sacet khalu punar Māraḥ pāpīyān buddha-veṣeṇôpasaṃkrāmet tam upasaṃkramyâivaṃ vaded ihâiva tvam arhattvaṃ sākṣāt kuru na tvaṃ vyākṛto 'nuttarāyāṃ samyaksambodhau | na tava te ākārās tāni liṅgāni tāni nimittāni vā saṃvidyante yair ākārair yair liṅgair yair nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhisambudhyate kiṃ vā 'tra tvaṃ carasîti | sacet punar bodhisattvasya mahāsattvasyânyathā-cittaṃ bhavati veditavyam etat Subhūte nâyaṃ bodhisattvo vyā-

1. °tuṃ vā CT. 2. anena ca CT.

kṛtaḥ paurvakais[(1)] tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhā(338)v iti | sacet punar evaṃ samanvāharati Māro batâyaṃ pāpīyān buddha-veṣam abhinirmāyôpasaṃkrānto Mārâdhiṣṭhito vā Māra-nirmito vêti nâyaṃ tathāgataḥ | yathôktaṃ tathāgatenârhatā samyaksambuddhena tathā tan nânyathā | saced evaṃ pratyavekṣate evaṃ samanvāharati Māro batâyaṃ pāpīyān buddhâdhiṣṭhānaṃ kṛtvā māṃ vivecayitukāmo 'nuttarāyāḥ samyaksambodhita iti | sacet Māraḥ pratyudāvartate veditavyam etat Subhūte vyākṛto 'yaṃ bodhisattvo mahāsattvo 'nuttarāyāṃ samyaksambodhau paurvakais tathāgatair arhadbhiḥ samyaksambuddhaiḥ sthito 'yaṃ bodhisattvo mahāsattvo 'vinivartanīyāyāṃ bodhisattva-bhūmau || sacet Subhūte bodhisattvasya mahāsattvasya ime ākārā imāni liṅgāni imāni nimittāni saṃvidyante veditavyam etat Subhūte yathā 'syême guṇā addhā batâyaṃ bodhisattvo mahāsattvo vyākṛtaḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhaiḥ sthito 'yaṃ bodhisattvo mahāsattvo 'vinivartanīyāyāṃ bodhisattva-bhūmau || tat kasya hetoḥ | tathā hy asya te ākārās tāni liṅgāni tāni nimittāni saṃvidyante yāny avinivartanīyasya bodhisattvasya mahāsattvasya || ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

abhisampratyaya-lābhena tri-sarvajñat'ātmaka-sva-bhūmi-traya-niścitâvasthānān mārge 'nvayajñānakṣāntir ity āha: *jāti-vyativṛttasyâ*(P. 198[a])*py evaṃ bhavati nâham* ity-ādi. *svasyāṃ bhūmāv* iti tri-sarvajñatāyām. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hî*ty-ādi. *cittenê*ti pañcâbhijñā'dhigamena. *jñānenê*ti satyâbhisambodhena. *tathā tan nâryathê*ti arhattvaṃ bodhisattvair na[1] sākṣātkartavyam iti yathôktaṃ Bhagavatā tathâiva tan[2] nânyathêty arthaḥ.

(1) pūrvakair iti ṅa° ca° |
1. °ttvena C. 2. Om. P.

***evaṃ pratyavekṣate evaṃ samanvāharatî*ti pratyakṣânumānābhyām avadhārayati. *buddhâdhiṣṭhānam* iti buddha-rūpaṃ. *addhā*[1] *vatâyam* iti avaśyaṃ batâyaṃ. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hy asyê*ty-ādi.**

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsattvaḥ saddharma-parigrahasya kṛtaśa ātma-parityāgam api karoti | jīvita-parityāgam api karoti tasmād bodhisattvo mahāsattvo 'vinivartanīyaḥ saddharma-parigrahāya param udyogam āpadyate atītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ premnā ca gauraveṇa ca | dharma-kāyā buddhā bhagavanta(339) iti dharme prema ca gauravaṃ côpādāya saddharma-parigrahaṃ karoti | nâyaṃ kevalam atītānāṃ eva buddhānāṃ bhagavatāṃ saddharma-parigrahaḥ pratyutpannānām api buddhānāṃ bhagavatām eṣa eva saddharma parigraho 'nāgatānām api buddhānāṃ bhagavatām eṣa eva saddharma-parigrahaḥ | aham api tatra teṣām anāgatānāṃ buddhānāṃ bhagavatāṃ saṃkhyāṃ gaṇanāṃ praviṣṭa ity aham api tatra vyākṛto 'nuttarāyāṃ samyaksambodhau mamâpy eṣa eva saddharma-parigraha iti | sa imam apy artha-vaśaṃ sampaśyan saddharma-parigrahasya kṛtaśa ātma-parityāgam api karoti jīvita-parityāgam api karoti na ca tatra saṃsīdati na ca kausīdyam āpadyate || ebhir api Subhūte ākārair ebhir liṅgair ebhir nimittaiḥ samanvāgato 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

ekânta-niṣṭhatvena[2] sarv'ākārajñat'ādi-dharmârthaṃ jīvita-tyāgān mārge [Tib. 255[b]] 'nvayajñānam ity āha: *punar aparam* ity-ādi. tatra: kāya-tyāgād *ātma-parityāgaḥ*. citta-tyāgāj *jīvita-parityāgaḥ*. ubhayâbhidhānaṃ vyasta-samasth'ātma-parityāga-jñāpanârtham[3] ity anye. *prema* snehaḥ. *gauravaṃ* bahumānatā. *mamâpy eṣa* ity anena visaṃyoga-prāpteḥ *saddharma-parigraha*[4]-sabhāgatā jñāpitā.

1. ādvā C. 2. niṣṭatv° C, nimnatv° P; brten pa ñid. 3. jñān° C. 4. °haḥ PC.

punar aparaṃ Subhūte 'vinivartanīyo bodhisattvo mahāsattvas tathāgatasyârhataḥ samyaksambuddhasya dharmaṃ deśayato na kāṅkṣati na vicikitsati |

Subhūtir āha | kiṃ tathāgatasyâiva Bhagavan dharmaṃ deśayato na kaṅkṣati na vicikitsati na śrāvakasya ||

Bhagavān āha | śrāvakasyâpi Subhūte dharmaṃ deśayato na kāṅkṣati na vicikitsati || tat kasya hetoḥ | tathā hi tena bodhisattvena mahāsattvena anutpattikeṣu dharmeṣu kṣāntiḥ pratilabdhā tena sarva-dharmāṇāṃ dharmatām aviruddhāṃ śṛṇoti śṛṇvaṃś ca na kāṅkṣati na vicikitsati || ebhiḥ(1) Subhūte guṇaiḥ samanvāgato bodhisattvo mahāsattvo 'vinivartanīyo (340) bhavati || imāny api Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasy' ākāra-liṅga-nimittāni veditavyāny anuttarāyāḥ samyaksambodher iti ||

yathôkta-jñānam eva vistārayann āha: *punar aparam* ity-adi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hi tenêty-ādi*. yathôktair ev' ākārair acintyôpāyavatāṃ bodhisattvānāṃ dharma-nairātmya-dyotakaiḥ sākṣātkṛtāḥ ṣoḍaśa-kṣaṇā darśana-mārga-sthâvaivartika-bodhisattva-lakṣaṇaṃ grāhyam.

tathā côktaṃ:

rūp'ādi-saṃjñā-vyāvṛttir[I] dārḍhyaṃ(p. 198b) cittasya[II] hīnayoḥ
yānayor vinivṛttiś[III] ca dhyān'ādy-aṅga-parikṣayaḥ[IV] || (47)
kāya-ceto-laghutvaṃ[V] ca kāma-sevā'bhyupāyikī[VI]
sadâiva brahma-cāritvam[VII] ājīvasya viśuddhatā[VIII] || (48)
skandh'ādāv[IX] antarāyeṣu[X] sambhāre[XI] sêndriy'ādike[XII]
samare[XIII] matsar'ādau ca nêti yogânuyogayoḥ || (49)
vihāra-pratiṣedhaś[XIV] ca dharmasyâṇor alabdhatā[XV]
niścitatvaṃ sva-bhūmau ca bhūmi-tritaya-saṃsthitiḥ[XVI] || (50)
dharmârthaṃ jīvita-tyāga ity amī ṣoḍaśa kṣaṇāḥ
avaivartika-liṅgāni dṛṅ-mārga-sthasya dhīmataḥ || iti. (51)

katham[1] yogi-saṃtāna-pratyātma-vedyāḥ kṣaṇāḥ[2] para-pratipattaye lakṣaṇānîti cet. ucyate: yataḥ kṣānti-jñāna-kṣaṇāḥ samyag adhigatāḥ santo 'nabhiniviṣṭa[3]-grāhya-grāhak'ākāra-śuddha-laukika-pṛṣṭha-citta-saṃgṛhītaṃ svânurūpakāryam[4] rūp'ādi-[Tib. 256a]saṃjñā-vyāvartan'ādikaṃ para-pratipatti-viṣayaṃ janayanti. adhigamânurūpa eva sarvatra yogināṃ vyavahāro, 'nyatra[5] sattva-vinaya-prayojana[6]-vaśād iti kṛtvā, tasmāt te lakṣaṇāni bhavantîti.

Āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyām avinivartanīy'ākāra-liṅga-nimitta-parivarto nāma saptadaśaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyām avinivartanīy'ākāra-liṅga-nimitta-parivarto nāma saptadaśaḥ.

---

(1) ebhir api iti ṅa° ca°|
1. Before katham PCT. add nanu, which in Tib. is wanting. 2. °dya-kṣ° CT. 3. 'bhin° C. 4. °nurūpaṃ k° C. 5. tra PC. sems-can ... ma-gtogs-pa. 6. °ja P.

XVIII.

ŚŪNYATĀ-PARIVARTO NĀMÂṢṬĀDAŚAḤ.

(341)atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat| āścaryaṃ Bhagavan mahā-guṇa-samanvāgato[1] bodhisattvo mahāsattvo 'pramāṇa[2]-guṇa-samanvāgato Bhagavan bodhisattvo mahāsattvo 'parimita-guṇa-samanvāgato Bhagavan bodhisattvo mahāsattvaḥ ||

bhāvanā-mārga-sthâvaivartika-lakṣaṇaṃ pratipādayituṃ darśana-mārga-sambandhena prastāvayann āha: *atha khalv* ity-ādi. asādhāraṇa-dharma-yogād *āścaryaṃ*. yathôkta-kṣānti-lābhena darśana-heya-kleśa-visaṃyogā(P. 199a)n *mahā-guṇa-*[1]*samanvāgataḥ*. yathā-nirdiṣṭa-jñāna-lābhena darśana-heya-kleśâpunar-utpatter *apramāṇa-guṇa-samanvāgataḥ*. tad-anu sarv'ākārajñatā'bhinirhāra-jñāna-lābhād *aparimita-guṇa-samanvāgataḥ*.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| evam etat Subhūte evam etat||

sādhûktatvenâ*ivam etat Subhūta evam etad* iti.

tat kasya hetoḥ| avinivartanīyena hi Subhūte bodhisattvena mahāsattvenânanta[3]m aparyantaṃ jñānaṃ pratilabdham asaṃhāryaṃ sarva-śrāvaka-pratyekabuddhaiḥ||

anuvādasya niryuktikatvāt *tat kasya hetor* ity āśaṅky' āha: *avinivartanīyenêty-ādi*. ākār'ānantyād *anantaṃ*. [2]sarvato 'viṣayatvenâ*paryantaṃ*. sarva-lokâkampyatvenâ*saṃhāryaṃ*.

---

(1) mahāguṇa-samanbhāra-samanvāgata iti kha° ṅa° ca° |
(2) aprameya iti ga° ca° |
(3) ānantaryaṃ iti ga° |
1. sambhāra-s° T & thsogs. 2. °rva-viṣayātv° C.

Subhūtir āha | pratibalo Bhagavann avinivartanīyasya bodhisattvasya mahāsattvasya Gaṅgā-nadī-vālukôpamān kalpān ākārān liṅgāni nimittāni nirdeṣṭuṃ | ata eva Bhagavan bodhisattvasya mahāsattvasya gambhīrāṇi gambhīrāṇi sthānāni prajñāpāramitā-pratisaṃyuktāni sūcayitavyāni ||

sambandham āpādyâivaṃ prakṛtârtham āha: *pratibalo Bhagavann* ity-ādi. yasmād Bhagavān ākār'ādikaṃ nirdeṣṭuṃ pratibalo 'ta eva Bhagavatā bhāvanā-mārga-[Tib. 256b]sthâvaivartika-lakṣaṇârthaṃ gambhīrāṇi sthānāni kathanīyānîty arthaḥ. *gambhīrāṇi gambhīrāṇî*ti vīpsā'bhidhānaṃ paunaḥpunyâbhyāsa-mārga-jñāpanârthaṃ. *sthānānî*ti sthity-abhidhānaṃ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | sādhu sādhu Subhūte | yas tvaṃ gambhīrāṇi gambhīrāṇi sthānāny ārabhya nigamayitu-kāmaḥ || gambhīram iti Subhūte śūnyatāyā etad adhivacanam ānimittasyâ(1)praṇihitasyânabhisaṃskārasyânutpādasyâjāter abhāvasya virāgasya nirodhasya nirvāṇasya vigamasyâitat Subhūte 'dhivacanaṃ yad uta gambhīram iti ||

yatra bhāvanā-mārge sthitvā bodhisattvāś catvāri smṛtyupasthānāni yāvad aṣṭādaś'āveṇikān buddha-dharmān paripūrayeyuḥ tasya niravaśeṣâdhigama-paripūri[1]-kāraṇatva-jñāpanena prābandhikatā-khyāpanârthaṃ nâgṛhīta-viśeṣaṇā viśeṣye[2] buddhir utpadyata iti nyāyād bhāvanā-mārgaṃ viśeṣayann āha: *sādhu sādhv* ity-ādi. *gambhīrāṇî*ti gambhīro bhāvanā-mārga ity arthaḥ. *nigamayitu-kāma* iti pratipādayitu-kāmaḥ. katamat punar asya gāmbhīryam ity āha: *gambhīram* ity-ādi. bhāva-pradhāno 'yaṃ nirdeśo gāmbhīryam ity arthaḥ. tatra: grāhaka-vivekena *śūnyatā*. grāhyâbhāvād *ānimittam*. grāhya-grāhaka-viviktâdvaya-(P. 199b)jñānasyâpi vastu-sato 'dhigantavyasyâsattvād *apraṇihitam*. jāty-ādi-lakṣaṇa-traya-visaṃyogād anābhoga-pravṛttatvād vā *'nabhisaṃskāraḥ*. hetor

(1) animittasyêti ga° |
1. °pūra C. 2. °ṣyo P, viśeṣe C.

asattvād *anutpādaḥ*. pratisandhi-vigamād *ajātiḥ*. darśana-mārga-vipakṣa-virahād *abhāvaḥ*. bhāvanā-mārga-vipakṣa-viśleṣād *virāgaḥ*. āyatyāṃ duḥkhânutpatti-dharmatvān *nirodhaḥ*. animitta-śānta-sukha-vihāra-pada-sthānatvān *nirvāṇam*. dṛṣṭe dharme duḥkhâpracāra-phalatvād *vigama* ity evam eṣāṃ śūnyat'ā[Tib. 257a]dīnām artha-bhedo vācya ity eke. sarvair apy etaiḥ padair vyāvṛtti-bhedād-dharmadhātur eva nirdiśyata iti grāhyam.

(342) Subhūtir āha | eteṣām eva Bhagavan kevalam etad dharmāṇām adhivacanaṃ na punaḥ sarva-dharmāṇām ||

sā ca śūnyat'ādīnāṃ gambhīratā samāropâpavādânta-dvaya-rahitatêti pratipādanârthaṃ kākvā praśnayann āha: *eteṣām evê*ty-ādi. *Bhagavann* ity anantaraṃ kim iti śeṣaḥ.

Bhagavān āha | sarva-dharmāṇām apy etat Subhūte 'dhivacanam yad uta gambhīram iti | tat kasya hetoḥ | rūpaṃ hi Subhūte gambhīraṃ evaṃ vedanā saṃjñā saṃskārā vijñānaṃ hi Subhūte gambhīraṃ ||

parihārârtham āha: *sarva-dharmāṇām* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *rūpaṃ hî*ty-ādi.

kathaṃ ca Subhūte rūpaṃ gambhīraṃ kathaṃ vedanā saṃjñā saṃskārāḥ kathaṃ ca Subhūte vijñānaṃ gambhīraṃ |

etad eva kuta iti praśnayann āha: *kathaṃ ca Subhūta* ity-ādi.

yathā Subhūte tathatā tathā gambhīraṃ rūpaṃ evaṃ vedanā saṃjñā saṃskārā yathā Subhūte tathatā tathā gambhīraṃ vijñānaṃ |

pariharann āha: *yathā Subhūte tathatā tathā gambhīraṃ rūpam* ity-ādi. yathā śūnyatā gambhīrā tathā tattvato 'nutpannatvena rūp'ādikam api gambhīram ity arthaḥ. anena ca tathatāyāṃ na rūp'ādikam iti samāropântaḥ pratiṣiddhaḥ.

(1) animittasyêti ga° |

tatra Subhūte yathā rūpa-tathatā tathā gambhīraṃ rūpaṃ yathā vedanā-tathatā saṃjñā-tathatā saṃskāra-tathatā tatra Subhūte yathā vijñāna-tathatā tathā gambhīraṃ vijñānaṃ ‖

yathā rūpa-tathatā tathā gambhīraṃ rūpam iti

yaḥ pratītyasamutpādaḥ śūnyatā sâiva te matā |

iti vacanād rūp'ādi-tathatâiva saṃvṛtyā rūp'ādikam avicārâikaramyam iti yāvat. anena ca nânyatra rūp'ādikāt tathatêty apavādântaḥ pratikṣiptaḥ.

yatra Subhūte na rūpam iyaṃ rūpasya gambhīratā yatra Subhūte na vedanā na saṃjñā na saṃskārā na vijñānam iyaṃ vedanā-saṃjñā-saṃskārāṇām iyaṃ vijñānasya gambhīratā ‖

upasaṃharann āha: *yatra Subhūte na rūpam* ity-ādi.

Subhūtir āha | āścaryaṃ Bhagavan yāvat sūkṣmeṇôpāyena rūpataś ca nivārito nirvāṇaṃ ca sūcitaṃ | evaṃ vedanā saṃjñā saṃskārā yāvat sūkṣmeṇôpāyena vijñānataś ca nivārito nirvāṇaṃ ca sūcitaṃ ‖

(P. 200ᵃ) ***āścaryam*** iti ekasyâiva yugapad artha-dvaya-kathanād vismayaḥ. ***yāvad***-vacanenâbhiniveśa-pratiṣedhânabhiniveśa-vidhān'ādi-parigrahaḥ. ***sūkṣmeṇôpāyenê***ti anuttrāsa-krameṇa. ***rūpataś ca nivārito, nirvāṇaṃ ca sūcitam*** iti tathatāyāṃ [1]rūp'ādi-pratiṣedhād rūp'ādau [Tib. 257ᵇ] pravṛtti-nirākaraṇāya nivāritaḥ. tatrâiva śūnyatvenâbhyāsa-karaṇān nirvāṇaṃ ca kathitaṃ syāt.

tad ayaṃ samāsârthaḥ: śūnyat'ādike na rūp'ādikaṃ, na tato 'nyac chūnyat'ādikam iti yathākramaṃ yā samāropâpavādânta-muktatā sā śūnyat'āder gāmbhīryaṃ śūnyat'ādikam iti gāmbhīrya-yogād gambhīro 'bhyāsa-patha iti.

tathā côktaṃ:

gambhīro bhāvanā-mārgo, gāmbhīryaṃ śūnyat'ādikaṃ,
samāropâpavādânta-muktatā sā gabhīratā ‖ iti (52)

Bhagavān āha | imāni Subhūte gambhīrāṇi gambhīrāṇi

1. rūpâpr° P.

sthānāni prajñāpāramitā-pratisaṃyuktāni yaś cintayiṣyati tulayiṣyati upanidhyāsyati(1) evaṃ mayā sthātavyaṃ yathā prajñāpāramitāyām ājñaptaṃ evaṃ mayā śikṣitavyaṃ yathā prajñāpāramitāyām ākhyātaṃ evaṃ mayā prati(343)pattavyaṃ yathā prajñāpāramitāyām upadiṣṭaṃ |

viśeṣaṇaṃ nirdiśyâivaṃ viśeṣya-bhāvanā-mārgârtham āha: *imāni Subhūta* ity-ādi. *cintayiṣyatîti* śrutamayyā prajñayā. *tulayiṣyatî*ti cintāmayyā. *upanidhyāsyatî*ti bhāvanā-mayyā. samādhau vā prayoga-maula-pṛṣṭha-hbāvinyā prajñayêti yathākramaṃ yojyaṃ.

kasmin punar viṣaye bhāvanā-mārga ity āha: *evaṃ mayê*ty-ādi. tatrâivaṃ ***mayā sthātavyaṃ yathā*** nirvedhabhāgīyâdhikāreṇa ***prajñāpāramitāyām ājñaptam. evaṃ mayā śikṣitavyaṃ yathā*** darśana-mārgâdhikāreṇa ***prajñāpāramitāyām ākhyātam. evaṃ mayā pratipattavyaṃ yathā*** bhāvanā-mārgâdhikāreṇa ***prajñāpāramitāyām upadiṣṭam*** iti vācyaṃ.

tathā côktaṃ:

[Tib. 258ᵃ] cintā-tulana-nidhyānāny a(P. 200ᵇ)bhīkṣṇaṃ bhāvanā-pathaḥ.
nirvedhâṅgeṣu dṛṅ-mārge bhāvanā-mārga eva ca ‖ iti. (53)

tathā sampādayamānas tathôpanidhyāyaṃs tathôpaparīkṣamāṇas tathā prayujyamānas tathā ghaṭamānas tathā vyāyacchamāna eka-divasam apy atra yogam āpadyate |

ata eva catvāri nirvedhabhāgīyāni darśana-bhāvanā-mārgau câdhikṛtya ***tathā sampādayamānas tathôpanidhyāyaṃs tathôpaparīkṣamāṇas tathā prayujyamānas tathā ghaṭamānas tathā vyāyacchamāna*** iti ṣaṭ padāni bhavanti. kathaṃ bhāvanā-mārgasya sa eva viṣayaḥ. prābandhikatvāt pūrva-pūrvasyôttarôttara ity adoṣaḥ.

ayaṃ bodhisattvo mahāsattvas tenâika-divasena kiyat karma karoti |

(1) upanidhāsyati iti kha° upanidhyāyiṣyati iti ga° |

bhāvanā-mārgânuśaṃsârthaṃ praśnayann āha: *ayam* ity-ādi. yo bodhisattvaś cint'ādi-prayuktaḥ samyag eka-divasam apy atra bhāvanā-mārge yogam āpadyate so 'yaṃ tenâika-divasena kiyat puṇyaṃ karoti.

tad-yathā 'pi nāma Subhūte kaścid eva puruṣo rāga-carito vitarka-caritaḥ | tasya puruṣasya rāga-caritasya vitarka-caritasya striyā abhirūpayā prāsādikayā darśanīyayā saha saṅketaḥ kṛto bhavet | sā khalu punaḥ strī para-parigṛhītā bhavet | na vaśayed ātmānam agārān niṣkramituṃ | tat kiṃ manyase Subhūte kiṃ pratisaṃyuktās tasya puruṣasya vitarkāḥ pravarteran ||

Subhūtir āha | strī-pratisaṃyuktā eva Bhagavaṃs tasya puruṣasya vitarkāḥ pravarteran | iyam āgacchati iyam āgatā tayā sārddham evaṃ kariṣyāmi evaṃ ramiṣyāmi evaṃ krīḍiṣyāmi evaṃ pravicārayiṣyāmîti ||

Bhagavān āha | tat kiṃ manyase Subhūte divasasyâtyayena tasya puruṣasya kiyanto vitarkāḥ utpadyeran ||

Subhūtir āha | bahavo Bhagavan divasasyâtyayena tasya puruṣasya vitarkā utpadyeran ||

Bhagavān āha | yāvantaḥ Subhūte tasya puruṣasya divasasyâtyayena vitarkā utpadyeran iyataḥ Subhūte kalpān bodhisattvo mahāsattvaś chorayati vipṛṣṭhīkaroti saṃsārād vyantīkaroti | ya iha prajñāpāramitāyāṃ yath'ājñaptaṃ yath'ākhyātaṃ yathôpadiṣṭaṃ yathôddiṣṭaṃ yathā-nirdiṣṭaṃ tiṣṭhati śikṣate pratipadyate upanidhyāyati yogam āpadyate tāṃś ca doṣān vivarjayati yair doṣair bodhisattvo mahāsattvo vivartate 'nuttarāyāḥ samyaksambodheḥ ||

parihārârtham āha: *tad-yathêty-ādi*. nyūne 'pi viṣaye 'dhika-rāgatvād *rāga-caritaḥ*. rāga-vikalpa-bāhulyād *vitarka-caritaḥ*. samudāyâvayava-śobhatvād[1] yathākramaṃ yoṣid *abhirūpā prāsādikā*. dṛṣṭy-anukūlatvena *darśanīyā*. amuṣmin[2]

1. °bhātv° PC. 2. asmin P. che-ge-mo śig-tu.

sthāne tvayā gantavyam ity abhidhānaṃ *saṃketaḥ*. *na vaśayed* iti. na labhetêty eke. na paśyed ity apare.[1]

ādi-madhya-paryavasāneṣu svâbhimata-suratânukūla-vyāpāra-vivartanād yathāsaṃkhyam *evaṃ kariṣyāmi, evaṃ ramiṣyāmi, evaṃ krīḍiṣyāmi*, sarvatra-yathêṣṭa[2]-pravartanād [Tib. 258[b]] *evaṃ pravicārayiṣyāmî*ti yojyaṃ.

iyata iti rāga-carita-puruṣa-vitarka-saṃkhyānîty arthaḥ. karmaṇaḥ kṣayād *chorayati*. viṣkambhaṇād *vipṛṣṭhīkaroti*. apūrvasyânutpādanena[3] saṃsārāj janma-prabandhato *vyantīkaroti*. tad evam apramāṇa-kuśala-[4]parigrahād apari(P. 201[a])mita-kalpānāṃ chorana-vipṛṣṭhīkaraṇa-vyantīkaraṇa-lakṣaṇas trividho 'nuśaṃso bhāvanā-mārga-kāritra-jñāpanāya[5] kathitaḥ syāt. *ya ihê*ty-ādi nirvedhabhāgīyâdhikāreṇa *yath'ājñaptaṃ tiṣṭhati*. darśana-mārgâdhikāreṇa *yath'ākhyātaṃ śikṣate*. mṛdu-madhyâdhimātra-bhāvanā-mārgâdhikāreṇa *yathôpadiṣṭaṃ yathôddiṣṭaṃ*[6] *yathā-nirdiṣṭaṃ*[7] *pratipadyate upanidhyāyati yogam āpadyata* iti sambandhaḥ.

evaṃ (344) hi Subhūte yaś ca bodhisattvo mahāsattvaḥ prajñāpāramitā-yogam anuyukto 'nena vihāreṇa viharan yad uta prajñāpāramitā-pratisaṃyuktair manasikārair eka-divasena tāvat karma karoti |

upasaṃharann āha: *evaṃ*[8] *Subhūte*[9] *bodhisattva* ity-ādi. *eka-divasena tāvat karma karotî*ti anantaraṃ janma-prabandhato 'parimita-kalpān yāvatā parityajatîti śeṣaḥ.

bhāvanā-mārgasyêdānīṃ prakāra-bhedo draṣṭavyaḥ. trayo hi mūla-prakārā mṛdu-madhyâdhimātrāḥ. teṣāṃ punaḥ pratyekaṃ mṛdu-madhyâdhimātra-bhedakriyamāṇe nava prakārā bhavanti. yathā pratipakṣasyâivaṃ vipakṣasyâpi nava prakārā veditavyāḥ. tatra ca mṛdu-mṛdunā mārgeṇâdhimātrâdhimātra-vikalpasya prahāṇaṃ yāvad adhimātrâdhimātreṇa mṛdu-mṛdu-vikalpasyêti grāhyaṃ. ādita evâdhimātra-mārgâsambhavād, utpannâdhimātra-mārgasya câdhimātra-kleśâbhāvāt. [Tib. 259[a]] yathaudāriko malaś cailāt pūrvaṃ nirdhūyate paścāt sūkṣmaḥ.

1. °raḥ PCT. gṣan-dag. 2. patheṣu PC 3. °dane C. 4. samp° CT. 5. °nârtham CT. 6. Om. PCT. ji-ltar bstan-pa. 7. Om. C. 8. After evam Ed. has hi. 9. samudāne C. After Subhūte. Ed. has yaś ca.

yathau(C. 175a)dārikaṃ ca tamaḥ sūkṣmeṇ' ālokena hanyate sūkṣmaṃ câdhimātreṇa. śuklāś ca dharmā balavanto durbalās tu[1] kṛṣṇāḥ. kṣaṇika-mṛdukenâpy ārya-mārgeṇânādi-saṃsāra-parampar'āpyāyitānām[2] adhimātra-kleśānām unmūlanāt. bahu-kāla-saṃvardhita-doṣāṇāṃ trivṛt[3]-karṣa-niṣkarṣaṇavat.[4] kṣaṇikâlpa-pradīpa-mahā-tamo-ghātavac cêty ācārya-Vasubandhuḥ.[5]

yaś ca prajñāpāramitā-virahito bodhisattvo[(1)] Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan dānaṃ dadyāt |

tatrânyâpadeśenôttarôttara-puṇyâdhikatva-pratipādanāt pratipakṣa-prabhedam, abhibhūyamāna-puṇya-vacanena ca vipakṣa-prabhedaṃ nirdiśan vikalpa-kleśā bodhisattvā iti kṛtvā 'dhimātrâdhimātra-vikalpa-prakāraṃ vaktum āha: *yaś ca prajñāpāramitā-virahita* ity-ādi.

ayam eva tato viśiṣyate yo 'yaṃ bodhisattvo mahāsattva evam eka-divasam api prajñāpāramitāyāṃ yogam āpadyate ||

mṛdu-mṛdu-mārgârtham āha: *ayam eva tata* ity-ādi. *tata* iti dāna dātuḥ sakāśāt. *viśiṣyata* iti asaṃkhyeyâprameyâpramāṇa[6]-puṇya-parigrahād viśiṣṭataraḥ.

punar aparaṃ Subhūte yaś ca bodhisattvo mahāsattvo[(1)] Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan srotaāpannebhyo dānaṃ dadyāt pratiṣṭhāpayed evaṃ sakṛdāgāmiṣv anāgāmiṣv arhatsu dānaṃ dadyāt pradiṣṭhāpayet pratyekabuddheṣu dānaṃ dadyāt pratiṣṭhāpayet tathāgateṣv arhattsu samyaksambuddheṣu dānaṃ dadyāt pratiṣṭhāpayet virahitaś ca prajñāpāramitayā |

adhimātra-madhya-vikalpaṃ kathayann āha; *punar aparam* ity-ādi. *dadyāt pratiṣṭhāpayed* iti niryātayec cira-sthitikaṃ ca kuryād ity arthaḥ.

(1) bodhisattvo mahāsattva iti ga gha° |
1. °lāś ca P. 2. paramparā-vyāpitānām PC. 3. °vit P. 4. °ṣkaṣ° C, ṇavat P.
5. See 阿毘達磨俱舍論第二十三 (正藏二九 123a). 6. P omits aprameya.

yaś ca bodhisattvo mahāsattvo yathôpadiṣṭaṃ yathôddiṣṭaṃ yathā-nirdiṣṭaṃ prajñāpāramitāyāṃ tathâiva yogam āpadyate eka-divasam apy ayaṃ bodhisattvo mahāsattvas tataḥ paurvakād bodhisattvād bahutaraṃ puṇyaṃ prasavati ||

mṛdu-madhya-mārgârtham āha: *yaś ca bodhisattva* ity-ādi. *bahutaram* ity asaṃkhyey'ādi-svabhāvaṃ.

punar aparaṃ Subhūte yo bodhisattvo[(1)] Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan srotaāpanneṣu yāvat samyaksambuddheṣu dānaṃ dadyāt pratiṣṭhāpayet śīleṣu ca paripūrṇa-kārī bhaved virahitaś ca prajñāpāramitayā bhavet |

adhimātra-mṛdu-vikalpaṃ pratipādayann āha: *punar aparam* ity-ādi. *yāvad*-vacanād sakṛdāgāmi[1]-prabhṛtīnāṃ grahaṇaṃ. aṇu-mātra-bhaya-darśitvena *śīleṣu ca paripūrṇa-kārī*.

yaś ca bodhisattvo mahāsattvaḥ prajñāpāramitā-vihārī tato manasikārād vyutthāya dharmaṃ deśayed ayam eva Subhūte bodhisattvo mahāsattvaḥ tataḥ paurvakād bodhisattvād bahutaraṃ puṇyaṃ prasavati ||

mṛdv-adhimātra-mārgârtham aha: *yaś ca bodhisattva* ity-ādi. *tato manasikārād* iti prajñāpāramitā-bhāvanātaḥ.

punar aparaṃ Subhūte yo bodhisattvo[(1)] Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan srota(345)āpanneṣu yāvat samyaksambud dheṣu dānaṃ dadyāt pratiṣṭhāpayet śīleṣu ca paripūrṇa-kārī bhavet kṣāntyā ca samanvāgato bhaved virahitaś ca prajñāpāramitayā |

madhyâdhimātra-vikalpaṃ khyāpayann āha: *punar aparam* ity-ādi. *kṣāntyā*

(1) bodhisattvo mahāsattva iti ga° gha° |
1. anāg° PT& both Tib. (!).

ca samanvāgata iti parâpakāra-marṣaṇ'ādi-kṣāntyā yuktaḥ.

yaś ca bodhisattvo mahāsattvaḥ prajñāpāramitā-vihārī tato manasikārād vyutthāya dharma-dānaṃ dadyād ayam eva Subhūte bodhisattvo mahāsattvas tataḥ paurvakād bodhisattvād bahutaraṃ puṇyaṃ prasavati ||

madhya-mṛdu-mārgârtham āha: *yaś cêty*-ādi. *dharma-dānam* iti samyag-arpaṇaṃ. ata eva *dharmaṃ deśayed* iti pūrvasmād idaṃ viśiṣyate.

punar aparaṃ Subhūte yo bodhisattvo(1) Gaṅgā-nadī-vālukôpamān kalpāṃs tiṣṭhan srotaāpanneṣu yāvat samyaksambuddheṣu dānaṃ dadyāt pratiṣṭhapayet śīleṣu paripūrṇa-kārī kṣāntyā ca samanvāgata ārabdha-vīryaḥ san dhyāneṣu bodhi-pakṣeṣu(2) ca dharmeṣu yogam āpadyeta virahitaś ca prajñāpāramitayā |

madhya-madhya-vikalpam āvedayann āha: *punar aparam* ity-ādi. uttapta-vīryatvād *ā*(P. 202[a])*rabdha-vīryaḥ*.

yaś ca khalu punaḥ Subhūte bodhisattvo mahāsattvas tathā dharma-dānaṃ dattvā 'nuttarāyāṃ samyaksambodhau pariṇāmayed ayam eva Subhūte bodhisattvo mahāsattvas tataḥ paurvakād bodhisattvād bahutaraṃ puṇyaṃ prasavati ||

madhya-madhya-mārgârtham āha: *yaś ca khalu punar* ity-ādi. *pariṇāmayed* iti upalambha-dṛṣṭyā niryātayet.

ata evânantaraṃ *prajñāpāramitôktena pariṇāmenêti* viśeṣo vakṣyate. ayam pea dharma-dāna-pūrvakôpalambha-pariṇāmo madhya-mṛdu-vikalpo vakṣyamāṇa-variṇāmâpekṣayā syāt.

punar aparaṃ Subhūte bodhisattvo mahāsattvas tathā dharma-dānaṃ dattvā prajñāpāramitôktena pariṇāmenânuttarāyāṃ

(1) kha° ña° ca° pustakeṣu mahāsattva iti pāṭho nâsti |
(2) bodhipakṣyeṣu iti kha° gha°|

samyaksambodhau pariṇāmayed ayaṃ tato bahutaraṃ puṇyaṃ prasavati ||

madhyâdhimātra-mārgârtham āha: *punar aparam* ity-ādi. *prajñāpāramitôktenêti* sarva-dharmânupalambha-yogena. *tata* ity upalambha-yogena pariṇāmayituḥ sakāśāt.

punar aparaṃ Subhūte bodhisattvo mahāsattvas tathā dharma-dānaṃ dattvā prajñāpāramitôktena pariṇāmenânuttarāyāṃ samyaksambodhau pariṇāmayet pariṇāmya ca pratisaṃlāne na punar eva yogam āpadyate |

mṛdv-adhimātra-vikalpaṃ nidarśayam āha: *punar aparam* ity-ādi. *pratisaṃlāne na*[1] *punar eva yogam āpadyetêti*[2] pariṇāmôttarakālaṃ prajñāpāramitā-vihāre na[3] citta-samādhānatāṃ[4] kuryāt.

yaś ca khalu punaḥ Subhūte bodhisattvo mahāsattvas tathā dharma-dānam eva dadyāt na punaḥ pratisaṃlāne(1) yogam āpadyeta sa bodhisattvo (346) mahāsattvo na tāvat puṇyaṃ prasavati yāvad ya evaṃ dharma-dānaṃ dadad bodhisattvo mahāsattvaḥ pratisaṃlāne ca punar eva yogam āpadyamānaḥ prajñāpāramitayā ca parigṛhītas tat pratisaṃlānam avirahitaṃ karoti prajñāpāramitāyā | ayaṃ bodhisattvo mahasattvo bahutaraṃ puṇyaṃ prasavati ||

adhimātra-mṛdu-mārgârtham āha: *yaś ca khalu punar* ity-ādi. *pratisaṃlāne punar eva yogam āpadyetêti* bhūyo 'pi [Tib. 260[a]] manasikuryāt. etad eva spaṣṭayann āha: *pratisaṃlāne ca punar eva yogam āpadyamāna* ity-ādi.

Subhūtir āha | yadā Bhagavann abhisaṃskāro vikalpa ity

(1) na punaḥ pratisaṃlāne ity atra, kha° ga° pustakayoḥ, pratisaṃlāne punar eva iti paṭho 'sti |
1. Om. PCT & Ed. Supplied from Tib. 2. °ta iti T. 3° reṇa C, om. PT. 4. samān° C.

uktaṃ Bhagavatā tadā kathaṃ bahutaraṃ puṇyaṃ prasavatîty ucyate ||

mṛdu-madhya-vikalpaṃ vaktum āha: *yadā Bhagavann abhisaṃskāra* ity-ādi. *abhisaṃskāraś* citt'ābhogo *vikalpo* viparyāso yadā kathaṃ vikalpa-bījânugamāt tadā bahutaraṃ puṇyaṃ pariṇāmanā-kāle prasavatîty ucyate.

Bhagavān āha | so 'pîdānīṃ Subhūte puṇyâbhisaṃskāro bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carataḥ śūnyaka ity ev' ākhyāyate riktaka ity ev' ākhyāyate tucchaka ity ev' ākhyāyate asāraka ity ev' ākhyāyate |

vikalpasyâpi māyôpamatvenânugamād aviparyāsa-pravṛttatvena saṃvṛtyā bahutaraṃ puṇyam iti pariharann adhimātra-madhya-mārgârtham āha: *so 'pîdānīm* ity-ādi. *sa* ity abhisaṃskāra-prabhavaḥ puṇya-rāśiḥ. *idānīm* iti aṣṭama[1]-prakāra-(P. 202b)bhāvanā-mārgâvasthāyāṃ. na tu pūrvaṃ tatra viparyāsa-prabhavatvāt. adhyātma-bahirdhôbhaya-śūnyatābhiḥ *śūnyakaḥ*. śūnyatā[2]-mahā-paramârtha-śūnyatā-balād *riktakaḥ*. saṃskṛtâsaṃskṛtâtyantânavarâgrânavakāra-śūnyatābhis *tucchakaḥ*. prakṛti-śūnyat'ādibhir nava-prakārair *asārakaḥ*. saṃnāha-prasthāna-sambhāra-niryāṇa-pratipattibhir yathākramaṃ *śūnyaka*-ity-ādi-pada-catuṣṭayam ity anye.

yathā-yathā khalu punaḥ Subhūte bodhisattvo mahāsattva evaṃ sarva-dharmān pratyavekṣate tathā-tathā Subhūte bodhisattvo mahāsattvo 'virahito bhavati prajñāpāramitayā |

mṛdu-mṛdu-vikalpaṃ kathayann āha: *yathā-yathā khalu punar* ity-ādi. *yathā-yathêti* yena-yenâdhyātm'ādi-śūnyat'ādy-ākāreṇa.[3] *bodhisattvo mahāsattva* ity anantaraṃ saṃkhyeya-[Tib. 260b]pramey'ādy-adhigama-saṃgṛhīta iti śeṣaḥ. *evaṃ dharmān* iti māyôpamān.

yathā-yathā ca Subhūte bodhisattvo mahāsattvo 'virahito bhavati prajñāpāramitayā tathā-tathā 'prameyam asaṃkhyeyaṃ

1. aṣṭa C. 2. °nya PT. 3. °tā-prak° C. stoṅ-ba-ñid la-sogs-pa rnam-pa.

puṇyaṃ prasavati ||

adhimātrâdhimātra-mārgârtham āha: *yathā-yathā ca Subhūte bodhisattva* ity-ādi. sarva-vikalpa-bīja-vigamād *aprameyam asaṃkhyeyaṃ puṇyaṃ prasavati. aprameyam* ity anenâpramāṇam apy ākṣiptaṃ.

Subhūtir āha | aprameyasya ca Bhagavann asaṃkhyeyasya ca kiṃ nānākaraṇaṃ vā kaḥ prativiśeṣo vā |

ko 'rtha-bheda iti praśnayann āha: *aprameyasya cêty*-ādi. *kiṃ nānā-karaṇam*[1] iti kim upalakṣaṇaṃ[2] kiṃ sāmānya-lakṣaṇam iti yāvat. *kaḥ prativiśeṣa* iti kiṃ svabhāva-lakṣaṇaṃ kiṃ sva-lakṣaṇam ity arthaḥ.

Bhagavān āha | aprameyam iti Subhūte yatra pramāṇāny uparamante | asaṃkhyeyam iti Subhūte yan na śakyaṃ saṃkhyayā 'pi kṣapayitum ||

sāmānya-lakṣaṇârtham āha: *aprameyam* ity-ādi. *yatra pramāṇāny uparamanta* iti yasmin puṇya-viṣaye pratyakṣeṇa viṣayīkartum anumānena ca mātum aśakyatvāt pratyakṣânumāna-pramāṇāni na pravartante tad aprameyam[3] apramāṇaṃ. anenâdhigamasya saṃskṛtatvaṃ[4] vibhutvaṃ ca jñāpitam iti (P. 203a) kecit. *yan na śakyaṃ saṃkhyayā kṣapayitum* iti avidyamāna-saṃkhyatvena yat puṇyaṃ saṃkhyayā niṣṭhāpayitum aśakyaṃ tad asaṃkhyeyaṃ. anena tasya samatā'dhigamo jñāpita ity eke.

Subhūtir āha | syād Bhagavan paryāyo yad rūpam aprameyaṃ bhaved evaṃ vedanā saṃjñā saṃskārāḥ syād Bhagavan paryāyo yad vijñānam aprameyaṃ bhavet ||

svabhāva-lakṣaṇârtham āha: *syād Bhagavann* ity-ādi. *paryāyaḥ* prabhedaḥ. *yad* ity avyayatvād yenêty arthaḥ. *aprameyam* ity asaṃkhyey'ādy-upalakṣaṇaṃ.

Bhagavān āha | yat Subhūtir evam āha | syād Bhagavan

1. kār° P. 2. °ṇa PC. 3. Om. C. 4. °gamasthâs° P, °gamasyâs° CT. ḥdus-byas-pa-ñid daṅ.

paryāyo yad rūpam aprameyaṃ bhaved evaṃ vedanā saṃjñā saṃskārāḥ syād Bhagavan paryāyo yad vi(347)jñānam aprameyaṃ bhaved iti | syāt Subhūte paryāyo yena rūpam evâprameyaṃ bhaved evaṃ vedanâiva saṃjñâiva saṃskārā eva syāt Subhūte paryāyo yena vijñānam evâprameyaṃ bhavet ||

sādhûktatvena tad vacanam anuvadann āha: *yat Subhūtir* ity[1]-ādi. [Tib. 261[a]] evam anūdya pratipādayann āha: *syāt Subhūta* ity-ādi. *yenêti* dharmadhātu-svabhāv'ātmakena.[2]

paramârthataḥ śūnyatā-lakṣaṇo 'pi vikalpa-pratipakṣayor bhedād anāgamya-dhyānântar'ādi[3]-nava-bhūmiṣu mahôpāya-kauśala-balena vā kāmadhātv-ādi-nava-bhūmiṣu yathāsaṃkhyaṃ yathôkta-nava-prakāraḥ prabandhena pravartamāno bhāvanā-mārgo 'vasātavyaḥ.

tathā côktam:

prābandhikatvād iṣṭo 'sau navadhā ca prakārataḥ
mṛdu-madhyâdhimātrāṇāṃ punar mṛdv-ādi-bhedataḥ || iti. (54)

Subhūtir āha | kasya punar Bhagavann etad adhivacanam aprameyam iti ||

nanv ekâikam eva prakāram adhikṛtya bhinnârthâsaṃkhyeyâprameyâpramāṇa-puṇya-prasava-kārya-vacanasya prayogeṇa kāraṇānām api bahudhā-bhedāt kathaṃ nava-prakāro bhāvanā-patha ity abhiprāyavān āha: *kasya punar* ity-ādi.

Bhagavān āha | śūnyatāyāḥ Subhūte etad adhivacanam aprameyam iti | ānimittasyâitad adhivacanam apraṇihitasya Subhūte etad adhivacanam aprameyam iti ||

pariharann āha: *śūnyatāyā* ity-ādi. tri-vimokṣa-mukha-svabhāva-bhāvanā-mārga-prakārasyêty arthaḥ.

Subhūtir āha | kiṃ śūnyatāyā eva Bhagavan kevalam etad adhivacanam aprameyam iti ānimittasyâivâpraṇihitasyâiva Bhagavan kevalam etad adhivacanam aprameyam iti nânyeṣāṃ dharmāṇām ||

1. evam ihāty C, evam ihêty T. 2. °nêti CT. 3. °diṣu C.

prakarṣa-paryanta-vartitvān navama-prakārasyâivâdhivacanam ity avagamād āha: *kiṃ śūnyatāyā* ity-ādi. *nânyeṣām* ity anyeṣāṃ[1] sarva-*dharmāṇāṃ* [2]prathamʼādi-prakārāṇāṃ[2] kiṃ nâdhivacanaṃ.

Bhagavān āha | tat kiṃ manyase Subhūte nanu mayā sarva-dharmāḥ śūnyā ity ākhyātāḥ ||

(P. 203[b]) tad-vacanena parihartum āha: *tat kiṃ manyasa* ity-ādi. *sarva-dharmā* iti prathamʼādi-prakārāḥ.

Subhūtir āha | śūnyā eva Bhagavan sarva-dharmās tathāgaten' ākhyātāḥ ||

śūnyā evêti nyāyasya sarvatra-[Tib. 261[b]]tulyatvāt tri-vimokṣa-mukha-svabhāvāḥ sarva eva prakārās *tathāgaten' ākhyātāḥ*.

Bhagavān āha | ye ca Subhūte śūnyā akṣayā api te | yā ca śūnyatā 'prameyatā 'pi sā ||

sarva-prakārāṇāṃ śūnyatā'dhivacanam[3] iti pratipādya paryāyārtham āha: *ye ca Subhūta* ity-ādi. *aprameyatā 'pîty api*-śabdād asaṃkhyeyat'ādayaḥ.

tasmāt tarhi Subhūte eṣāṃ dharmāṇām arthato viśeṣo vā nānākaraṇaṃ vā nôpalabhyate |

yasmād asaṃkhyeyâprameyʼādi-nirdeśā vāg-abhilāpa-svabhāvā vyāvṛtty-apekṣôpajanita-nānātva-rūpeṇâikasminn arthe prayuktās tasmāt paramârthena yathôkta-lakṣaṇasya bhāvanā-mārgasya bhedaṃ kartuṃ na kṣamā ity āha: *tasmāt tarhîty*-ādi. *eṣām*[4] ity asaṃkhyeyʼādīnāṃ.

abhilāpā ete Subhūte tathāgaten' ākhyātā abhilapitā apra=

1. °ti ato any° C, °ti ats'ny° T. 2 ... 2. pañcam° C, om. P. rnam-pa daṅ-po la-sogs-pa. 3. °t'ādiv° C. 4. teṣ° P.

meyam iti vā asaṃkhyeyam iti vā akṣayam iti vā ānimittam iti vā apraṇihitam iti vā anabhisaṃskāra iti vā 'nutpāda iti vā 'jātir iti vā 'bhāva iti vā virāga iti vā nirodha iti vā nirvāṇam iti vā | deśanā'bhinirhāra-nirdeśa eṣa Subhūte tathāgatenârhatā samyaksambuddhen' ākhyātaḥ |

saṃvṛtyā tv anālambana-mahā-karuṇā-svabhāva-dharmadhātu-niṣyanda[1]-bhūtās te deśanā dharma-svabhāvā yathôkta-nirdeśā bāla-janānāṃ mahā-phalôdaya-prakāśakatvenâbhimatās tathāgatasyêty āha: *abhilāpā* ity-ādi. *eta* ity asaṃkhyey'ādayaḥ. *deśanā'bhinirhāra-nirdeśa* iti deśanā 'bhinirhriyate janyate anenêti *deśanā'bhinirhāro* dharma-kāyaḥ. tasyôdbhāvanā-saṃvṛtyā nirdeśa iti vigrahaḥ.

tathā côktam:

asaṃkhyey'ādi-nirdeśāḥ paramârthena na kṣamāḥ
kṛpā-niṣyanda-bhūtās te saṃvṛtyā 'bhimatā muneḥ || iti. (55)

(348) Subhūtir āha | āścaryam Bhagavan yāvad yad iyaṃ tathāgatenârhatā samyaksambuddhena sarva-dharmāṇāṃ dharmatā deśitā sā ca sarva-dharmāṇāṃ dharmatā anabhilāpyā | yathā'haṃ Bhagavan Bhagavato bhāṣitasyârtham ājānāmi tathā[(1)] sarva-dharmā api Bhagavan anabhilāpyāḥ ||

tathāgatasya karuṇā-niṣyanda-nirdeśatvād etaiḥ sarva-viṣayair bhavitavyam ity āha: (P. 204[a]) *āścaryam* ity-ādi. *yāvad*-vacanād aprameyat'ādi-parigrahaḥ. *sarva-dharmāṇām* ity [Tib. 262[a]] pratham'ādi-nava-prakarāṇāṃ. *dharmatêti* nirvāṇa-rūpatā. vyañjanârthayor bhedânupalambhād *anabhilāpyā*. *bhāṣitasyêty* anantara-nirdeśasya. *tathā sarva-dharmā* iti rūp'ādayaḥ.

Bhagavān āha | evam etat Subhūte evam etat | sarva-dharmā api Subhūte anabhilāpyāḥ || tat kasya hetoḥ | yā ca Subhūte sarva-dharmāṇāṃ śūnyatā na sā śakyā 'bhilapitum ||

(1) kha° ga° pustakayoḥ tathā iti pāṭho na vidyate |
1. niḥsy° PCT.

sādhûktatvād *evam etad* ity-ādy anādya pūrvavat *tat kasya hetor* ity āśaṅky' āha: *yā Subhūta* ity-ādi. *sarva-dharmāṇāṃ śūnyatêti* jñeyatv'ādi-bhedântara-pratikṣepeṇa śūnyatêty uktam.[1] tataḥ śūnyāḥ sarva-dharmā evâbhilapituṃ na śakyā ity arthaḥ.

Subhūtir āha | kiṃ punar Bhagavann anabhilapyasyârthasya vṛddhir vā 'sti parihāṇir vā vidyate ||

nanu niḥsvabhāvatayā [2]tattvânyatvābhyām avācyasya paramârthato dharmatā-svarūpasyâbhimata-mārga-vastuno vipakṣa-pratipakṣayor yathākramam apagamôdayau na yujyete sarvathā 'tiśay'ādhānâbhāvād ity āha: *kiṃ punar Bhagavann* ity ādi.

Bhagavān āha | no hîdaṃ Subhūte |

tattven' āha: *no hîdaṃ Subhūta* iti.[3]

Subhūtir āha | saced Bhagavann anabhilapyasyârthasya na vṛddhir na parihāṇir dāna-pāramitāyā api Bhagavan na vṛddhir na parihāṇir bhaviṣyati | evaṃ śīla-pāramitāyā api kṣānti-pāramitāyā api vīrya-pāramitāyā api dhyāna-pāramitāyā api prajñāpāramitāyā api Bhagavan na vṛddhir na parihāṇir bhaviṣyati |

yady evaṃ bhāvanā-saṃjñakena mārgeṇa nâiva kiṃcid adhimātrâdhimātr'ādi-navavidhaṃ vikalpa-jātaṃ parityaktaṃ, nâpi kiṃcin mṛdu-mṛdv-ādi-nava-prakāraṃ mārga-jātaṃ prāptam. ato 'nupanyasanīya evêty abhiprāyeṇâniṣṭam āpādayann āha: *saced Bhagavann* ity-ādi. *anabhilapyasyêti* bhāvanā-mārgasya. tat-prabhedatvād eva dān'ādīnām api hāni-vṛddhy-abhāva ity āha: *dāna-pāramitāyā apîty*-ādi.

saced Bhagavann āsāṃ ṣaṇṇāṃ pāramitānāṃ na vṛddhir na parihāṇiḥ kathaṃ Bhagavan avivardhamānānāṃ ṣaṇṇāṃ pāramitānāṃ balena bodhisattvo mahāsattvo 'nuttarāṃ samyaksam-

1. uktā PCT. 2. °nyatvâvācy° C. 3. °ty-ādi PCT.

bodhim abhisambudhyate katham cânuttarāyāḥ samyaksambodher abhyāsannī bhavati | na ca Bhagavann apratipūrayan pāramitāṃ bodhisattvo mahāsattvo 'bhyāsannī-bhavaty anuttarāyāḥ samyaksambodheḥ ||

bhavatv evaṃ [Tib. 262[b]] ko doṣa iti cet. āha: *saced Bhagavann* ity-ādi. *katham* iti kṣepe nâivêty arthaḥ. upacayârtham āha: *na ca Bhagavann* i(P. 204[b])ty-ādi.

tathā côktaṃ:

hāni-vṛddhī na yujyete nirālāpasya vastunaḥ,
bhāvan'ākhyena kiṃ hīnaṃ vartmanā kim udāgatam || iti. (56)

(349) Bhagavān āha | evam etat Subhūte evam etat | na khalu punaḥ Subhūte pāramitā'rthasya kācid vṛddhir vā 'sti parihāṇir vā vidyate |

paramârthato 'niṣṭ'āpādanam api[2] na bhavatîty[3] aha: *evam etad* ity-ādi.

api tu khalu punaḥ Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carataḥ prajñāpāramitāṃ bhāvayata upāya-kuśalasya nâivam bhavati | iyaṃ dāna-pāramitā vivardhate iyaṃ dāna-pāramitā parihīyate iti | api tu khalu punar asyâivaṃ bhavati nāmadheya-mātram etad yad uta dāna-pāramitêti | sa dānaṃ dadat tān manasikārāṃs tāṃś cittôtpādāṃs tāni kuśala-mūlāni anuttarāyāṃ samyaksambodhau pariṇāmayati yathā 'nuttarā samyaksambodhis tathā pariṇāmayati ||

saṃvṛtyā tu yathā 'nuttarā samyaksambodhis tathā bhāvanā-mārgo 'rthakriyā[4]-kārī 'ti kathayann āha: *api tu khalu punar* ity-ādi. *nâivaṃ bhavatîti dāna-pāramitā vivardhate* vā *parihīyate* vêti vastûpalambha-yogena[5] nâivaṃ cittam utpadyate. *yathā 'nuttarêti* yath'ādhipatya-mātreṇa niratiśay'ādhānā

1. °nyatvâvācy° C. 2. Not in Tib. 3. °dana bh° P. 4. 'kriyāk° P. 5. °ge PCT. tshul-gyis.

'nuttarā samyaksambodhir vineyānāṃ puṇya-jñānânurūpatayā viśiṣṭârtha-pratibhāsi-citta-janana-dvāreṇa pariṇāmita-puṇya-vardhanāt saṃvṛtyā 'bhimatârthasya sādhikā tathā pariṇāmayatîty arthaḥ. tadvad ayam apy āgantuka-malâpagamād bhāvanayā sākṣātkṛto bhāvanā-mārgo māyôpamatvān niratiśayādhāno yathā saṃvṛtyā vipakṣa-pratipakṣayor apagamôdaya-krameṇârthakriyā-kārī tathôpanyasyata iti matiḥ.

tathā côktaṃ:

yathā bodhis tathâivâsāv iṣṭasyâ(C. 177[b])rthasya sādhakaḥ | iti.

punar aparaṃ Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carataḥ prajñāpāramitāṃ bhāvayata upāya-kuśalasya nâivaṃ bhavati | iyaṃ śīla-pāramitā vivardhate iyaṃ śīla-pāramitā parihīyate iti | api tu khalu punar asyâivaṃ bhavati nāmadheya-mātram etad yad uta śīla-pāramitêti | sa śīlaṃ samādāya vartamānas tān manasikārāṃs tāṃś cittôtpādāṃs tāni kuśala-mūlāni anuttarāyāṃ samyaksambodhau pariṇāmayati yathā 'nuttarā samyaksambodhis tathā pariṇāmayati | punar aparaṃ Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carataḥ prajñāpāramitāṃ bhāvayata upāya-kuśalasya nâivaṃ bhavati || iyaṃ kṣānti-pāramitā vivardhate iyaṃ kṣānti-pāramitā parihīyate iti | api tu khalu punar asyâivaṃ bhavati nāmadheya-mātram etad yad uta kṣānti-pāramitêti | sa kṣāntyā saṃpādayaṃs tān manasikārāṃs tāṃś cittôtpādāṃs tāni ca kuśala-mūlāni anuttarāyāṃ samyaksambodhau pariṇāmayati yathā 'nuttarā samyaksambodhis tathā pariṇāmayati || punar a(350)paraṃ Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carataḥ prajñāpāramitāṃ bhāvayata upāya-kuśalasya nâivaṃ bhavati | iyaṃ vīrya-pāramitā vivardhate iyaṃ vīrya-pāramitā parihīyate iti | api tu khalu punar asyâivaṃ bhavati nāmadheya-mātram etad yad uta vīrya-pāramitêti | sa vīryam ārabhamāṇas tān manasikārāṃs tāṃś cittôtpādāṃs tāni ca kuśala-

mūlāni anuttarāyai samyaksambodhaye pariṇāmayati yathā 'nuttarā samyaksaṃbodhis tathā pariṇāmayati ‖ punar aparaṃ Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carataḥ prajñāpāramitāṃ bhāvayata upāya-kuśalasya nâivaṃ bhavati | iyaṃ dhyāna-pāramitā vivardhate iyaṃ dhyāna-pāramitā parihīyate iti | api tu khalu punar asyâivaṃ bhavati nāmadheya-mātram etad yad uta dhyāna-pāramitêti | sa dhyānāni samāpadyamānas tān manasikārāṃs tāṃś cittôtpādāṃs tāni ca kuśala-mūlāni anuttarāyāṃ samyaksaṃbodhau pariṇāmayati yathā 'nuttarā saṃyaksambodhis tathā pariṇāmayati ‖ punar aparaṃ Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carataḥ prajñāpāramitāṃ bhāvayata upāya-kuśalasya nâivaṃ bhavati | iyaṃ prajñāpāramitā vivardhate iyaṃ prajñāpāramitā parihīyate iti | api tu khalu punar asyâivaṃ bhavati nāmadheya-mātram etad yad uta prajñāpāramitêti | sa prajñāpāramitāyāṃ caran prajñāpāramitāṃ bhāvayaṃs tān manasikārāṃs tāṃś cittôtpādāṃs tāni ca kuśala-mūlāni anuttarāyāṃ samyaksambodhau pariṇāmayati yathā 'nuttarā samyaksambodhis tathā pariṇāmayati ‖

asyâivârthasya vistareṇa nirdeśâ[Tib. 263ᵃ]rthaṃ *punar aparam* ity-ādi-pañca-hārakôpādānaṃ.

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | kā punar eṣā Bhagavann anuttarā saṃyaksaṃbodhiḥ ‖

(351)Bhagavān āha | tathatâiṣā Subhūte 'nuttarā samyaksambodhiḥ | na ca Subhūte tathatā vivarddhate vā parihīyate vā |

kiṃ-lakṣaṇā bodhir ity āha: *kā punar eṣêty-ādi.*

tathatâiṣêti tathatā-svarūpā māyôpama-niṣprapañca-jñān'ātmaka-dharmakāy'ādimaya-tathāgata-svabhāvêti yāvat. bhāvanā-mārgo 'pi tathatā-svabhāva evêty

abhiprāyaḥ.[1]

tathā côktam:

tathatā-lakṣaṇā bodhiḥ. so 'pi tal-lakṣaṇo mataḥ | iti. (57)

na ca Su(P. 205ᵃ)*bhūte tathatā vivardhate vā parihīyate vā* tat-svarūpatvāt. tathā bodhi-mārgāv apîti śeṣaḥ. evaṃ hi hetu-phalayoḥ phala-hetor vā paraspara-svabhāvânuvidhānād dhetu-phala-sambandhâvaiparītyaṃ samudbhāvitaṃ[2] syāt.

saced bodhisattvo mahāsattvas tat-pratisaṃyuktair manasikārair abhīkṣṇaṃ bahulaṃ viharati evaṃ sa āsannībhavaty anuttarāyāḥ samyaksambodheḥ taiś ca manasikārair na parihīyate | evaṃ khalu Subhūte anabhilapyasyârthasya na vṛddhir na parihāṇir bhavati | evaṃ pāramitānāṃ na vṛddhir na parihāṇir bhavati evaṃ sarva-dharmāṇāṃ api Subhūte na vṛddhir na parihāṇir bhavati ‖ evaṃ hi Subhūte bodhisattvo mahāsattva ebhir evaṃ-rūpair manasikārair viharann āsannībhavaty anuttarāyāḥ samyaksaṃbodher iti |

punar api saṃvṛtyā mārgasya sāmarthyam āvedayann āha: *saced bodhisattva* ity-ādi. *tat-pratisaṃyuktair* iti bhāvanā-mārga-pratibaddhaiḥ.[3] *abhīkṣṇaṃ bahulam* iti prayoga-pṛṣṭhâvasthā-bhedena dvayôpādānāṃ. maulâvasthāyām tanmayatvena[4] viharaṇânupapatteḥ. *evam* iti tathā-rūpeṇa. upasaṃharann āha: *evaṃ khalu Subhūta* ity-ādi. *arthasyêti* bhāvanā-mārgasya.

Āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyāṃ śūnyatā-parivarto nāmâṣṭādaśaḥ ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ śūnyatā-parivarto nāmâṣṭādaśaḥ.

1. arthaḥ C. bya-bar dgoṅs-so. 2. °rītyam udbh° C. 3. prasiddhaiḥ C. 4. matv° C. deḥi raṅ-bṣiṅ-ñid yin-ba.

XIX.

GAṄGADEVĪ-BHAGINĪ-PARIVARTO NĀMÂIKÔNAVIṂŚATITAMAḤ

(352)atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | kiṃ punar Bhagavan prathama-cittôtpādena bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhisambudhyate ut' āho paścima-cittôtpādena bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhisambudhyate | paurvako Bhagavaṃś cittôtpādaḥ paścimakena cittôtpādenâsamavahitaḥ paścimakaś cittôtpādaḥ paurvakeṇa cittôtpādenâsamavahitaḥ | kathaṃ Bhagavan bodhisattvasya mahāsattvasya kuśala-mūlānām upacayo bhavati

saṃvṛtyā 'py arthakriyā viśiṣṭârtha-pratibhāsi-citta-janana-dvāreṇa na ghaṭata ity āśaṅkayann āha: *kiṃ punar Bhagavann* ity-ādi. ekâikasmin citte pūrvâparībhūte buddha-bodhi-niṣpādaka-sarv'ākārajñat'ādi-samastârthâpratibhāsanān nâivâikâikena [Tib. 263b] prathamena cittôtpādena paścimena vā bodhim abhisambudhyate bodhisattva ity arthaḥ. eka-vijñāna-saṃtatayaḥ sattvā iti vacanād asambhavitvena kiṃ yugapad-utpanna-samīhitârtha-niṣpādaka-dharma-pratibhāsenâneka-citta-kṣaṇena bodhim abhisambudhyata iti pakṣo n' āśaṅkitaḥ. viditânuttara-buddha-bodhi-niṣpādaka-dharma-svarūpeṇa kramôtpatty-utpanna-pūrvâparībhūtâneka-citta-kṣaṇena bodhim abhisambudhyata ity ayam api pakṣo na sa(P. 205b)ṃgata[1] ity āha: *paurvako Bhagavann* ity-ādi. *asamavahita* iti paścima-prathamayor yathākramaṃ niranvayôdaya-vināśena [2]parasparam asambandhād[2] asaṃśliṣṭaḥ. *katham* iti sambandhâbhāvād viśiṣṭârtha-pratibhāsi-cittânutpādān nâiva kuśala-mūlānām upacayo bhavati. tato nânuttarā samyaksambodhir iti bhāvaḥ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat |

---

1. sa gacchata C, saṃgacchata T. 2 ... 2. °spara-samb° C.

tat kiṃ manyase Subhūte taila-pradyotasya jvalato 'rciṣā prathamâbhinipātena sā vartir dagdhā ut' āho paścimâbhinipātenârciṣā sā vartir dagdhā |

pūrvôkta-pakṣasyânabhimatatvāt paścima-pakṣe prasiddha-dīpa-dṛṣṭânta-yogena parihārârtham āha: *tat kiṃ manyasa* ity-ādi. *taila-pradyotasyêti* pradīpasya. *prathamâbhinipātenêti* prathama-kṣaṇa-militena.[1]

Subhūtir āha | no hîdaṃ Bhagavan | na hi Bhagavann arciṣā prathamâbhinipātena sā vartir dagdhā | na ca prathamâbhinipātam anāgamyârciṣā sā vartir dagdhā |

no hîdam iti pratyekam[2] asāmarthyād uktaṃ. tad eva spaṣṭayann āha: *na hi Bhagavann* ity-ādi. prathame jvālā-vartyor *milana[3]-kṣaṇe* dvitīya-kṣaṇam antareṇa sva-kāraṇa-paramparā-kram'āyāta-samāna-kāla-saṃhatôtpatty-aviśiṣṭatvāt kārya-kāraṇa-lakṣaṇa-dāhya-dāhaka-'bhāvânupapattau *nârciṣā prathamâbhinipātena sā vartir dagdhā*. paścimenâiva dīpa-kṣaṇena tarhi dagdhêti cet. āha. *na ca prathamâbhinipātam anāgamyârciṣā sā[4] vartir dagdhêti*. api tu prathamaṃ dīpa-kṣaṇam [Tib. 264a] apekṣyârciṣā paścimena sā[4] vartir dagdhā prathama-kṣaṇam antareṇa paścima-kṣaṇâsambhavāt.

na ca Bhagavan paścimâbhinipātenârciṣā sā vartir dagdhā |

prathama-kṣaṇavat paścima-kṣaṇasyâpi naya ity āha: *na ca Bhagavann* ity-ādi. dvitīye 'pi viśiṣṭa-jvālā-vartyor utpatti-kṣaṇe prathama-kṣaṇam antareṇa nitya[5]-sattv'ādi-prasaṅgatayā saṃvṛty-utpādâbhāvāt kārya-kāraṇa-lakṣaṇa-dāhya-dāhaka-bhāva-virahe *paścimâbhinipātenâ*(P. 206a)rciṣā *na sā vartir dagdhā*.

na ca paścimâbhinipātam anāgamyârciṣā sā vartir dagdhā ||

prathamenâiva tarhi dīpa-kṣaṇena dagdhêti cet. āha: *na ca paścimêty-ādi*. api tu paścimaṃ dīpa-kṣaṇam apekṣyârciṣā pūrveṇa vartir dagdhā. paścima-kṣaṇam antareṇa prathama-kṣaṇasya dāhe 'sāmarthyāt.

1. mīl° CT. phrad-pa. 2. °ka C. 3. mīla CT. 4. Om. P. 5. °tyaṃ C.

Bhagavān āha | tat kiṃ manyase Subhūte 'pi nu sā vartir dagdhā ||

pratyekam asāmarthye 'rthād ubhayor abhyupagata-sāmarthyasy' āhatya-pratipādanârthaṃ punar api praśnayann āha: *tat kiṃ manyase Subhūte 'pi nu sā vartir dagdhêti*.

Subhūtir āha | dagdhā Bhagavan dagdhā Sugata ||

abhyupagatârthasyânyathākartum aśakyatvād āha: *dagdhā Bhagavann* ity-ādi. yadi nāma pūrvôttara-kṣaṇayor yathākramaṃ tulya-kāla-niranvaya-vināśôdayāt parasparâsaṃsṛṣṭatvam tathā 'pi yadā saṃhata-viśiṣṭôtpannaṃ prathama-dīpa-varti-kṣaṇam idaṃpratyayat'ātmaka-pratītyasamutpāda-dharmatayā samapekṣyâvicārâikaramyatvena hetu-phala-sambandha-balād[1] āhita-sāmarthyâtiśaya eva viśiṣṭo dvitīya-dīpa-varti-kṣaṇaḥ syāt tadā nirhetuka-vināśe 'pi kārya-kāraṇa-lakṣaṇa-dāhya-dāhaka-bhāva-sadbhāvāt prathama-paścima-kṣaṇābhyāṃ vartir dagdhêty arthaḥ.

Bhagavān āha | evam eva Subhūte na ca prathama-cittôtpādena bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhisambudhyate na ca prathama(353)-cittôtpādam anāgamyânuttarāṃ samyaksambodhim abhisambudhyate na ca paścima-cittôtpādenânuttarāṃ samyaksambodhim abhisambudhyate | na ca paścima-cittôtpādam anāgamyânuttarāṃ samyaksambodhim abhisambudhyate |

anantaram [Tib. 264b] arthaṃ prakṛtârthe niyojayann[2] āha: *evam eva Subhūta* ity-ādi. subodhaṃ.

na ca taiś cittôtpādair na cânyatra tebhyaś cittôtpādebhyo 'bhisambudhyate |

pūrvâparībhūtābhyāṃ pratyekam anabhisambodhir,[3] yugapad-utpannâis ta-

1. °lāt tad C. 2. y° C, na y° PT. 3. °dher C.

rhy abhisambudhyata iti cet. āha: *na ca taiś cittôtpādair* iti yugapad-utpannair api bahubhiś citta-kṣaṇair[1] nâbhisambudhyate. eka-vijñāna-saṃtatayaḥ sattvā iti vacanād asambhavitvenêti bhāvaḥ.

anyathā tarhi budhyata iti cet. āha: *na cânya*[P. 206b]*tra tebhyaś cittôtpādebhyo 'bhisambudhyata* iti yathôkta-citta-vyatirekeṇa cittântareṇa nâbhisambudhyate asambhavāt.

abhisambudhyate ca bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhiṃ ||

sarvathā tarhi bodhy-asambhavaḥ syād ity āha: *abhisambudhyate cêty-ādi.* pūrvâparībhūta-kṣaṇayor eka-viṣayôpayoga-jñāpana-pareṇa dīpa-dṛṣṭânta-nyāyena bodhi-niṣpādaka-katipaya-padārtha-pratibhāsi prathamaṃ[2] vijñānaṃ pūrvavat[3] pratītya tat-pratibhāsârthâbhyadhika[4]-viśiṣṭârtha-pratibhāsi-paścima-vijñānôdayād ābhyāṃ[5] cittôtpādābhyām abhisambudhyate bodhisattvo 'nuttarāṃ bodhim ity arthaḥ. yathôktenâiva ca dīpa-dṛṣṭântenâṣṭa-prakārā[6] gaṃbhīra-dharmatā pratisartavyā.

tathā côktaṃ:

pūrveṇa bodhir no yuktā manasā paścimena vā,
dīpa-dṛṣṭânta-yogena gambhīrā dharmatā 'ṣṭadhā || iti. (58)

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | gambhīro 'yaṃ Bhagavan pratītyasamutpādaḥ | na ca nāma Bhagavan prathama-cittôtpādenâiva bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhisambudhyate na ca nāma prathama-cittôtpādam anāgamyânuttarāṃ samyaksambodhim abhisambudhyate | na ca nāma paścima-cittôtpādenâiva bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhim abhisambudhyate na ca nāma paścima-cittôtpādam anāgamyânuttarāṃ samyaksambodhim abhisambudhyate na ca nāma taiś cittôtpādair na cânya-

1. °ṇe P. 2. °ma C. 3. Not in Tib. 4. °vat pratītya tat-pratibhāṣârthābhyadhi C, °vat patībhāsābhy° P. brten-nas. de-la snaṅ-baḥi don-las lhag-par. 5. ubhābhyāṃ C. 6. °kārā C.

tra tebhyaś cittôtpādebhyo 'bhisambudhyate | abhisambudhyate ca bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhiṃ |

prasaṅg'āgataṃ nirdiśyêdānīṃ bhāvanā-mārga-stha-bodhisattvānām avaivartika-lakṣaṇa-kathanāya [Tib. 265a] yasmin viṣaye 'ṣṭavidhaṃ[1] gāmbhīryaṃ tad vaktavyam ity utpāda-gāmbhīryaṃ tāvat kathayann āha: *gambhīro 'yaṃ Bhagavann* ity-ādi. *abhisambudhyate cêty*-ādinā saṃvṛtyā kṣaṇa-dvayena bodhy-adhigamo 'bhyupagataḥ.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | tat kiṃ manyase Subhūte yac cittaṃ niruddham api nu tat punar utpatsyate ||

so 'pi na yukta ity āha: *tat kiṃ manyasa* ity-ādi. *yac cittaṃ* prathama-kṣaṇa-varti *niruddham api nu tat* kiṃ dvitīye kṣaṇe saṃvṛtyā *punar utpasyate* yataḥ kṣaṇa-dvayena bodhir yuktā syāt.

Subhūtir āha | no hîdaṃ Bhagavan ||

niranvaya-vinaṣṭasya punar utpādâsambhavād āha: *no hîdam* iti. hetum antareṇa phalâsambhavāt paścima-kṣaṇa-vyāpāre 'pi pāramparyeṇa prathama-kṣaṇa-vyāpārôpacā(P. 207a)rāt kṣaṇa-dvayena bodhir yuktā. na tu saṃvṛtyā 'pi prathama-kṣaṇasya mukhyato vyāpāra ity arthaḥ. tataś cêdam uktaṃ syān: na ca[2] pūrvâpara-kṣaṇābhyāṃ na ca tāv anāgamya viśiṣṭârthôtpādanam. idam utpāda-gāmbhīryam iti.

Bhagavān āha | tat kiṃ manyase Subhūte yac cittam anutpannam api nu tan nirodha-dharmi ||

āha | nirodha-dharmi Bhagavan |

nirodha-gāmbhīryârtham āha: *tat kiṃ manyase Subhūte yac cittam utpannam api nu tan nirodha-dharmîti.* tatrôtpannam atītaṃ vinaṣṭa-sattākam[3] iti yāvat. tattvena nirodha-rūpatvād āha: *nirodha-dharmîti* nirodhaḥ śūnyatā sa eva dharmo [4]'sya vidyata iti *nirodha-dharmi.* tathat'ātmakam ity arthaḥ.

1. °dha C. 2. Om. PT. 3. sātt° P. 4. 'syāv° P.

Bhagavān āha| tat kiṃ manyase Subhūte yan nirodha-dharmi api nu tan nirotsyate|

tasya kiṃ dvitīya-kṣaṇe nirodha ity āha: *tat kiṃ manyase Subhūte yan*[1] *nirodha-dharmi api nu tan nirotsyata* iti.

(354)āha| no hîdaṃ Bhagavan|

utpanna-mātram eva tan-nirodha-grāsatāṃ gataṃ tat prakṛtitvāt kiṃ punar nirotsyata ity abhiprāyād āha: *no hîdaṃ Bhagavann* iti.

Bhagavān āha| tat kiṃ manyase Subhūte yac cittam anutpannam api nu tan nirodha-dharmi||

anāgataṃ kiṃ nirodha-dharmôpetam ity āha: [Tib. 265b] *tat kiṃ manyase Subhūte yac cittam anutpannam api nu tan nirodha-dharmî*ti.

āha| no hîdaṃ Bhagavan||

no hîdam iti bhāva-nivṛtti-svabhāvatvād vināśasya naîvânutpannaṃ nirodha-dharmi.

Bhagavān āha| tat kiṃ manyase Subhūte yan nirodha-dharmi api nu tan nirotsyate||

tasya kiṃ nirodho 'sti kṣaṇântara ity āha: *tat kiṃ manyase Subhūte yan nirodha-dharmi api nu tan nirotsyata* iti.

āha| no hîdaṃ Bhagavan||

[2]*no hîdam* iti[2] prathama-kṣaṇâbhāvena[3] dvitīya-kṣaṇa-nirodha[4]-virahān naîva kṣaṇântare nirotsyate.

Bhagavān āha| tat kiṃ manyase Subhūte yac cittam anutpādânirodha-dharmi api nu tan nirotsyate(1)||

(1) anutpādanirodha-dharmi iti kha° ca°|
1. yasmin C. 2...2. Om. P. 3. °ṇabh° P. 4. °ṇân° P.

vartamānasya tarhi nirodha iti cet. āha: *tat kiṃ manyase Subhūte yac cittam anutpādânirodha-dharmi api nu tan nirotsyata* iti. vartamānam aparôtpāda-vaiyarthyād *anutpāda-dharmi.* sattā-kāle (P. 207b) vināśâbhāvād *anirodha-dharmi.*

āha| no hîdaṃ Bhagavan||

no hîdam iti ekâneka-svabhāva-vaidhuryād iti matiḥ.

Bhagavān āha| tat kiṃ manyase Subhūte yo dharmaḥ prakṛtyā svabhāva-niruddha eva sa dharmo nirotsyate||

yady evam abhāvas tarhi nirudhyata ity āha: *tat kiṃ manyase Subhūte yo dharmaḥ prakṛtyā svabhāva-niruddha eva sa dharmo nirotsyata* iti. sva-rūpeṇa svabhāva-niruddho rūp'ādi-svabhāva-rahito yo dharmo 'bhāva-saṃjñakaḥ sa eva dharmaḥ kiṃ nirotsyate.

āha| no hîdaṃ Bhagavan||

no hîdam iti anantaraṃ traiyadhvika-vastu-nirodha-nirākaraṇād avidyamānatvenâbhāvo naîva nirudhyate.

Bhagavān āha| tat kiṃ manyase Subhūte yā dharmāṇāṃ dharmatā sā nirotsyate||

māyôpamatā tarhi nirudhyata ity āha: *tat kiṃ manyase Subhūte yā dharmāṇāṃ dharmatā sā nirotsyata* iti.

āha| no hîdaṃ Bhagavan||

no hîdaṃ Bhagavann iti dharmatā 'vicārâikaramyatā'līka[1]-rūpatvāt tattvena naîva nirudhyate. [Tib. 266a] kiṃ tu sarvasyâîvôtpannasya[2] vastunaḥ prakṛtyā māyôpamasya saṃvṛtyā nirodhān nirodha-gāmbhīryam ity ucyate.

Bhagavān āha| tat kiṃ manyase Subhūte tathâiva sthāsyati yathā tathatā||

1. °myâl° C. 2. °nna C.

tathatā-gāmbhīryârtham āha: *tat kiṃ manyase Subhūte tathâiva sthāsyati yathā tathatêti.* bodhisattva iti śeṣaḥ.

āha | tathâiva Bhagavan sthāsyati yathā tathatā ||

avikalpa-jñāna-viṣayôpetatvād āha: *tathâiva Bhagavan sthāsyati yathā tathatêti.*

(355) Bhagavān āha | tat kiṃ manyase Subhūte yadi tathâiva sthāsyati yathā tathatā tadā mā 'kūṭasthā bhūt ||

traiyadhvika-bodhisattvānāṃ tathatāvad avasthāne nityā tathatā syād iti cet. āha: *tat kiṃ manyase Subhūte yadi tathâiva sthāsyati yathā tathatā tadā mā 'kūṭasthā bhūd* iti a-kāra-praśleṣād *akūṭasthā* 'nityā mā bhūt. api tu nityā kūṭasthā tathatā syād iti kiṃ manyase.

āha | no hîdaṃ Bhagavan ||

yaḥ pratītyasamutpādaḥ śūnyatā sâiva te matā |

iti vacanāt sāṃvṛta-kṣaṇika-padârtha-svabhāvatvād ā(P. 208[a])ha: *no hîdam* iti.

Bhagavān āha | tat kiṃ manyase Subhūte gambhīrā tathatā ||

padârtha-rūpatvān nâiva tarhi gambhīrêti cet. āha: *tat kiṃ manyase Subhūte gambhīrā tathatêti.*

āha | gambhīra Bhagavan ||

gambhīrā Bhagavann iti rūp'ādi-padârthâvagame 'pi tad-avyatiriktā sākṣātkartum aśakyatvāt tathatā gambhīrā durbodhêti yāvat.

Bhagavān āha | tat kiṃ manyase Subhūte tathatāyāṃ cittaṃ ||

jñeya-gāmbhīryârtham āha: *tat kiṃ manyase Subhūte tathatāyāṃ cittam* iti.

āha | no hîdaṃ Bhagavan ||

tathatāyām [1]ādhāra-[Tib. 266[b]]bhāvasyâvidyamānatvād āha: *no hîdam* iti.[1]

Bhagavān āha | tat kiṃ manyase Subhūte cittaṃ tathatā

tathatā'vyatiriktaṃ tarhi cittaṃ syād ity āha: *tat kiṃ manyase Subhūte cittaṃ tathatêti.*

āha | no hîdaṃ Bhagavan ||

no hîdam iti saṃvṛti-paramârthayoḥ paraspara-parihārāc cittaṃ[2] tathatā nâiva.

Bhagavān āha | tat kiṃ manyase Subhūte 'nyat tathatāyāś(1) cittaṃ ||

arthād anya-cittaṃ tathatāyāḥ sakāśād iti cet. āha: *tat kiṃ manyase Subhūte 'nyat tathatāyāś cittam* iti.

āha | no hîdaṃ Bhagavan ||

dharmadhātu-vinirmukto yasmād dharmo na vidyata

ity abhiprāyād[3] āha: *no hîdam* iti.

etad uktaṃ: tathatāto na vyatiriktaṃ nâpy avyatiriktaṃ citta-mātram idaṃ sarvaṃ[4] vastu jñeya-gāmbhīryam iti.

Bhagavān āha | samanupaśyasi tvaṃ Subhūte tathatāṃ ||

jñāna-gāmbhīryârtham āha: *samanupaśyasi tvaṃ Subhūte tathatām* iti.

āha | no hîdaṃ Bhagavan ||

no hîdam iti tathatā-svabhāvatvāt tathatāṃ tattvato na paśyāmi. ato 'darśanam eva darśanaṃ jñāna-gāmbhīryam iti matiḥ.

Bhagavān āha | tat kiṃ manyase Subhūte ya evaṃ carati sa gambhīre carati ||

---

(1) anya-tathatāyāḥ iti kha° ca°, anyat-tathatāyāṃ iti gha° |

1 ... 1. Om. P. 2. °hārāthetun (!) CT. 3. °yavān CT. 4. °rva P.

caryā-gāmbhīryârtham āha: *tat kiṃ manyase Subhūte ya evaṃ carati sa gambhīre caratîti. evam* iti tathatā-rūpeṇa.

āha| yo Bhagavann evaṃ carati sa na kvacic carati||

tattvena nâiva kvacic caratîty āha: *yo Bhagavann evaṃ carati sa na kvacic caratîti.*

tat kasya hetoḥ| tathā hy asya te samudācārā na pravartante na samudācaranti||

etad eva spaṣṭayaṃs *tat kasya hetor* ity āśaṅky' āha: *tathā hîty-ādi.*

etad uktaṃ: yasmāt tathatāyāṃ sthitasya te 'nuṣṭhāna-viśeṣāḥ samudācārās tāttvika-hetu-phalâbhāvād yathā(P. 208[b])kramaṃ na pravartante na samudācaranti tasmād dharmatayā sarvatrâcaraṇam eva caraṇam. idaṃ caryā-gāmbhīryam iti.

Bhagavān āha| yaḥ Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāṃ carati sa kva carati[(1)]||

advaya-gāmbhīryârtham āha: *yaḥ Subhūte bodhisattva* ity-ādi. *kva caratîti* kasmin viṣaye 'nutiṣṭhati.

(356)āha| carati Bhagavan paramârthe||

paramârtha iti nimittânimitta-dvaya-samudācārâbhāvād dharmadhātau caraty evam advaya-gāmbhīryaṃ syād iti bhāvaḥ.

Bhagavān āha| tat kiṃ manyase Subhūte yo bodhisattvo mahāsattvaḥ paramârthe carati sa nimitte carati||

etad[1] eva spaṣṭayann āha: *tat kiṃ manyase Subhūte* [Tib. 267[a]] *yo bodhisattvo mahāsattvaḥ paramârthe carati sa nimitte carati.*

āha| no hîdaṃ Bhagavan||

---

(1) sa kvacic carati iti kha° ṅa°, sa na kvacic carati iti ga°|
1. tad CT.

no hîdam iti nimittânimitta-saṃjñā-pratiṣedhād bhāvâbhāvâbhiniveśa-lakṣaṇe nimitte nâiva carati.

Bhagavān āha| tat kiṃ manyase Subhūte 'pi nu tasya nimittam avibhāvitaṃ||

upāya-kauśala-gāmbhīryârtham āha: *tat kiṃ manyase Subhūte 'pi nu tasya nimittam avibhāvitam* iti. avibhāvitam aprahīṇam atyaktam iti yāvat.

āha| no hîdaṃ Bhagavan||

no hîdam iti sarva-dharmânupalambha-balān nâiva nimittam avinaṣṭam asti.

Bhagavān āha| tat kiṃ manyase Subhūte 'pi nu bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato nimittaṃ vibhāvitaṃ bhavati|

yady evaṃ tarhi nimittaṃ prahīṇam iti cet. āha: *tat kiṃ manyase Subhūte 'pi nu bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato nimittaṃ vibhāvitaṃ bhavatîti.*

Subhūtir āha| na sa Bhagavan bodhisattvo mahāsattva evaṃ prayujyate| katham ahaṃ bodhisattva-caryāṃ carann ihâiva nimitta-prahāṇam anuprāpnuyām iti|

prahāṇe yatnâbhāvān nâiva nimittaṃ prahīṇam ity āha: *na sa Bhagavann* ity-ādi. *bodhisattva-caryāṃ carann ihâiva* pratyutpanne janmani *katham ahaṃ nimitta-prahāṇam anuprāpnuyām* iti nâivaṃ bodhisattvo ghaṭate vyāyacchata iti yāvat.

sacet punar anuprāpnuyād apratipūrṇaiḥ sarva-buddha-dharmaiḥ śrāvako bhavet|

tat-prahāṇe ca ko doṣa ity āha: *sacet punar* ity-ādi.

etat tad Bhagavan bodhisattvasya mahāsattvasyôpāya-kauśalyaṃ yat tac ca nimittaṃ jānāti yal-lakṣaṇaṃ yan-nimittam

ānimitte ca parijayaṃ karoti ||

katham ekasya [1]prahāṇâprahāṇe iti cet. āha[1]: [2]*etat tad Bhgavann* ity-ādi. etad uktaṃ: saṃvṛtyā māyôpa(P. 209[a])maṃ *yal-lakṣaṇaṃ* yat[3]-sva-rūpaṃ *yan-nimittaṃ* yad-dhetukaṃ rūp'ādi *jānāti*. tattvato 'nutpannatvād *ānimitte ca* dharmadhātau *parijayaṃ karoti*. evaṃ paramârthena prahāṇaṃ saṃvṛtyā câprahāṇam. idam upāya-kauśala-gāmbhīryam iti.

tad evam acintya-vimokṣa-mukha-lābhāt paraspara-[Tib. 267[b]]viruddhârthânuṣṭhānenôtpād'ādy-aṣṭavidha-gāmbhīryam adhigamânurūpa-vyavahāra-pravartanāt ṣoḍaśa-kṣaṇavad bhāvanā-mārga-sthâvaivartika-lakṣaṇaṃ grāhyaṃ.

tathā côktaṃ:

utpāde[I] ca nirodhe[II] ca tathatāyāṃ gabhīratā[III]
jñeye[IV] jñāne[V] ca caryāyām[VI] advayôpāya-kauśale[VII,VIII] || iti. (59)

atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | ya āyuṣman Subhūte bodhisattvo mahāsattvaḥ svapnântaragatas trīṇi vimokṣa-mukhāni bhāvayati[(1)] śūnyatām ānimittam apraṇihitaṃ ca | api nu tasya prajñāpāramitā vivardhate ||

avaivartika-lakṣaṇa-kathanena śaikṣo bodhisattva-saṃgho 'bhihitaḥ. tad-anu saṃkleśa-vyavadāna-vikalpa-prahāṇena tad-ubhaya-samatā'dhigamād aśaikṣo bhavati pareṇa śikṣitavyâbhāvāt. ato 'śaikṣa-saṃgha-lakṣaṇa-paridīpanāya saṃsāra-nirvāṇa-samatā vaktavyêty āha: *ya āyuṣman Subhūte bodhisattva* ity-ādi. *api-nu*-śabdaḥ kiṃ-śabdârthe praśne vartate. kiṃ *prajñāpāramitā vivardhate* vṛdhim upayātîty[4] arthaḥ.

Subhūtir āha | saced āyuṣman Śāriputra divasa-bhāvanayā vivardhate evaṃ svapnântaragatasyâpi vivardhate ||

nâiva vivardhata ity āha: *saced* ity-ādi. atra saṃsāra-vyavadānâvikalpa[5]-

(1) ka° pustake, bhāvayatīty anantaraṃ, katamāni trīṇi iti pāṭho 'sti |
1 ... 1. Ex conj. prahānâprahāṇaiced ity āha: P, prahāṇâprahāṇecety-ādi C. spaṅs-pa daṅ ma-spaṅs-pa yin ṣe-na ... gsol-to. 2. So C & Ed. etad bh° PT. ḥdi ltar. 3. ca C. 4. upāy° P. 5. Tib. omits vyavadāna.

jñānaṃ yathākramaṃ svapna-divasâbhisaṃdhinôktaṃ.

abhiprāyas tv evaṃ lakṣyate: yadi vipakṣa-pratipakṣa-vikalpa-prahāṇam adhikṛtya tad-ubhaya-samatā'vagamād yathā divasa-gatasya bhāvanā-vṛddhis tadā tathā svapnântara-gatasyâpi vivardheta yāvatā yathā divase na vivardheta tathā svapne 'pîti.

tat kasya hetoḥ | avikalpo hi āyuṣman Śāriputra svapnaś ca divasaś côkto Bhagavatā | saced āyuṣman (357)Śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitā-lābhī divase-divase prajñāpāramitāyāṃ carati tato[(1)] 'sya prajñāpāramitā-'bhyāsataḥ svapnântara-gatasyâpi bodhisattvasya mahāsattvasya prajñāpāramitāvâipulyena bhavitavyaṃ ||

(P. 209[b]) etad eva spaṣṭayituṃ *tat kasya hetor* ity āśaṅky' āha: *avikalpo hîty-ādi*. yadi divase carataḥ prajñāpāramitā [Tib. 268[a]] vivardheta[1] tadā 'bhyāsa[2]-sāmarthyāt svapne 'pi vipulatā syād yāvatā nâiva. yasmāt sāṃsārika-vaiyavadānika-dharmāṇāṃ pratibhāsa-mātra-svabhāva-svapna-sadṛśatvenâdhigamāt[3] saṃsāra-nirvāṇayoḥ svapna-divasa-svabhāvayor nānātvena vipakṣa-pratipakṣa[4]-vikalpābhyāṃ vikalpayituṃ aśakyatvāt svapnaś ca divasaś câvikalpaḥ samat'ātmaka ity ukto Bhagavatêti yāvat.

tathā côktaṃ:

svapnôpamatvād dharmāṇāṃ bhava-śāntyor akalpanā |

iti.

Śāriputra āha | yat[(2)] punar āyuṣman Subhūte strī vā puruṣo vā svapnântara-gataḥ karma śubham aśubhaṃ vā karoti | kiṃ bhavati tasya karmaṇa ācayo vā upacayo vā ||

nanu sarva-dharmāṇāṃ svapna-sadṛśatve sati daśâkuśal'ādīnām abhāvaḥ svapnâvasthāyām iva jāgrad-daśāyām[5] api syād ity āha: *yat punar āyuṣman Subhūte strī vêty-ādi*. *kim* iti kṣepâbhidhāyitvān nâivêty arthaḥ. svarūpôpacayād

(1) tadā iti kha° ṅa° ca° |
(2) yat tad iti ga° |
1. °dhate C. 2. Om. C. 3. °nâvag° CT. 4. °kṣaṃ C. 5. daśām C

ācayaḥ. kārya-janana-sāmarthyād *upacayaḥ*. tadvat svapna-tulyatvena prayog'ādīnām abhāvād divase 'pi śubhâśubha-karmaṇo[1] 'bhāvaḥ syād iti bhāvaḥ.

Subhūtir āha | yathā svapnôpamāḥ sarva-dharmā uktā Bhagavatā tathā na tasya karmaṇo bhavaty ācayo vā upacayo vā |

paramârthato nâiv' ācayôpacayāv ity āha: *yathā svapnôpamā* ity-ādi.

atha punar āyuṣman Śāriputra sa puruṣaḥ prativibuddhaḥ san vikalpayan hata-saṃjñām utpādayati bhavati tasya karmaṇa ācayo vā upacayo vā ||

saṃvṛtyā tu karma-phala-sambandhasyâbhīṣṭatvān middhenôpahatam cittam svapne tenâsamam phalam iti dṛṣṭântâsiddhiḥ syād ity āha: *atha punar āyuṣman* ity[2]-ādi. *tasya karmaṇa* iti svapnâvasthā-bhāvinaḥ.

katham c' āyuṣman śāriputra vikalpayan hata-saṃjñām utpādayati | sacet svapnântara-gataḥ prāṇâtipātaṃ kṛtvā prativibuddhaḥ sann evaṃ vikalpayati | aho hataḥ sādhu hataḥ suṣṭhu hato mayā hataḥ ity evaṃ vikalpayan hata-saṃjñām utpādayati ||

etad eva spaṣṭayann āha: *katham cêty-ādi*. tatra prayog'ādi-niṣpādanāt kāya-vāk-cittô[Tib. 268[b]]paghātād vā *'ho hataḥ sā*(P. 210[a])*dhu hataḥ suṣṭhu hataḥ*. sarvatr'ātma-vyāpārôpalambhān *mayā hata* ity artha-bhedo vācyaḥ.

etad uktam: yathā bāhyârtha-naye kṣaṇikatayā nirhetuka-vināśe,

karmajaṃ[3] loka-vaicitryam[4]

iti siddhântāc ca paramârthato na [5]kaścin na kenacid dhato[5] nâpi kasyacid dravyaṃ kenacid gṛhītam ity-ādy-upagame pravṛtta-saṃtāna-viruddha[6]-padârthôtpādanān māraṇ'ādy-adhyavasāya[7]-dvāreṇâyoniśo-manaskār'ādimato 'kuśal'ādivat

1. °ṇe pi C. 2. °tha cêty P. 3. °ja P. 4. See 阿毘達磨倶舍論第十三 (正藏二九 67[b]). 5 … 5. °ścit ken° P, °ścin na kvacid dheto C. 6. nir° P. 7. adhyas° P, avyavas° C.

prāṇâtipāt'ādayo divase vyavasthāpyante tathā svapne 'py upacita-[1]kuśalâkuśalasya prabuddhâvasthāyām *aho hata* ity-ādi-vikalpena prayogâvasth'ādy-abhiniveśa-paripuṣṭyā paripoṣa-prāpter bahir-artha-nayenâpi svapnâvasthāyām ivêti dṛṣṭântâsiddhiḥ. ato Madhyamaka-nayena jāgrad-avasthāyām api svapna-sadṛśe vastuni tad-anurūpârthe[2] bhāv'ādy-abhiniveśenâkhaṇḍita-sakala-viparyāsa-bandhanānāṃ kuśal'ādayo vyavasthāpyante. kiṃ-tu middhādhika[3]-bhrānti-kāraṇatvenâspaṣṭâkuśala-pratipattyā svapne nyūnaṃ phalaṃ. jāgrad-avasthāyāṃ tu middh'ādika-bhrānti-kāraṇa-vigamāt[4] spaṣṭânākula[5]-pratibhāsatvenâdhikaṃ phalaṃ. svapnâvasthāyām api karma-phala-sadbhāvasyâbhimatatvād abhikṣutv'ādi-doṣo nôdbhāvanīyaḥ. śikṣā-dātṛkavat.[6] saṃvarâ[Tib. 269[a]]saṃvaratvasya[7] Bhagavat[8]-prajñapti-vaśād evâvasthāpyamānatvād[9] iti.

Śāriputra āha | saced āyuṣman Subhūte sa puruṣaḥ prativibuddhaḥ san vikalpayan hata-saṃjñām utpādayati aho hataḥ sādhu hataḥ suṣṭhu hato mayā hata iti | bhavati tasya karmaṇa ācayo vā upacayo vā | buddho(1) Bhagavān api vikalpayan kṣaya-saṃjñām utpādayati | tasyâpi karmaṇa ācayo vā upacayo vā bhavet ||

vikalpa-balād[10] yadi karmaṇaḥ paripo(P. 210[b])ṣas tadā pratipakṣa-virodhe[11] 'pi vikalpânuvṛttyā tathāgatasyâpi syād ity āha: *saced āyuṣman Subhūta* ity-ādi. *vikalpayan kṣaya-saṃjñām utpādayatîti* kṣīṇā me saṃsāriṇaḥ skandhā ity-ādi-kṣaya-saṃjñāṃ karoti.[12] *tasyâpi*[12] *karmaṇa* iti kleśa-prahāṇa-kāriṇo manaskārasya karmaṇaḥ svarūpôpacayād *ācayaḥ*. kārya-janana-sāmarthyād *upacayaḥ* syāt. tataś côpacitasya karmaṇaḥ prāptavya-phala-viśeṣa-sadbhāvād apariniṣpanna eva tathāgataḥ syād iti bhāvaḥ.

(358)Subhūtir āha | no hîdam āyuṣman Śāriputra || tat kasya hetoḥ | sarva-kalpa-vikalpa-prahīṇo hi tathāgataḥ || tad-

(1) saced āyuṣman Subhūte baddhaḥ iti ca° |

1. kuśalasya pr° P. dge-ba daṅ mi-dge-ba. 2. °rtha C. 3. Ex conj. °ddh'ādika PCT. gñid ni … bla lhag-pa. 4. °ṇâdhivagamāt (!) C. 5. °kuśala PC. 6. dātukavat P, dattak° T, °va C. byin-pa daṅ ḥdra-ba. 7. °tvesya P. 8. °ta C. 9. eva sthāpy° P. 10. vaśād C. 11. vibodho PC. saṅ-pa. 12. Om. P.

yathā 'pi nām' ākāśam ev' āyuṣman Śāriputra nânārambaṇam karmôtpadyate nânārambaṇam cittam utpadyate |

vineyânurodhena tathāgatasya kṣīṇā mejātir ity-ādi-vikalpo vyavasthāpito, na tu tattvata ity āha: *no hîdam* iti. etad eva samarthayitum *tat kasya hetor* ity āśaṅky' āha: *sarva-kalpa-vikalpê*ty-ādi. *sarva-kalpā* rūp'ādayaḥ sva-sāmānya-lakṣaṇ'ātmakā nirvikalpa-savikalpa-jñān'ālambana[1]-sthānīyās teṣu *vikalpas* tad-upalambhas teena[2] *prahīṇo* rahito nirvikalpa-dharmatā'dhigamād[3] ity arthaḥ.

tasmāt tarhy āyuṣman Śāriputra s'ārambaṇam eva karmôtpadyate nânārambaṇam s'ārambaṇam eva cittam utpadyate nânārambaṇam |

ālambanôpalambham[4] antareṇa mānasaṃ karma cittaṃ cânyeṣāṃ kasmān na pravartata iti cet. āha: *evam evê*ty-adi. dharmatâiṣā pratītyasamutpāda-dharmatayā[5] [Tib. 269b] yasmād anālambanaṃ karma cittam ca nôtpadyate[6] tasmāt[7] s'ālambanam evôtpadyata iti.[8]

dṛṣṭa-śruta-mata-vijñāteṣv āyuṣman Śāriputra dharmeṣu buddheḥ pravartate | tatra kācid buddhiḥ saṃkleśaṃ parigṛhṇāti kācid buddhir vyavadānaṃ parigṛhṇāti ‖

etad eva spaṣṭayann āha: *dṛṣṭa-śrutê*ty-ādi.

tatra

tad-atad-rūpiṇo bhāvās tad-atad-rūpa-hetujāḥ |

iti nyāyena *kācid buddhiḥ* saṃkleś'ālambanā *saṃkleśaṃ parigṛhṇāti. kācid buddhir* vyavadān'ālam(P. 211a)banā *vyavadānaṃ parigṛhṇāti. cetanê*ti[9] buddhir ity eke.

cetanā mānasaṃ karma[10]

iti vacanāt karmâiva[11] paryāyeṇôktam ity apare.

1. Tib. omits jñāna. 2. °mbhena P. 3. °lpādhig° C. 4. °bhasam C. 5. °tāyā C. 6. °têti P. 7. yasm° P. 8. °dyate P. 9. In Ed. cetanā comes after tasmāt tarhy āyuṣman below. 10. See 阿毘達磨俱舍論第十三(正藏二九 67b). 11. °rmêva P.

tasmāt tarhy āyuṣman Śāriputra s'ārambaṇâiva cetanôtpadyate nânārambaṇaṃ s'ārambaṇam eva karmôtpadyate nânārambaṇaṃ ‖

upasaṃharann āha: *tasmāt tarhy āyuṣmann* ity-ādi.

Śāriputra āha | yad' āyuṣman Subhūte sarv'ārambaṇāni viviktāni ākhyātāni Bhagavatā | tadā kasmād āyuṣman Subhūte s'ārambaṇâiva cetanôtpadyate nânārambaṇā |

atītânāgatasyâsattven' ālambana-bhāvânupapatter vartamānasya cârthasya s'ākāra-jñān'ādibhir grahītum aśakyatvena sarv'ālambana-śūnyatve s'ālambanā 'pi cetanā katham utpadyata ity āha: *yad' āyuṣman Subhūta* ity-ādi. *viviktānî*ti ālambana-bbāva-rahitatvena śūnyāni.

Subhūtir āha | nimittīkṛty' āyuṣman śāriputra vidyamānam ev' ārambaṇam ārambaṇīkṛtya s'ārambaṇâiva cetanôtpadyate nânārambaṇā | cetanā 'py āyuṣman Śāriputra viviktā nimittam api viviktaṃ | evam avidyā-pratyayāḥ saṃskārā api viviktāḥ saṃskāra-pratyayaṃ vijñānam api yāvaj jāti-pratyaṃ jarā-maraṇam api viviktaṃ ‖ evam ev' āyuṣman Śāriputra sarv' ārambaṇāni viviktāni nimittena viviktā cetanā loka-vyavahāram upādāyôtpadyata iti ‖

saṃvṛtyā 'bhūta-parikalp'ālambanād utpadyata ity āha: *nimittīkṛtyê*ty-ādi. rūp'ādi-gatam asādhāraṇaṃ cihnaṃ tattvenânimittam api yathādarśanaṃ *nimittīkṛty'* āropyêti yāvat. *yāvad* ity anena vijñāna-pratyayaṃ nāma-rūpam ity-ādi-parigrahaḥ. *loka-vyavahāram upādāyê*ti saṃvṛtim[1] adhikṛtya. *utpadyata* iti anantaram ucyata iti śeṣaḥ.

Śāriputra āha | yad āyuṣman Subhūte bodhisattvo mahāsattvaḥ svapnântara-gato dānaṃ dadyāt | tac ca dānam anutta=

1. saṃvṛti-s° PC.

rāyāṃ samyaksaṃbodhau pariṇāmayati | pariṇāmitaṃ kiṃ tad dānaṃ vaktavyam ||

svapne 'pi karma-phala-sambandhâstitve[1] pratipādite punar aupalambhika-janânurodhen' āśaṅkayann āha: *yad āyuṣman* [Tib. 270ᵃ] *Subhūta* ity-ādi.

(359)Subhūtir āha | ayam āyuṣman Śāriputra Maitreyo bodhisattvo mahāsattvaḥ sammukhī-bhūtaḥ | eṣa tathāgatena vyākṛto 'nuttarāyāṃ samyaksaṃbodhau eṣo 'trârthe kāyasākṣī(1) eṣa praṣṭavyaḥ eṣa enam arthaṃ visarjayiṣyati ||

parihṛte 'py arthe punar āśaṅkāyām ānantyena kaḥ sacetāḥ pariharatîty abhiprāyād āha: *ayam āyuṣmañ Chāriputra Maitreya* ity-ādi. *kāyasākṣī* 'ti arhattva-pratipannako 'nāgāmī nirodha-lābhī *kāyasākṣī*. tadvad buddhatva-pratipannakatven'[2] ārya-Maitreyaḥ *kāyasākṣī*. *enam artham* iti svapne pariṇāmitaṃ kiṃ tad dānam iti praśnaṃ.

atha khalv āyuṣmān śāriputro Maitreyaṃ bodhisattvaṃ mahāsattvam etad avocat | ayam āyuṣman Maitreya Subhūtiḥ sthavira evam āha | ayaṃ Maitreyo bodhisattvo mahāsattvaḥ | eṣa enam arthaṃ visarjayiṣyatîti | visarjay' āyuṣmann Ajita enam artham ||

Subhūti-vaca(P. 211ᵇ)nād ev' ārya-Maitreyam āmantrayann āha: *atha khalv āyuṣmān* ity-ādi.

atha khalu Maitreyo bodhisattvo mahāsattva āyuṣmantaṃ Subhūtim etad avocat | yad āyuṣmān Subhūtir evam āha | ayam Maitreyo bodhisattvo mahāsattvaḥ | eṣa enam arthaṃ visarjayiṣyatîti |

pratipādite 'py arthe pratyeka-vineya-bhedena punaḥ-punar āśaṅkāyāṃ

(1) kāyaḥ sākṣîti gha° |
1. °dhasyâst° P. 2. °tvāpr° P.

bhūyo-bhūyaḥ parihārâbhidhāne 'pi na sarveṣām eka-buddhôtpāda-kāla eva viparyāsâpanayanaṃ śakyaṃ kartuṃ bhavyānām evârtha-karaṇād ity etat-praśna-visarjanâdhikāreṇâivânāgata-buddha-paramparôtpattir ity aparisamāpta[1]-nirdeśo 'yaṃ praśnaḥ. tat-parisamāptau satyāṃ kartavyâbhāvād anāgata-buddhôtpāda-vaiyarthya-prasaṅgaś cêty abhiprāyavān parihartu-kāmatven' āha: *yad āyuṣmān Subhūtir evam āhê*ty-ādi.

kiṃ punar āyuṣman Subhūte yad etan nāmadheyaṃ Maitreya iti | etad enam(1) arthaṃ visarjayiṣyati | uta rūpaṃ visarjayiṣyati uta vedanā saṃjñā saṃskārā atha vijñānaṃ visarjayiṣyati | ut' āho varṇo visarjayiṣyati atha saṃsthānaṃ visarjayiṣyati | ut' āho yā rūpasya śūnyatā sā visarjayiṣyati | evaṃ yā vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ yā vijñānasya śūnyatā sā visarjayiṣyati |

sambhavam adhikṛtya vikalpayann āha: *kiṃ punar āyuṣman Subhūte yad etan nāmadheyam* ity-ādi.

yā khalu punar āyuṣman Subhūte rūpasya śūnyatā na sā pratibalā visarjayituṃ | evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ yā khalu punar āyuṣman Subhūte vijñānasya śūnyatā na sā pratibalā (360) visarjayitum |

tatra tāvan na śūnyatā visarjayatîty āha: *yā khalu punar* ity-ādi. *na sā pratibalê*ti avidyamānatvān na sā samarthā.

tam api aham āyuṣman Subhūte dharmaṃ na samanupaśyāmi yo dharmo visarjayet tam apy ahaṃ dharmaṃ na samanupaśyāmi yo dharmo visarjayitavyaḥ tam apy ahaṃ dharmaṃ na samanupaśyāmi yena dharmeṇa visarjayet tam apy ahaṃ dharmaṃ na samanupaśyāmi yo dharmo vyākṛto 'nuttarāyāṃ

(1) etad evam iti kha° ca° |
1. °pti PT.

samyaksambodhau ||

rūp'ādayo 'pi na śaktā ity āha: [Tib. 270b] *tam apy aham* ity-ādi. kartṛ-karma-kriyā'nupalambha-bhedena *yo dharmo visarjayet, yo dharmo visarjayitavyaḥ, yena dharmeṇa visarjayed* ity upādānam ātmānaṃ viṣayīkṛtyôktaṃ *yo dharmo vyākṛta* iti.

atha khalv āyuṣmān Śāriputro Maitreyaṃ bodhisattvaṃ mahāsattvam etad avocat | kaccit punar āyuṣman Maitreya tvayā ete dharmā evaṃ sākṣātkṛtā yathâināṃ vācāṃ bhāṣase ||

sarva-dharmânupalambho na ghaṭata ity āha: *kaccit punar* ity-ādi. *kaccid* iti yadi.
etad uktaṃ: yadi tvayâi*te* rūp'ādayo *dharmā evaṃ sākṣātkṛtā yathâinān* dharmān *vācā bhāṣase* tadā vikalpârthôpalambhavad adhigatârthôpalambha-sadbhāve visarjaka-bhāvena kathaṃ sarva-dharmânupalam(P. 212a)bha iti.

Maitreya āha | na may' āyuṣman Śāriputra ete dharmā evaṃ sākṣātkṛtā yathâināṃ vācāṃ bhāṣe | evam apy aham enān āyuṣman Śāriputra dharmān na vedmi nôpalabhe na samanupaśyāmi yathā vācā bhāṣe cittena vā cintayāmi |

nâivam adhigata ity āha: *na may' āyuṣman* ity-ādi. prayog'ādy-avasthāsu *na vedmî*ty-ādi yojyaṃ.

api tu khalu punar āyuṣman Śāriputra na kāyena spṛśyeta na vācā bhāṣyeta na manasā samanvāhriyeta evaṃ-svabhāvāḥ sarve dharmā asvabhāvatvāt ||

kathaṃ tarhîty āha:[1] *api tu khalu punar* ity-ādi.
etad uktaṃ: sarva-dharmânupalambha-rūpeṇa[2] nirvikalpaka[3]-jñānenâivaṃsvabhāvāḥ sarve dharmā māyôpamatvenâsvabhāvatvāt sākṣātkṛtā yathā 'dhigamâvasthāyāṃ vikalpâsamudācārān na kāyena spṛśyeta,[4] na vācā bhāṣyeta,[4] na

1. ādi PC. 2. kṣaṇa P, lakṣaṇa T. 3. °lpa P. 4. °t P.

manasā samanvāhriyeta.[1] yasmād vikalpânugame[2] viparyāsa-sadbhavād[3] adhigamo na syāt. tataś câdhigamôttarakālam udbhāvanā-saṃvṛtyā vyavahāra iti.

atha khalv āyuṣmataḥ Śāriputrasyâitad bhūt | gambhīra-prajño batâyaṃ Maitreyo bodhisattvo mahāsattvo yathā 'pi nāma dīrgharātraṃ prajñāpāramitāyāṃ caritāvī nirdiśati ||

śrāvakâgocaro nirvikalpaka[4]-jñānâdhigama ity āha: *gambhīra-prajña*[5] ity-ādi.

atha khalu Bhagavān āyuṣmantaṃ Śāriputram āmantrayate sma | kutas te Śāriputrâitad bhūt gambhīra-prajño batâyaṃ Maitreyo bodhisattvo mahāsattva iti | samanupaśyasi tvaṃ Śāriputra taṃ dharmaṃ yena dharmeṇa samanvāgato 'rhann iti prabhāvyase ||

śrāvakāṇām īdṛśa evâdhigama ity āha: *kutas te Śāriputrê*ty-ādi. nirvikalpa-jñāna-mātreṇâdhigamasya tulyatvād *gambhīra-prajño 'yam* iti nâivaṃ cittam utpādanīyam [Tib. 271a] ity arthaḥ. tulyatvam eva kathayann āha: *samanupaśyasi tvam* ity-ādi. *taṃ dharmaṃ*[6] kṣayânutpāda-jñāna-lakṣaṇam arhattvaṃ vikalpa-jñānenâdhigama-kāle kiṃ *tvaṃ samanupaśyasy*[7] upalabhasa iti yāvat.

Śāriputra āha | na hy etad Bhagavan ||

viparyastatvenâdhigama-virodhitvān nâivêty āha: [8]*na hy etad*[8] iti.

(361)Bhagavān āha | evam eva Śāriputra bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato nâivaṃ bhavati | ayaṃ dharmo vyākṛto 'nuttarāyāṃ samyaksambodhau ayaṃ dharmo vyākariṣyate 'nuttarāyāṃ samyaksambodhau ayaṃ dharmo vyākriyate 'nuttarāyāṃ samyaksambodhau ayaṃ dharmo 'nuttarāṃ samyaksambodhim abhisambhotsyate | evaṃ carau bodhisattvo

1. °yet PC. 2. °lpānadharme C. 3. samudbh° PT. yod-pas. 4. °lpa C. 5. so Ed. °jñā PC. 6. °rme P, °rma CT. 7. paśy° PCT. yaṅ-dag-par rjes-su mthoṅ. 8 ... 8. no hîdam PCT. de-lta ma lags-so.

mahāsattvaś carati prajñāpāramitāyāṃ |

bodhisattvānām īdṛśa evâdhigama-kāle nyāya ity āha: *evam eva Śāriputrêty-ādi.*

tad evaṃ karmâbhāv'ādi-praśnānāṃ[1] yathôktā eva pratisamādhayo grāhyāḥ. tathā côktaṃ:

karmâbhāv'ādi-codyānāṃ parihārā yathôditāḥ ‖ iti. (60)

sa caran nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate labdha-bal'ādhānatvān nâhaṃ nâbhisambhotsya ity evaṃ yogam āpadyate | saced evaṃ carati carati prajñāpāramitāyāṃ ‖

saṃsāra-nivāṇa-sa(P. 212ᵇ)matām upasaṃhartuṃ tad-deśanāyās tādātvikaṃ prayojanam adhikṛty' āha: *sa caran nôttrasyatîty-ādi.* anupalambha-caryāyāṃ[2] labdha-śaktitvān *nâhaṃ nâbhisambhotsye* [3]'pi tu niyatam abhisambhotsya ity evam ayaṃ[3] *yogam āpadyate* vibhāvitôbhaya-samato buddho bhavati sva-buddha-kṣetre.

punar aparaṃ Śāriputra vyāḍa-kāntāra-madhya-gatena bodhisattvena mahāsattvena nôttrasitavyaṃ na saṃtrasitavyaṃ na saṃtrāsam āpattavyam ‖

ity anantaraṃ sattva-bhājana[4]-loka-bhedena dvividha-buddha-kṣetra-viśuddhiṃ nirdiśann āha: *punar aparaṃ Śāriputrêty-ādi.* tatra sattva-lokasyâśuddhir yā jighats'ādikā tasyāḥ pratipakṣeṇa divyôpabhog'ādi-śuddhy-upasaṃhārataḥ. tathā bhājana[4]-lokasyâśuddhir yā sthāṇu-kaṇṭak'ādikā tasyāḥ pratipakṣeṇa samapāṇi-tala-jāt'ādi-suddhy-upasaṃhārato yathākramaṃ dvividha-buddha-kṣetra-viśuddhir ity abhisaṃkṣepataḥ[5].

[Tib. 271ᵇ] tathā côktaṃ:

sattva-lokasya yā 'śuddhis tasyāḥ śuddhy-upahārataḥ,
tathā bhājana-lokasya, buddha-kṣetrasya śuddhatā ‖ iti. (61)

1. codyānāṃ PT. dris-pa. 2. °ryayā PT. spyod-pa-la. 3 ... 3. Ex conj. ...niyatabhisambhotya ity evâyaṃ P, Simply ity evâyaṃ C. gṣan-du-na ṅes-par mṅon-par rdsogs-par ḥtshaṅ rgya-bar byoḥo sñam-du de ltar de. 4. bhāñj° C. 5. °paḥ C.

vistaratas tu yathāsūtraṃ su-bodhaṃ.[1] tatra kiṃcid ucyate.

tat kasya hetoḥ | tathā hi tena bodhisattvena mahāsattvena sarvaṃ parityaktavyaṃ sarva-sattvānām arthāya |

tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hi tena sarvam* ity-ādi.

tenâivaṃ cittam utpādayitavyam | yadi cen māṃ vyāḍā bhakṣayeyus tebhya eva tad dānaṃ dattam bhavatu mama ca dāna-pāramitā-paripūrir bhaviṣyati anuttarā ca me samyaksambodhir āsannībhaviṣyati | tathā ca kariṣyāmi yathā me 'nuttarāṃ samyaksambodhim abhisambuddhasya sataḥ tiryagyoni-gatāḥ sattvāḥ sarveṇa sarvaṃ sarvathā sarvaṃ sarvatra me buddha-kṣetre na bhaviṣyanti na prajñāsyante divyôpabhoga-paribhogāś ca bhaviṣyantîti ‖ punar aparaṃ Śāriputra caura-kāntāra-madhya-gatena bodhisattvena mahāsattvena nôttrasitavyaṃ na saṃtrasitavyaṃ na saṃtrāsam āpattavyaṃ ‖

etad eva [2]spaṣṭayann āha: *tenâivaṃ cittam* ity-ādi. tatra: *sarveṇa* varṇa-saṃsthāna-vastu-rūpeṇa. *sarvaṃ* taj-jāti-bheda-bhinnaṃ vastu. *sarvathā* tad-ekâika-jāti-prakāra-bhedena.[3] *sarvatra*[4] yathā-sambhava[2]-prakāraṃ svarūpa-virahān *na bhaviṣyanti.* tat-kṛta-cihnâbhāvān *na prajñāsyante.*

tat kasya hetoḥ | sarva-sva-parityāga-kuśalâbhiratā hi bodhisattvā mahāsattvā bhavanti | utsṛṣṭa-kāyenâpi ca bodhisattvena mahāsattvena bhavitavyaṃ parityakta-sarva-pariṣkārôpakaraṇena |

tathâiva *tat kasya hetor* ity āśaṅky' āha: *sarva-sva-parityāga-kuśalâbhiratā hîty-ādi.*

tenâivaṃ cittam utpādayitavyaṃ | sacet mama sattvāḥ (362)sarva-pariṣkārôpakaraṇāni hareyus tebhya eva tad dānaṃ

1. °dhaḥ C. 2 ... 2. Om. P. 3. °nā C. 4. sarvva C, sarvaṃ T. thams-cad-du.

dattaṃ bhavatu | yadi cet māṃ kecij jīvitād vyaparopayeyus tatra na mayā vyāpāda-krodha-roṣā utpādayitavyāḥ | teṣām api ca mayā na kāyena na vācā na manasā 'parāddhavyaṃ | evaṃ ca me tasmin samaye dāna-pāramitā ca śīla-pāramitā ca kṣānti-pāramitā ca[1] paripūriṃ gamiṣyati anuttarā ca me samyaksambodhir abhyāsannībhaviṣyati | tathā ca kariṣyāmi tathā ca pratipatsye yathā 'nuttarāṃ samyaksambodhim abhisambuddhasya sataś caura-kāntārāṇy api tasmin buddha-kṣetre sarveṇa sarvaṃ sarvathā sarvaṃ na bhaviṣyanti na prajñāsyante | tathā ca buddha-kṣetra-pariśuddhaye vyāpatsye yathā me 'nuttarāṃ samyaksambodhim abhibuddhasya satas tasmin buddha-kṣetre ete cânye ca doṣāḥ sarveṇa sarvaṃ sarvathā sarvaṃ na bhaviṣyanti na prajñāsyante || punar aparaṃ Śāriputra pānīya-kāntāra-madhya-gatena bodhisattvena mahāsattvena nôttrasitavyaṃ na saṃtrasitavyaṃ na saṃtrāsam āpattavyaṃ ||

etad eva vistārayann āha: *tenâivaṃ cittam* ity-ādi. *vyāpāda-krodha-roṣā* iti vyāpādaḥ sattva-vidveṣaḥ *krodhaḥ* sattvâsattvayor āghātaḥ. *roṣo* vairânubandhaḥ. citta-viśeṣôtpādāt *tathā ca kariṣyāmi.* (P. 213a) pratipattyā sampādanāt *tathā ca pratipatsye.* atiśaya-vīrya-karaṇād *vyāpatsye.* pānīyâbhāvāt *pānīya-kāntāram* tad-bhayam.

tat kasya hetoḥ | asaṃtrastânuttrasta-dharmāṇo hi bodhisattvā mahāsattvā bhavanti || evaṃ cânena cittam utpādayitavyaṃ sarva-sattvānāṃ mayā sarva-tṛṣṇā-cchedāya śikṣitavyam na ca bodhisattvena mahāsattvenôttrasitavyaṃ na saṃtrasitavyaṃ na saṃtrāsam āpattavyaṃ saced ahaṃ tṛṣṇayā kālaṃ kariṣyāmi preta-loke mamôpapattir bhaviṣyatîti | api tu khalu punaḥ sarva-sattvānām antike mahā-karuṇā-cittam utpādayita-

(1) kṣāntipāramitā ity anantaraṃ, ga° pustake, vīryapāramitā ca iti, ca° pustake, vīryapāramitā ca dhyānapāramitā ca prajñāpāramitā ca iti ca pāṭho vartate |

vyaṃ | aho batâlpa(363)puṇyā amī sattvā yad eteṣāṃ loke evaṃ rūpāṇi pānīya-kāntārāṇi prajñāyante | tathā punar ahaṃ kariṣyāmi tathā pratipatsye yathā me 'nuttarāṃ samyaksambodhim abhisambuddhasya satas tasmin buddha-kṣetre sarveṇa sarvaṃ sarvathā sarvaṃ pānīya-kāntārāṇi na bhaviṣyanti na prajñāsyante | tathā ca sarva-sattvān puṇyaiḥ saṃniyokṣye yathā 'ṣṭâṅgôpeta-pānīya-lābhino 'mī bhaviṣyanti | tathā ca dṛḍhaṃ vīryam ārapsye sarva-sattvānāṃ kṛtaśo yathā vīrya-pāramitā ca me tasmin samaye paripūriṃ gamiṣyatîti | punar aparaṃ Śāriputra bubhukṣā-kāntāra-madhya-gatena bodhisattvena mahāsattvena nôttrasitavyaṃ na saṃtrasitavyaṃ. saṃtrāsam āpattavyaṃ evaṃ cânena saṃnāhaḥ saṃnāhyaḥ[1] tathā dṛḍhaṃ vīryam ārapsye tathā ca svaṃ buddha-kṣetraṃ pariśodhayiṣyāmi yathā me 'nuttarāṃ samyaksambodhim abhisambuddhasya satas tasmin buddha-kṣetre evaṃ-rūpāṇi bubhukṣā-kāntārāṇi sarveṇa sarvaṃ sarvathā sarvaṃ na bhaviṣyanti na prajñāsyante sukhitā eva te sattvā bhaviṣyanti sukha-samaṅginaḥ sarva-sukha-samarpitāḥ | tathā ca kariṣyāmi yathā teṣāṃ sattvānāṃ yo-ya evâbhiprāyo bhaviṣyati yad-yad ev' ākāṅkṣiṣyanti manasā tat-tad eva prādurbhaviṣyati | tad-yathā 'pi nāma devānāṃ trayastriṃśānāṃ manasâiva sarvam utpadyate yathā teṣāṃ sattvānāṃ manasâiva sarvaṃ prādurbhaviṣyati manasā sarvam utpatsyate tathā dṛḍhaṃ vīryam ārapsye | yathā teṣāṃ sattvānāṃ dhārmikā abhiprāyāḥ paripūriṃ gamiṣyanti avaikalyaṃ ca jīvita-pariṣkāraiḥ sarva-sattvānāṃ bhavisyati sarvathā sarvataḥ sarvadā tathā ca sva-citta-pari(364)śuddhaye vyāyaṃsye sarva-sattvānāṃ kṛtaśo yathā dhyāna-pāramitā ca me tasmin samaye paripūriṃ gamiṣyatîti || punar aparaṃ Śāriputra vyādhi-kāntāra-

(1) sannahyaḥ iti kha°, sannaddhaḥ iti ṅa° ca° |

madhya-gatena bodhisattvena mahāsattvena nôttrasitavyaṃ na saṃtrasitavyaṃ na saṃtrāsam āpattavyaṃ | evaṃ cânenôpaparīkṣitavyaṃ cintayitavyaṃ tulayitavyaṃ nêha sa kaścid dharmo yo vyādhyā bādhyate[(1)] nâpi sa kaścid dharmo yo vyādhir nāma | evaṃ tena śūnyatā pratyavekṣitavyā na côttrasitavyaṃ na saṃtrasitavyaṃ na saṃtrāsam āpattavyaṃ na ca Śāriputra bodhisattvena mahāsattvenâivaṃ cittam utpādayitavyaṃ | cireṇânuttarāṃ samyaksambodhim abhisambhotsye iti nôttrasitavyaṃ na saṃtrasitavyaṃ saṃtrāsam āpattavyaṃ |

tathâiva *tat kasya hetor* ity āśaṅky 'āha: *asaṃtrastê*ty-ādi.

aṣṭâṅgôpeta-pānīyaṃ su-gandhi svādu śītalaṃ
laghv acchaṃ śuci pātuś ca kukṣi-kaṇṭhau na bādhata ||

ity udaka-lābhād [Tib. 272a] *aṣṭâṅgôpeta-pānīya-lābhinaḥ*. mṛdu-madhyâdhimātra-bhedena[1] *sukhitāḥ*. *sukha-samaṅginaḥ*. *sarva-sukha-samarpitāḥ*. darśana-patha-prāptatvena *prādurbhaviṣyati*. upabhoga-yogyatven*ôtpatsyate*. sthiti-[2]hetutvād ann'ādayo *jīvita-pariṣkārāḥ*. *cireṇê*ty atidīrgha-kālena.

tat kasya hetoḥ | yo hi citta-kṣaṇa iyatī sâiṣā apūrvā koṭir yad utâkoṭiḥ || evaṃ tena bodhisattvena mahāsattvena[(2)] na duṣkara-saṃjñôtpādayitavyā bahvī dīrghā câiṣā 'pūrvâkoṭir ity eka-citta-kṣaṇa-samāyuktā hy eṣā 'pūrvā koṭir yad utâkoṭiḥ || evaṃ Śāriputra bodhisattvena mahāsattvena cireṇânuttarāṃ samyaksambodhim abhisambhotsye iti nôttrasitavyaṃ na saṃtrasitavyaṃ na saṃtrāsam āpattavyaṃ || yaḥ khalu punaḥ Śāriputra bodhisattvo mahāsattva ebhyaś cânyebhyaś ca dṛṣṭa-śruta-mata-vijñātebhyo bhaya-bhairavebhyo nôttrasyati na saṃtrasyati saṃtrāsam āpādyate jñātavyam idaṃ Śāriputra bhavyo 'yaṃ kula-putro vā kula-duhitā vā 'nuttarāṃ samyaksambodhim

(1) vyābādhyate iti kha°, vyābādhate iti ga°, vyābadhyate iti ṅa° ca° |
(2) mahāsattvena na iti gha° ṅa° |
1. prabh° P. 2. °tvânn° C

abhisamboddhum iti | evaṃ ca Śāriputra bodhisattvena mahāsattvena mahā-saṃnāhaḥ saṃnaddhavyas tathā kari(365)ṣyāmi tathā dṛḍhaṃ vīryam ārapsye yathā me 'nuttarāṃ samyaksambodhim abhisambuddhasya satas tasmin buddha-kṣetre sarva-sattvānāṃ sarveṇa sarvaṃ sarvathā sarvaṃ sarva-vyādhayo na bhaviṣyanti na prajñāsyante | tathā kariṣyāmi yathā tathāgatānām ukta-vādī yathôkta-kārī ca bhaviṣyāmi | tathā ca prajñāpāramitāyāṃ parijayaṃ kariṣyāmi sarva-sattvānāṃ kṛtaśo yathā prajñā-pāra mitā 'pi me tasmin samaye paripūriṃ gamiṣyatîti |

pūrvavat *tat kasya hetor* ity āśaṅky' āha: *yo hi citta-kṣaṇa* ity-ādi. yasmād *yaś* citta-kṣaṇas tattvato 'nutpannaḥ saṃvṛtyā *sâiṣā* cira-kālavatī[1] prathama-kāraṇa-rahitatvād anādir *apūrvā*[2] *koṭiḥ*. paryanto bhāgo buddhatvâvasthā-śūnyatā-svabhāvatvād *yad utâkoṭis* tasmāc cireṇâbhisaṃbodhād uttrās'ādi na kartavyaṃ. *duṣkara-saṃjñā* ca *nôtpādayitavyê*ty arthaḥ. *bhaya-bhairavebhya* iti bāhyaṃ vyāḍ'ādi-bhayaṃ. ādhyātmikaṃ[3] jvar'ādi-bhairavaṃ.

atha khalu tatra parṣadi anyatarā strī saṃnipatitā saṃniṣaṇṇā 'bhūt | sā utthāy' āsanād ekâṃsam uttar'āsaṅgaṃ kṛtvā dakṣiṇa-jānu-maṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena Bhagavāṃs tenâñjaliṃ praṇamya Bhagavantam etad avocat | ahaṃ Bhagavann atra sthāne nôttrasiṣyāmi na saṃtrasiṣyāmi na saṃtrāsam āpatsye anuttrastā ca sarva-sattvebhyo dharmaṃ deśayiṣyāmîti ||

yathôkta-buddha-kṣetra-pariśodhane 'śakyânuṣṭhānatvān na kaścit pravartata iti cet. āha: *atha khalu tatra parṣadîty*-ādi. *atra sthāna* iti abhyāsa-yogena śakyatvān nirdiṣṭa-buddha-kṣetra-pariśodhane.

atha khalu Bhagavāṃs tasyāṃ velāyāṃ suvarṇa-varṇa-

1. °valī C, kāvatī P. dus riṅ-po daṅ ldan-pa. 2. °rvā C. 3. adhyātmamaṃ PT.

smitaṃ prādurakarot[(1)] | tad anantâparyantān lokadhātūn ābhayā sphāritvā[(2)] yāvad Brahma-lokam abhyudgamya punar eva pratyudāvṛtya Bhagavantaṃ triḥ pradakṣiṇīkṛtya Bhagavata eva mūrdhni antaradhīyata[(3)] |

tad-āśaya-sampatti-balād vyākaraṇa-nimittaṃ jātam ity āha: *atha khalu Bhagavān* ity-ādi. *mūrdhany antara*(P. 213b)*dhīyata* iti dharmatâiṣā yadā tathāgatatvena vyākaraṇaṃ kartavyaṃ tadôṣṇīṣa-saṃdhau raśmayo 'ntarlīnāḥ.

samanantaraṃ prāduṣkṛte ca Bhagavatā tasmin smite atha khalu sā strī suvarṇa-puṣpāṇi gṛhītvā Bhagavantaṃ suvarṇa-puṣpai(366)r abhyavākirad abhiprākirat[(4)] | atha khalu tāni suvarṇa-puṣpāṇy asaktāni antarīkṣe vihāyasī sthitāny abhūvan ||

nimitta-darśanāt saṃjātâtiśayatven' āryaGaṅgadevā vihita-[Tib. 272b]pūjêty āha:[1] *samanantaraṃ prāduṣkṛte cêty-ādi.*

atha khalv āyuṣmān Ānanda utthāy' āsanād ekâṃsam uttar'āsaṅgaṃ kṛtvā dakṣiṇaṃ jānu-maṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena Bhagavāṃs tenâñjaliṃ praṇamya Bhagavantam etad avocat | ko Bhagavan hetuḥ kaḥ pratyayaḥ smitasya prādurkaraṇāya nâhetukaṃ nâpratyayaṃ tathāgatā arhantaḥ samyaksambuddhāḥ smitaṃ prāduṣkurvanti |

bahudhā-gṛhīta-sambandhatvena smita[2]-prayojanaṃ praśnayann āha: *atha khalv āyuṣmān Ānanda* ity-ādi.

evam ukte Bhagavān āyuṣmantam Ānandam etad avocat |

(1) prādurakarodity antaraṃ, gha° pustake, dharmatā khalu punar eṣāṃ buddhānāṃ Bhagavatāṃ yadā smitaṃ prāduṣkurvanti atha tadā aneka-varṇā arcciṣo Bhagavato mukha-dvārān niḥsaranti sma | tad yathā nīla-pīta-lohitāvadātamāñjiṣṭhasphāṭika varṇāstā anantâparyantān lokadhātūn iti paṭho 'sti |
(2) spharitvā iti kha° ṅa° ca° |
(3) anantaradhīyata itī kha°, antarddhīyate iti gha°, antardhīyeta iti ca° |
(4) avākiradabhya vākirad abhiprākirad iti ca° |
1. ādi PCT. gsuṅs-pa. 2. tasminna C. ḥod-zer ḥbyin-par mdsad-pa.

iyam Ānanda Gaṅgadevā[(1)] bhaginī anāgate 'dhvani Suvarṇapuṣpo nāma tathāgato bhaviṣyati | arhan samyaksambuddho vidyā-caraṇa-sampannaḥ sugato lokavid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān loka utpatsyate Tārakôpame kalpe 'nuttarāṃ samyaksambodhim abhisambhotsyate |

svarūpam āvedayann āha: *iyam Ānandêty-ādi. samyaksambodhim abhisambhotsyata* iti vyākaraṇena pārṣadānām evaṃvidha-buddha-kṣetra-viśuddhi-lābha-sampratyaye sākṣi-bhāvaḥ sūcita iti kecit.

sêyam Ānanda Gaṅgadevā[(2)] bhaginī strībhāvaṃ vivartya puruṣa-bhāvaṃ pratilabhya itaś cyutvā 'kṣobhyasya tathāgatasyârhataḥ samyaksambuddhasya buddha-kṣetre 'bhiratyāṃ loka-dhātāv upapatsyate | tatra côpapannā 'kṣobhyasya tathāgatasyârhataḥ samyaksambuddhasyântike brahmacaryaṃ cariṣyati | tataś cyutā satī buddha-kṣetrād buddha-kṣetraṃ saṃkramiṣyati avirahitā tathāgata-darśanena | tato 'pi buddha-kṣetrād buddha-kṣetrāṇi saṃkramiṣyati yāny avirahitāni bhaviṣyanti buddhair bhagavadbhis tatra-tatra saṃkramiṣyati | tad-yathā 'pi nām' Ānanda rājā cakravartī prāsādāt prāsādaṃ saṃkramet sa yāvajjīvaṃ pāda-talābhyāṃ (367) dharaṇī-talaṃ n' ākrāmet sa yāvat maraṇâvasthāyāṃ bhūmi-talaṃ padbhyām anākramya kālaṃ kuryāt | evam ev' Ānandêyaṃ Gaṅgadevā[(3)] bhaginī buddha-kṣetrād buddha-kṣetraṃ saṃkramiṣyati tatra câvirahitā bhaviṣyati buddhair bhagavadbhir yāvan nânuttarāṃ samyaksambodhim abhisambudhyate ||

abhisambodhy-avasthātaḥ[1] prāg api vyākurvann āha: *sêyam Ānandêty-ādi.*

(1) Gaṅgādevā iti ṅa° |
(2) Gaṅgādevā iti ṅa° |
(3) Gaṅgādevā iti ṅa° |
1. enabhāvaḥ (!) C.

atha khalv āyuṣmata Ānandasyâitad abhūt | ye tatrâkṣobhyasya tathāgatasyârhataḥ samyaksaṃbuddhasyântike bodhisattvā mahāsattvā bhaviṣyanti tathāgata-saṃnipāta eva sa veditavyaḥ ||

vyākṛtānām eva tatrôtpādād vismaya ity āha: *atha khalv āyuṣmata* ity-ādi.

atha khalu Bhagavān āyuṣmata Ānadasyêmam evaṃ-rūpaṃ cetasâiva cetaḥ-parivitarkam ājñāy' āyuṣmantam Ānandam etad avocat | evam etad Ānandâivam etat | uttīrṇa-paṅkās te bodhisattvā mahāsattvā ye 'kṣobhyasya tathāgatasyârhataḥ samyaksaṃbuddhasya buddha-kṣetre brahma-caryaṃ caranti bodhi-pariniṣpatty-upagatās te Ānanda bodhisattvā mahāsattvā veditavyāḥ |

sādhûktatvād āha: *evam* ity-ādi. tatra: kleś'āvaraṇa-prahāṇād *uttīrṇa-paṅkāḥ.* mūrdhâbhisamaye 'vasthitatvād *bodhi-pariniṣpatty-upagatāḥ.*

tasya khalu punar Ānanda Suvarṇa-puṣpasya tathāgatasyârhataḥ samyaksaṃbuddhasya na pramāṇa-baddhaḥ śrāvaka-saṃgho bhaviṣyati || tat kasya hetoḥ | tāvanto hy Ānanda tatra śrāvakā bhaviṣyanti yeṣāṃ nâsti pramāṇaṃ api tv aprameyā asaṃkhyeyā ity evaṃ saṃkhyāṃ gamiṣyanti ||

śrāvaka-saṃgham api vyākurvann āha: *tasya khalu punar* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tāvanta* ity-ādi.

tena khalu punar Ānanda kālena tena samayena tasmin buddha-kṣetre na vyāḍa-kāntārāṇi bhaviṣyanti na caura-kāntārāṇi na pānīya-kāntārāṇi na vyādhi-kāntārāṇi na durbhikṣa-kāntārāṇi[1] bhaviṣyanti | etāni cânyāni c' Ānandâ(368)sāta-kāntārāṇi tasmin buddha-kṣetre sarveṇa sarvaṃ sarvathā sarvaṃ na

(1) ca° pustake, durbbhikṣakântārāṇîty antaraṃ, vubhukṣākântārāṇîti pāṭho dṛśyate |

bhaviṣyanti na prajñāsyante | Suvarṇa-puṣpasya khalu punar Ānanda tathāgatasyârhataḥ samyaksaṃbuddhasya anuttarāṃ samyaksaṃbodhim abhisaṃbuddhasyêmāny evaṃ-rūpāṇi bhaya-bhairava-kāntārāṇi sarveṇa sarvaṃ sarvathā sarvaṃ tadānīṃ na bhaviṣyanti na prajñāsyante ||

kṛta-puṇyānāṃ niṣpanna-praṇidhānatven' āha: *tena khalu punar* ity-ādi. upasaṃharann āha: *Suvarṇa-puṣpasyêty-ādi.*

evam ukte āyuṣmān Ānando Bhagavantam etad avocat | anayā Bhagavan Gaṅgadevayā[1] bhaginyā katamasya tathāgatasyântike prathama-cittôtpāda-kuśala-mūlam avaropitam anuttarāyāṃ samyaksaṃbodhau |

atyāścaryaṃ śrutvā pūrvayogaṃ praśnayann āha: *anayā Bhagavann* ity-ādi.

evam ukte Bhagavān āyuṣmantam Ānandam etad avocat | anay' Ānanda Gaṅgadevayā bhaginyā Dīpaṃkarasya tathāgatasyârhataḥ samyaksaṃbuddhasyântike prathama-cittôtpāda-kuśala-mūlam avaropitaṃ anuttarāyāṃ samyaksaṃbodhau pariṇāmitaṃ ca | sa ca Dīpaṃkaras tathāgato 'rhan samyaksaṃbuddhaḥ suvarṇa-puṣpair evâvakīrṇo 'nuttarāṃ samyaksaṃbodhiṃ prārthayamānayā | yadā mayā pañcabhir utpalair Dīpaṃkaras tathāgato 'rhan samyaksaṃbuddho 'vakīrṇo 'nutpattikeṣu ca mayā dharmeṣu kṣāntiḥ pratilabdhā | tato 'haṃ Dīpaṃkareṇa tathāgatenârhatā samyaksaṃbuddhena vyākṛto 'nuttarāyāṃ samyaksaṃbodhau | bhaviṣyasi tvaṃ māṇavakânāgate[2] 'dhvani Śākyamunir nāma tathāgato 'rhan samyaksaṃbuddho vidyā-caraṇa-sampannaḥ sugato lokavid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho Bhagavān

(1) Gaṅgādevayā iti ṅa° |
(2) māṇavā 'nāgate iti kha° gha°, mānavā 'nāgate iti ka° ṅa° ca° |

iti | tadâtasyā bhaginyā mama vyākaraṇaṃ śrutvā evaṃ cittam uda(369)pādi[(1)] | aho batâham apy evaṃ vyākriyeyânuttarāyāṃ samyaksaṃbodhau | yathā 'yaṃ māṇavako 'nuttarāyāṃ samyaksambodhau | evaṃ c' Ānandâtasyā bhaginyā Dīpaṃkarasya tathāgatasyârhataḥ samyaksambuddhasyântike prathama-cittôtpāda-kuśala-mūlam avaropitam abhūd anuttarāyāṃ samyaksambodhau |

svarūpam āvedayann āha: *anay' Ānandê*ty-ādi.

evam ukte āyuṣmān Ānando Bhagavantam etad avocat | kṛta-parikarmā batêyaṃ Bhagavan kṛta-paryantā Gaṅgadevā[(2)] bhaginī vyākṛtā 'nuttarāyāṃ samyaksambodhau |

praṇidhānânurūpam[1] evêdaṃ sarva-prakāra[2]-vyākaraṇam ity āha: [Tib. 273[a]] *kṛta-parikarmê*ty-ādi. tatra prāpta-darśana-mārgatvāt *kṛta-parikarmā*. vidita-(P. 214[a])bhāvanā-patha-svabhāvatvāt *kṛta-paryantā*.

evam ukte Bhagavān āyuṣmantam Ānandam etad avocat | evam etad Ānandâivam etat | yathā vadasi kṛta-parikarmā batêyaṃ kṛta-paryantā Gaṅgadevā[(2)] bhaginī vyākṛtā 'nuttarāyāṃ samyaksaṃbodhav iti ||

tathâiva svahastayann āha: *evam etad*[3] ity-ādi.

Āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyāṃ Gaṅgadevā[(2)]-bhaginī-parivarto nāma ekônaviṃśatitamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ Gaṅgadevā[4]-bhaginī-parivarto nāmâikônaviṃśatitamaḥ.

---

(1) utpāditaṃ iti ca° |
(2) Gaṅgādevā iti ṅa° |
1. °dhāna-r° C. 2. °kāraṃ C. 3. Om. P. 4. °vī PC.

XX.

UPĀYA-KAUŚALYA-MĪMĀṂSĀ-PARIVARTO NĀMA VIṂŚATITAMAḤ.

(370)atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | prajñāpāramitāyāṃ Bhagavaṃś caratā bodhisattvena mahāsattveno kathaṃ śūnyatāyāṃ parijayaḥ kartavyaḥ kathaṃ vā śūnyatā-samādhiḥ samāpattavyaḥ |

niṣpādita-buddha-kṣetra-viśuddhinôpāya-kauśalena sambhāraṃ paripūrya paścād yathā-bhavyatayā buddha-kṛtyaṃ sva-buddha-kṣetre karaṇīyam ity upāya-kauśalaṃ vaktavyaṃ. tatrâsya viṣayaṃ pratipādayituṃ praśnayann āha: *prajñāpāramitāyām* ity-ādi.

Bhagavān āha | iha Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā rūpaṃ śūnyam iti pratyavekṣitavyaṃ | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ śūnyam iti pratyavekṣitavyaṃ | tathā ca pratyavekṣitavyam avikṣiptayā citta-saṃtatyā yathā pratyavekṣamāṇo rūpam iti tāṃ dharmatāṃ dharmatayā na samanupaśyet | tāṃ câsamanupaśyan dharmatāṃ na sākṣātkuryād bhūta-koṭiṃ |

parihārârtham āha: *iha Subhūta* ity-ādi. *rūpam iti tāṃ dharmatāṃ dharmatayê*ti *tāṃ dharmatāṃ*[1] śūnyatāṃ *dharmatayā* śūnyatayā rūpaṃ vastv iti pratyavekṣamāṇo yathā *na samanupaśyec*, chūnyatāṃ śūnyatā[2]-svabhāvenâstîti yathā nôpalabheta[3] tathā pratyavekṣitavyam iti yāvat.

etad uktaṃ: māyôpamaḥ śūnyat'ādir upāya-kauśala-viṣaya iti.

---

1. Om. PT. 2. Om. P. 3. °bhate T. yaṅ-dag-par yis-su mi mthoṅ-ba = samanupaśyati, but our reading would be preferable.

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | yad Bhagavān evam āha | na bodhisattvena mahāsattvena śūnyatā sākṣātkartavyêti | katham Bhagavaṃs tasmin samādhau sthito bodhisattvo mahāsattvaḥ śūnyatāṃ na sākṣātkaroti |

kathaṃ punar abhyāse 'pi nâdhigacchatîty āha: *yad Bhagavān* ity-ādi.

Bhagavān āha | yataḥ Subhūte bodhisattvo mahāsattvaḥ sarv'ākāra-varôpetāṃ śūnyatāṃ pratyavekṣate na ca sākṣātkariṣyāmîti pratyavekṣate na ca sākṣātkartavyêti pratyavekṣate parijayaṃ kariṣyāmîti pratyavekṣate parijayasyâyaṃ kālo nâyaṃ kālaḥ sākṣātkriyāyā iti pratyavekṣate asamāhito ev' ārambaṇe cittam upanibadhnāti prajñāpāramitā ca me (371) parigṛhītā bhaviṣyati na ca sākṣātkṛtêti | atrântarā bodhisattvo mahāsattvo na parihīyate bodhipakṣair dharmair na c' āsrava-kṣayaṃ karoti atra ca parijayaṃ karoti ||

asya parihāreṇôpāya-kauśala-prayogaṃ nirdiśann āha: *yataḥ Subhūta* ity-ādi. *sarv'ākāra-varôpetām* iti dān'ādy-avikalāṃ. *asamāhita evêti prajñāpāramitā ca* mahôpāya-kauśal'ātmikā mayā [Tib. 273[b]] *parigṛhītā bhaviṣyati na ca* śūnyatā *sākṣātkṛtêty* abhiprāyād a-tan-niṣṭha eva śūnyatā-samādhau cittaṃ dhārayati *atra* ca[1] madhye Jina-jananī-sāmarthyān *na parihīyate bodhi-pakṣair dharmair, na c' āsrava-kṣayaṃ* kāma-bhav'āsrava-prahāṇaṃ saṃcintya-(P. 214[b])sattvârthaṃ prati janma-parigrahāt[2] *karoti.* śūnyatā-samādhy-ālambanād āsrava-kṣaye ca *parijayaṃ karotîty* arthaḥ.

yasmin samaye bodhisattvo mahāsattvaḥ śūnyatā-samādhi-vimokṣa-mukhena viharati tasmin samaye bodhisattvena mahāsattven' ānimittena ca samādhinā vihartavyaṃ na c' ānimittaṃ sākṣātkartavyaṃ || tat kasya hetoḥ | evam-ārūḍha-kuśala-mūla-dharma-samanvāgato hi bodhisattvo mahāsattvaḥ paripākasyâ-

1. Om. P. 2. °rthaṃ pratigrahāt P.

yaṃ kālo nâyaṃ kālaḥ sākṣātkriyāyā iti pratyavekṣate prajñāpāramitayā ca parigṛhīto bhūta-koṭiṃ na sākṣātkaroti |

etad eva spaṣṭayann āha: *yasmin samaya* ity-ādi. katham abhyāse 'pi na sākṣātkartavyam iti *tat kasya hetor* ity āśaṅky' āha: *evam ārūḍha-kuśalêty-ādi. bhūta-koṭiṃ na sākṣātkarotîti* etad uktaṃ: sarv'ākāra-bhāvanā-parijaya-pratyavekṣâsākṣātkaraṇa[1]-kālâkāla-jñāna-prayoga-sāmarthyāt tasmin samādhau sthito 'pi na śūnyatām adhigacched iti.

tad-yathā 'pi nāma Subhūte kaścid eva puruṣaḥ parama-śūraś ca bhavet parama-vīrya-samanvāgataś ca bhavet dṛḍha-pratiṣṭhānaś ca bhavet abhirūpaś ca bhavet prāsādikaś ca bhavet parama-darśanīyaś ca bhavet bahu-guṇa-samanvāgataś ca bhavet parama-guṇa-samanvāgataś ca bhavet paramâiśvarya-śīla-śruta-tyāg'ādi-guṇaiś ca samanvāgato bhavet medhāvī ca bhavet vacana-samarthaś ca bhavet pratibhāna-sampannaś ca bhavet pratipatti-sampannaś ca bhavet kāla-jñaś ca bhavet deśa-jñaś ca bhavet sthāna-jñaś ca bhavet iṣv-astre ca paramo-gatiṃ gato bhavet bahu-praharaṇ'āvaraṇaś ca bhavet sarvāsu ca kalāsu parama-kuśalo bhavet su-pariniṣpannatayā sarveṣv eva ca śilpa-sthāneṣu parama-gatiko bhavet smṛtimāṃś ca bhavet matimāṃś ca bhavet gatimāṃś ca bhavet dhṛtimāṃś ca bhavet nītimāṃś ca bhavet sarva-śāstra-viśāradaś ca bhavet mitravāṃś ca bhavet arthavāṃś ca bhavet balavāṃś ca bhavet ahīnâṅgaś ca bhavet paripūrṇêndriyaś ca bhavet sarvôpakaraṇa-sampannaś ca (372) bhavet bahu-janasya ca priyo manaāpaś ca bhavet | sa yad-yad eva kiṃcit kāryam ārabheta tatra-tatra sarvatra nistaraṇa-samartho bhavet nayena ca vyavaharet sarvatra câsya mahā-lābho bhavet tena mahā-lābhena samanvāgataḥ san bahu-janaṃ

1. pratyavekṣyāsmakṣātk° C, pratyakṣâsākṣ° P.

saṃvibhajet sat-kartavyaṃ ca satkuryāt guru-kartavyaṃ ca gurukuryāt mānayitavyaṃ ca mānayet pūjayitavyaṃ ca pūjayet| tat kiṃ manyase Subhūte api nu sa puruṣas tato nidānaṃ bhūyasyā mātrayā āttamanasko bhavet pramuditaś ca bhavet prīti-saumanasya-jātaś ca bhavet‖

Subhūtir āha| evam etad Bhagavann evam etat Sugata‖

Bhagavān āha| sa khalu punaḥ Subhūte puruṣaḥ tayā mahā-sampattyā samanvāgato mātā-pitṛ-putra-dārān gṛhītvā kenacid eva kāraṇa-sāmagrī-yogena mahā'ṭavī-kāntāraṃ pratipanno bhavet mahā-pratibhayaṃ bālānāṃ bhīṣaṇaṃ roma-harṣaṇaṃ sa tatra praviṣṭaḥ saṃs tān mātā-pitṛ-putra-dārān abhayenâbhinimantrayet mā bhaiṣṭa mā bhaiṣṭâham ito yuṣmān mahā-bhaya-bhairavād aṭavī-kāntārāt kṣemeṇa svastinā śīghram apakrāmayiṣyāmi śīghraṃ parimocayiṣyāmîti| tatra khalu punaḥ Subhūte aṭavī-kāntāre tasya puruṣasya bahavaḥ pratyarthikā bahavaḥ pratyamitrāḥ pratyupasthitā bhaveyuḥ| tat kiṃ manyase Subhūte api nu sa śūraḥ puruṣas taiḥ pratyarthikaiḥ pratyamitrair abhyutthitair avinivartyo dṛḍha-vīrya-bala-samanvāgataḥ prajñāvān atisnigdhaḥ sânukrośo dhīro mahā-sambhāra-samanvāgatas tan-mātā-pitṛ-putra-dārān parityajya tato mahā-bhaya-bhairavād aṭavī-kāntārād ātmānam ekam apakrāmayitavyaṃ manyeta‖ (373)Subhūtir āha| no hîdaṃ Bhagavan‖ tat kasya hetoḥ| tathā hi Bhagavaṃs tasya puruṣasya tan-mātā-pitṛ-putra-dāram aparityaktam ādhyātmikaś ca bāhyaś ca balavān sambhāraḥ‖ tasya tatrâṭavī-kāntāre bahutarakāś ca śūratarakāś ca dṛḍha-praharaṇatarakāś ca teṣāṃ pratyarthikānāṃ pratyamitrāṇām anye udāratarakāḥ pratyarthikāḥ pratyamitrās tiṣṭhanti rakṣanti| te tasya pratyarthikāḥ pratyamitrā avatāra-prekṣiṇo 'vatāra-gaveṣiṇo 'vatāraṃ na lapsyante| tena sa Bhagavan pratibalaḥ puruṣo 'kṣato 'nupahatas tan-mātā-pitṛ-putra-dāram ātmānaṃ ca tato mahā-bhaya-bhairavād aṭavī-kāntārāc chaktaḥ kṣemeṇa svastinā śīghram apakrāmayituṃ yāvad grāmaṃ vā nagaraṃ vā nigamaṃ vā anuprāptaḥ syāt‖

upāyaḥ punar daśavidho bhavati. tatra tāvat pratibandha-samatikramaṇen' āntarāyika-dharma-samatikramaṇôpāyârtham āha: *tad-yathā 'pi nāmê*ty-ādi. tatra: śaurya-rūpa-guṇair mṛdu-madhyâdhimātrair yathākramaṃ samupetatvāt[1] *parama-śūraś ca bhaved* ity-ādi nava-padāni vācyāni. granthârtha-grahaṇa-samarthatvān[2] *medhāvī*. karaṇa-pāṭavād *vanaca-samarthaḥ*. [3]praśna-parihāra-kuśalāt[4] prativacana-samarthaḥ[3] stambhitatvâbhāvāt *pratibhāna-sampannaḥ*. svīkārârtha[5]-sampādanāt *pratipatti-sampannaḥ*. heyôpādeyatvena kāl'ādīnāṃ parijñānāt *kālajño deśa*[Tib. 274[a]]*jñaḥ sthānajñaḥ*. mukhyato dhanuṣi[6] suśikṣitatvād *iṣv-astre ca*[7] *parama-gatiṃ gataḥ*. bahūnāṃ dṛḍhānāṃ [8]ca praharāṇāṃ[8] nivārakatvād *bahu-praharaṇ'āvaraṇo dṛḍha-praharaṇ'āvaraṇaḥ*. par'āvarjana-karāḥ[9] kāy'ādi-vikārāḥ *kalāḥ*. citra[10]-karm'ādīni *śilpa-sthānāni*. *smṛtimān* ity-ādi sugamaṃ. nirvartana-sāmarthyān (P. 215[a]) *nistaraṇa-samarthaḥ*.

*kenacid eva kāraṇa-sāmagrī-yogenâ*mitr'ādy-upanipātena. citta-vāk-kāya-vikār'āpādanād yathākramaṃ *mahā-pratibhayaṃ bhīṣaṇam roma-harṣaṇaṃ*. sarvôpadrava-rahitatvena śāntyā *kṣemeṇâpakrāmayiṣyāmi*. śarīra-sausthityāt puṣṭyā *svastinā parimocayiṣyāmi*. eka-dravyâbhilāṣād vairânubandhena *pratyarthikāḥ*. amitra-pakṣa-patitāḥ *pratyamitrāḥ*. dayālutvād *atisnigdhaḥ*. dākṣiṇya-yogāt *sânukrośaḥ*.

tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hi Bhagavann* ity-ādi. kāya-citta-pīḍā-rahitatvād *akṣato 'nupahataḥ*.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| evam eva Subhūte bodhisattvo mahāsattvoḥ sarva-sattva-hitânukampī maitrī-vihārī karuṇā-vihārī muditā-vihārī upekṣā-vihārī upāya-kauśalyena prajñāpāramitayā ca parigṛhītaḥ kuśala-

1. °thākramam up° C. 2. sāmarthyāṃ (for °rthyān?) C. 3 … 3. Om. P. & Ed. But C & Tib. 4. °hārāt CT. mkhas-pas-na. 5. svīkṛtârtha C. 6. °nu-ṣisu PC. 7. °steṣu P, °streṣu T. 8 … 8. Om. P. 9. kār° C. 10. citta PC. ri-mo.

mūlāni samyak buddhânujñātayā pariṇāmanayā pariṇāmya kiṃ câpi śūnyatām ānimittam apraṇihitaṃ ca samādhi-vimokṣa-mukhāny avatarati na tv eva bhūta-koṭiṃ sākṣātkaroti yad uta śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā ‖ tat kasya hetoḥ | tathā hy asya balavattamā dṛḍhatamāś ca parigrāhakā yad uta prajñāpāramitā upāya-kauśalyaṃ ca | tenâsyâparityaktāḥ sarvva-sattvās tenâiṣa pratibalaḥ svastinā kṣemeṇânuttarāṃ samyaksambodhim abhisambodhuṃ ‖ yasmin samaye Subhūte bodhisattvo mahāsattvaḥ sarva-sattvānām antike maitrī-cittam ārambaṇīkṛtya tān paramayā maitryā paribadhnāti atrântare bodhisattvo mahāsattvaḥ kleśa-pakṣaṃ Māra-pakṣaṃ câtikramya śrāvaka-bhūmiṃ pratyekabuddha-bhūmiṃ câtikramya tatra samā(374)dhāv avatiṣṭhate | aprāptaś ca sa Subhūte āsrava-kṣayaṃ parama-pāramitāyāṃ śūnyatāyāṃ parijayaṃ karoti ‖ yasmin samaye Subhūte bodhisattvo mahāsattvaḥ śūnyatā-samādhi-vimokṣa-mukhena viharati atrântare bodhisattvo mahāsattvo na cêdānīṃ nânimittena samādhinā viharati | na cânenânimittaḥ samadhiḥ sākṣātkṛto bhavati ‖

dṛṣṭântaṃ evaṃ nirdiśya dārṣṭāntikârtham āha: *evam eva Subhūte bodhisattva* ity-ādi. tatra sattveṣu sukha-saṃyoga-duḥkha-viyoga-sukhâviśleṣa-hita-karaṇ'āśaya-samṛddhau sa-parivārāḥ samādhayo yathākramamaṃ *maitrī-karuṇā-muditôpekṣāḥ*. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hy asyê*ty-ādi. etad eva spaṣṭayann āha: *yasmin samaya* ity-ādi. *Māra-pakṣaṃ câtikramyê*ty anen' āntarāyika-dharma-samatikramaṇôpāyaḥ sūcitaḥ syāt. upasaṃharann āha: *yasminn* ity-ādi.

tad-yathā 'pi nāma Subhūte pakṣī śakunir ākāśe 'ntarīkṣe carati na ca bhūmau patati na ca kaṃcin niśrayaṃ niśritya tiṣṭhati ākāśa evântarīkṣe viharati na ca tatrâpi niśrito na pratiṣṭhitaḥ | evam eva Subhūte bodhisattvo mahāsattaḥ śūnyatā-

vihāreṇa viharati śūnyatāyāṃ parijayaṃ karoti ānimitta-vihāreṇa ca viharati ānimitte ca parijayaṃ karoti apraṇihita-vihāreṇa ca viharati apraṇihite ca parijayaṃ karoti na ca śūnyatāyāṃ vā ānimitte vā apraṇihite vā pataty aparipūrṇair buddha-dharmaiḥ ‖

[Tib. 274[b]] vibhāvita-sarva-[1]samatvenâpratiṣṭhita-vihārôpāyaṃ kathayann āha: *tad-yathā 'pi nāma Subhūte pakṣī* 'ty-ādi. *na ca tatrâpi niśrito na ca pratiṣṭhita* iti ākāśasyâsattvān na tatra buddhyā niśri(P. 215[b])to nâpi kāyena sthitaḥ. atha ca[2] tasminn eva ca[3] viharatîty apratiṣṭhita-vihārôpāyo jñāpitaḥ syāt. dārṣṭāntikârtham āha: *evam eva Subhūte bodhisattva* ity-ādi.

tad-yathā 'pi nāma Subhūte balavān iṣv-astr'ācārya iṣv-astra-śikṣāyāṃ suśikṣitaḥ supariniṣṭhitaḥ | sa ūrdhvaṃ kāṇḍaṃ kṣiped ūrdhvaṃ kāṇḍaṃ kṣiptvā tad-anyaiḥ kāṇḍais tat kāṇḍaṃ bhūmau patat pratinivārayed vārayet tasya paurvakasya kāṇḍasya kāṇḍa-paramparayā bhūmau patanaṃ na dadyāt tāvat tat kāṇḍaṃ bhūmau na patet yāvan n' ākāṅkṣed aho batêdaṃ kāṇḍaṃ bhūmau pated iti | evam eva Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann upāya-kauśalya-parigṛhītas tāvat tāṃ paramāṃ bhūta-koṭiṃ na sākṣātkaroti yāvan na tāni kuśala-mūlāny anuttarāyāṃ samyaksaṃbodhau paripakvāni suparipakvāni | yadā tāni kuśala-mūlāny anuttarāyāṃ samyaksaṃbodhau paripakvāni bhavanti (375) suparipakvāni tadā tāṃ paramāṃ bhūta-koṭiṃ sākṣātkaroti ‖ tasmāt tarhi Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā prajñāpāramitāṃ bhāvayatā evam eteṣāṃ dharmmāṇāṃ gambhīra-dhamatā pratyavekṣitavyā upanidhyātavyā na ca sākṣātkartavyā ‖

praṇidhāna-samṛddhyā[4] pūrva-praṇidhānânuvṛtty-upāyaṃ nirdiśann āha:

1. °matatv° C. 2. Om. C. 3. Om. CT. 4. saṃmṛṃddhyā (!) P, °namvṛddhyā C. grub-pas.

tad-yathā 'pi nāma Subhūte balavān ity-ādi. *yāvan n' ākāṅkṣed* ity anena [1]praṇidhān'āvedham upādāyânuvṛttir jñāpitā.[2] prakṛtârthaṃ bodhisattvena niyojayann āha: *evam eva Subhūta* ity-ādi. bhāvanā-viśeṣa-mārgābhyāṃ yathākramaṃ *paripakvāni su-paripakvāni.* upasaṃharann āha: *tasmāt tarhi Subhūta* ity-ādi.

evam ukte āyuṣmān Subhūtir Bbogavantam etad avocat| duṣkara-kārako Bhagavan bodhisattvo mahāsattvaḥ parama-duṣkara-kārako Bhagavan bodhisattvo mahāsattvaḥ yaḥ śūnyatāyāṃ carati śūnyatayā ca viharati śūnyatāṃ ca samādhiṃ samāpadyate na ca bhūta-koṭiṃ sākṣātkaroti| atyāścaryam idaṃ Bhagavan paramāścaryyam idaṃ Sugata|

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| evam etat Subhūte evam etat| duṣkara-kārako bodhisattvo mahāsattvaḥ parama-duṣkasa-kārako bodhisattvo mahāsattvaḥ yaḥ śūnyatāyāṃ carati śūnyatāyāṃ ca viharati śūnyatāṃ ca samādhiṃ samāpadyate na ca bhūta-koṭiṃ sākṣātkaroti|| tat kasya hetoḥ| tathā hi Subhūte bodhisattvasya mahāsattvasya sarvva-sattvā aparityaktās tasyême evaṃ-rupāḥ praṇidhāna-viśeṣā bhavanti mayâite sarva-sattvāḥ parimocayitavyā iti| yadā bodhisattvo mahāsattva evaṃ cittam abhinirharati sarva-sattvā mamâparityaktāḥ mayâite parimocayitavyā iti| śūnyatāṃ ca samādhi-vimokṣa-mukham abhinirharati ānimittaṃ ca samādhi-vimokṣa-mukham abhinirharati apraṇihitaṃ ca samādhi-vimokṣa-mukham abhinirharati| tadā upāya-kauśalya-samanvāgato bodhisattvo mahāsattvo veditavyo nâyam antarā bhūta-koṭiṃ sākṣātkariṣyaty aparipūrṇair buddha-dharmmaiḥ|| tat kasya hetoḥ| tathā hy asyôpāya-kauśalyaṃ rakṣāṃ karoti| sa câivâsya cittôtpādo (376) yat tasya sarva-sattvā aparityaktāḥ| sa evam anena cittôtpādenôpāya-kauśalyena samanvāgato 'ntarā

1. āpr° P. 2. °dham upayānujñāpitāḥ C.

bhūta-koṭiṃ na sākṣātkaroti||

sv-abhyasta-sarva-duṣkaratvenâsādhāraṇôpāyaṃ pratipādayann āha: *duṣkara-kārako Bhagavann* ity-ādi. śruta-cintā-bhāvanābhir yathākramaṃ *śūnyatāyāṃ caratîty*-ādi yojyaṃ.

sādhûktatvenânuvadann āha: *evam etad* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hîty*-ādi. amum evârthaṃ samarthayann āha: *yadā bodhisattva* ity-ādi. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *tathā hy asyêty*-ādi. *na sākṣāt*[Tib. 275a]*karotîti* sarva-sattvâparityāg'āśaya-sāmarthyena bhūta-koṭer anadhigamād asādhāraṇôpāyo jñāpitaḥ syāt.

punar aparaṃ Subhūte yadā bodhisattvo mahāsattva imāni gambhīrāṇi sthānāni pratyavekṣate pratyavekṣitu-kāmo vā bhavati| tad-yathā śūnyatāṃ samādhi-vimokṣa-mukhaṃ ānimittaṃ samādhi-vimokṣa-mukhaṃ apraṇihitaṃ samādhi-vimokṣa-mukhaṃ| tenâivaṃ cittam abhinirhartavyaṃ dīrgharātram amī sattvāḥ sattva-saṃjñayā upalambhe caranti| teṣāṃ sattvānām upalambha-dṛṣṭikānām upalambha-dṛṣṭi-prahāṇāyânuttarāṃ samyaksaṃbodhim abhisambudhya dharmān deśayiṣyāmîti saṃcintya śūnyatāṃ samādhi-vimokṣa-mukhaṃ samāpadyate na ca bhūta-koṭiṃ sākṣātkaroti ānimittaṃ samādhi-vimokṣa-mukhaṃ samāpadyate na ca bhūta-koṭiṃ sākṣātkaroti apraṇihitaṃ samādhi-vimokṣa-mukhaṃ samāpadyate na ca bhūta-koṭiṃ sākṣātkaroti| evaṃ bodhisattvo mahāsattvo 'nena cittôtpādenânena côpāya-kauśalyena samanvāgato nântarā bhūta-koṭiṃ sākṣātkaroti na ca parihīyate maitrī-samādhito na karuṇā-muditôpekṣā-samādhitaḥ|| tat kasya hetoḥ| upāya-kauśalya-parigṛhīto hi bodhisattvo mahāsattvo bhūyasyā mātrayā vivardhate śuklair dharmmaiḥ| tīkṣṇatarāṇi câsya śraddh'ādīnîndriyāṇi bhavanti bala-bodhya-mārgaṃ ca pratilabhate||

sarva-dharmânupalambhād [1]asakty-upāyaṃ vaktum āha: *punar aparaṃ Subhūte yadā*[2] *bodhisattva* ity-ādi. *sattva-saṃjñayêti* bhāvâbhiniveśena. *na ca parihīyata* iti āsvā(P. 216[a])danôpalambhena parihāṇi-sambhavān maitry-ādi-sarva-kuśala-dharmâparihāṇi[3]-vacanād anāsvādanôpāyaḥ sūcitaḥ syāt. tathâiva *tat kasya hetor* ity āśaṅky' āha: *upāya-kauśalya-parigṛhīta* ity-ādi.

punar aparaṃ Subhūte bodhisattvasya mahāsattvasyâivaṃ bhavati | dīrgha-rātram amī sattvā dharma-saṃjñayā upalambhe carante | teṣām upalambha-dṛṣṭikānām upalambha-dṛṣṭi-prahāṇāyânuttarāṃ samyaksambodhim abhisaṃbudhya dharmaṃ deśa(377)yiṣyāmîti | so 'nena cittôtpādena paurvakeṇa côpāya-kauśalyena samanvāgataḥ śūnyatāṃ samādhi-vimokṣa-mukhaṃ samāpadyate | na ca bhūta-koṭiṃ sākṣātkaroti | na ca parihīyate maitrī-karuṇā-muditôpekṣā-samādhitaḥ || tat kasya hetoḥ | upāya-kauśalya-parigṛhīto bodhisattvo mahāsattvo bhūyasyā mātrayā vivardhate | śuklair dharmais tīkṣṇatarāṇi câsya śraddh'ādīnîndriyāṇi bhavanti bala-bodhy-aṅgāni mārgaṃ ca pratilabhate ||

śūnyatā-vimokṣa-mukhatvenânupalambhôpāyârtham āha: *punar aparaṃ Subhūte bodhisattvasya mahāsattvasyâivaṃ bhavati: dīrgharātram amī sattvā upalambhe carantîty*-ādi. *śūnyatāṃ*[4] *samādhi-vimokṣa-mukhaṃ samāpadyata* iti śūnyatā-samādhi-vimokṣa-mukha-bhāvanā-paripūri-gamanād[5] anupalambhôpāyaḥ paridīpitaḥ.

punar aparaṃ Subhūte bodhisattvasya mahāsattvasyâivaṃ bhavati | dīrgharātram amī sattvā nimitta-saṃjñayā nimitte caranti | teṣāṃ nimitta-saṃjñā-prahāṇāyânuttarāṃ samyaksambodhim abhisambudhya dharmam deśayiṣyāmîty ānimittaṃ samādhi-vimokṣa-mukhaṃ samāpadyate sattvānāṃ kṛtaśaḥ | so 'nena cittôtpādena paurvakeṇa côpāya-kauśalyena samanvāgataḥ

1. °ktôp° PT. 2. Om. P. 3. °rmāpar° P. 4. °tā PT. 5. °nena C.

ānimittaṃ samādhi-vimokṣa-mukhaṃ samāpadyate | na ca bhūta-koṭiṃ sākṣātkaroti | na ca parihīyate maitryāḥ karuṇāyā muditāyā upekṣāyāḥ sarva-samādhitaḥ || tat kasya hetoḥ | upāya-kauśalya-parigṛhīto hi bodhisattvo mahāsattvo bhūyasyā mātrayā vivardhate | śuklair dharmais tīkṣṇatarāṇi câsya śraddh'ādīnîndriyāṇi bhavanti | balāni bodhy-aṅgāni mārgaṃ ca pratilabhate ||

nimittânupalambhād animittôpāyârtham āha: *punar aparaṃ Subhūte bodhisattvasya mahāsattvasyâivaṃ bhavati: dīrgharātram amī sattvā nimitta-saṃjñayêty*-ādi. *animittaṃ samādhi-vimokṣa-mukhaṃ samāpadyata* iti animitta[1]-samādhi-vimokṣa-mukha-bhāvanā-paripūri-gamanenânimittôpāyo gaditaḥ.

punar aparaṃ Subhute bodhisattvasya mahāsattvasyâivaṃ bhavati dīrgharātram amī sattvā nitya-saṃjñayā sukha-saṃjñayā ātma-saṃjñayā śubha-saṃjñayā ca viparyastās tathā kariṣyāmi yathā 'nuttarāṃ samyaksambodhim abhisambudhya nitya-saṃjñāyāḥ sukha-saṃjñāyā ātma-saṃjñāyāḥ śubha-saṃjñāyā viparyāsasya prahāṇāya dharmaṃ deśayiṣyāmi || anityam etat sarvaṃ na nityam iti | duḥkham etat sarvaṃ na sukham iti | anātmakam etat sarvaṃ nâitat s'ātmakam iti | aśubham etat sarvaṃ nâitac chubham iti | so 'nena cittôtpādena samanvāgataḥ (378) paurvvakeṇa côpāya-kauśalyena prajñāpāramitayā ca parigṛhīto nântarā bhūta-koṭiṃ sākṣātkaroti aparipūrṇeṣu buddha-dharmeṣu | evam apraṇihitaṃ samādhi-vimokṣa-mukham upasampadya viharati | na ca bhūta-koṭiṃ sākṣātkaroti | na ca parihīyate maitrīto vā karuṇāto vā muditāto vā upekṣāto vā || tat kasya hetoḥ || upāya-kauśalya-parigṛhīto bodhisattvo mahāsattvo bhūyasyā mātrayā vivardhate | śuklair dharmais tīkṣṇa=

1. ān° Ed as passim.

tarāṇi câsya śraddh'ādîndriyāṇi bhavanti | balāni bodhy-aṅgāni mārgaṃ ca pratilabhate || yo hi kaścit Subhūte bodhisattvo mahāsattva imaṃ cittôtpādam utpādayati | ity apîme sattvā dīrgharātram upalambhe caritāvina etarhy upalambhe caranti | nimitta-saṃjñāyāṃ caritāvina etarhy api nimitta-saṃjñāyāṃ caranti | viparyāse caritāvina etarhy api viparyāse caranti | piṇḍa-saṃjñāyāṃ caritāvina etarhy api piṇḍa-saṃjñāyāṃ caranti | abhūta-saṃjñāyāṃ caritāvina etarhy api abhūta-saṃjñāyāṃ caranti | mithyā-dṛṣṭau caritāvina etarhy api mithyā-dṛṣṭau caranti | tathā kariṣyāmi yathâiṣām ete doṣāḥ sarveṇa sarvaṃ sarvathā sarvaṃ na bhaviṣyanti na prajñāyante ity evaṃ sarva-sattvān samanvāharati || evaṃ ca bodhisattvo mahāsattvo 'nena smṛti-samanvāhāreṇânena cittôtpādena samanvāgata upāya-kauśalyena ca samanvāgataḥ prajñāpāramitayā ca parigṛhīta evam eteṣāṃ gambhīrāṇāṃ dharmāṇāṃ dharmatāṃ pratyavekṣamāṇaḥ śūnyatāto vā ānimittato vā apraṇihitato vā anabhisaṃskārato vā anutpādato vā ajātito (379) vā abhāvato vā asthānam etat Subhūte 'navakāśo yat sa bodhisattvo mahāsattva evaṃ-jñāna-samanvāgato 'nabhisaṃskāre vā patet traidhātukena vā sārdhaṃ saṃvaset nâitat sthānaṃ vidyate ||

praṇidhānânupalambhenâpraṇidhānôpāyârtham[1] āha: *punar aparaṃ Subhūte bodhisattvasya mahāsattvasyâivaṃ bhavati: dīrgharātram amī sattvā nitya-saṃjñayêty-ādi.* [Tib. 275b] *apraṇihitaṃ samādhi-vimokṣa-mukham* iti apraṇihita-samādhi-vimokṣa-mukha-bhāvanā-paripūri-gamanenâpraṇidhānôpāyaḥ sūcitaḥ. śūnyat'ādīnāṃ śrāvak'ādi-sādhāraṇatve 'pi tad-upāya-viśeṣaṇârtham āha: *yo hi kaścit Su*(P. 216b)*bhūte bodhisattva* ity-ādi. tatra śūnyat'ādi-tri[2]-vimokṣa-mukha-viparyayeṇô*palambhe caritāvina* ity-ādi tridhôktam.[3] [4]tasyâiva ca vyākhyānaṃ *piṇḍa-saṃjñāyām* ity-ādinā yathākramaṃ kṛtam. *śūnyatāta* ity ādāv ādy-ādi

1. praṇidhānânupalambhepr° P. 2. Om. P. 3. trividh° C. 4. asy° C.

tvena saptamy-antāt tasiḥ.[1] etad uktaṃ: kṛp'ādi-yogād *evaṃ-jñāna*-dharma-*samanvāgato bodhisattvaḥ* śūnyat'ādau pated ity *asthānam etad* iti.

evaṃ hi Subhūte bodhisattvo mahāsattvaḥ paripṛṣṭavyo bodhisattvena mahāsattvenânutarāṃ samyaksambodhim abhisamboddhu-kāmena | katameṣāṃ dharmāṇāṃ parijayaḥ kartavyaḥ kiyad-rūpāṇi ca cittāny abhinirhartavyāni yāni cittāny abhinirharan bodhisattvo mahāsattvo na śūnyatāṃ sākṣātkaroti n' ānimittaṃ sākṣātkaroti nâpraṇihitaṃ sākṣātkaroti nânabhisaṃskāraṃ sākṣātkaroti nânutpādaṃ sākṣātkaroti nâjātiṃ sākṣātkaroti nâbhāvaṃ sākṣātkaroti prajñāpāramitāṃ ca bhāvayati || sacet Subhūte bodhisattvo mahāsattvo bodhisattvena mahāsattvenâivaṃ pṛṣṭam evaṃ vyākaroti | śūnyatâiva bodhisattvena mahāsattvena manaśikartavyā | ānimittam evâpraṇihitam evânabhisaṃskāra evânutpāda evâjātir evâbhāva eva bodhisattvena mahāsattvena manasikartavya iti | sacet taṃ sarva-sattvâparityāga-cittôtpādaṃ nôpadarśayed upāya-kauśalyaṃ vā na vyākuryāt veditavyam etat Subhūte nâyaṃ vyākṛto bodhisattvo mahāsattvo 'nuttasāyāṃ samyaksambodhāv avinivartanīyatve taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhaiḥ || tat kasya hetoḥ | yo hy asāv avinivartanīyasya bodhisattvasya mahāsattvasy' āveṇiko dharmas taṃ dharmaṃ na sūcayati na prabhāvayati nôpadarśayati na prajānāti paripṛṣṭo na vyākaroti na visarjayati na tāṃ bhūmim avakrāmayati yo 'vinivartanīyasya bodhisattvasya mahāsattvasya bhūmir iti ||

praśna-pūrvakâvaivartika-dharma-kathanenâvaivartika-liṅgôpāyârthaṃ praśnaṃ kartuṃ śikṣayann āha: *evaṃ hi Subhūte bodhisattva* ity-ādi. vyatireka-

1. tamiḥ P, °ntāntasir C.

mukhena nirdiśann āha: *saced* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *yo hy asāv* ity-ādi. tatr' *āveṇiko dharmaḥ* sarva-sattvâparityāgas taṃ śruta-cintā-bhāvanāmaya-jñānôtpādanârthaṃ yathākramaṃ *na sūcayati, na prabhāvayati, nôpadarśayati,* yato *na prajānāti, paripṛṣṭo na vyākaroti, na visarjayatî*ti yathā-saṃkhyaṃ yojyaṃ. *tāṃ bhūmim* ity upāya-kauśalyaṃ.

(380)Subhūtir āha | syāt punar Bhagavan paryāyo yena paryāyeṇa bodhisattvo mahāsattvo 'vinivartanīyo bhavet ||

Bhagavān āha | syāt Subhūte sa paryāyo yena paryāyeṇa sa bodhisattvo mahāsattvo 'vinivartanīyo bhavet | saced bodhisattvo mahāsattva imāṃ prajñāpāramitāṃ śrutvā vā 'śrutvā vā evaṃ pratipadyeta evaṃ visarjayed avinīvartanīyo bodhisattvo mahāsattvo veditavyaḥ ||

anvaya-mukhena pratipādayituṃ kākvā praśnayann āha: *syāt punar Bhagavann* ity-ādi.

tathâiva pariharann āha: *syāt Subhūta* ity-ādi. *evaṃ* [Tib. 276[a]] *pratipadyetê*ti upāya-kauśalyaṃ sarva-sattvâparityāgaś câbhyāsanīya ity avagacchet. *evaṃ visarjayed* iti paraiḥ [1]pṛṣṭasyâvaivartikâdhigamânurūpa-vyākaraṇā-vyākaraṇābhyām avaivartikânavaivartikatā'vadhāra(P, 217[a])ṇenâvaivartika-liṅgôpāyaḥ sūcitaḥ syāt.

Subhūtir āha | tena hi Bhagavan bahavo bodhāya caranti | alpakāḥ punar ya evaṃ visarjayanti ||

Bhagavān āha | tathā hi Subhūte 'lpakās te bodhisattvā mahāsattvā ye vyākṛtā avinivartanīyāyāṃ jñāna-bhūmau ye punas te vyākṛtā bhaviṣyanti ta evaṃ visarjayiṣyanti | te-te bodhisattvā mahāsattvā uttaptâvaropita-kuśala-mūlā veditavyāḥ | te-te bodhisattvā mahāsattvā asaṃhāryāḥ sa-deva-mānuṣâsureṇa lokena ||

1. pṛṣṭo 'vaiv° C.

sarva-viṣaya-jñānatvenâpramāṇa-viṣayôpāyârthaṃ c' āha: *tena hi Bhagavann* ity-ādi.

asaṃhāryā iti teṣāṃ bodhisattvānāṃ [1]asaṃhāryatvenôpāyasya viṣayâpramāṇatā[1] jñāpitā bhavet.

tad evaṃ viṣaya-prayogābhyāṃ samanvāgataṃ yathôktam eva daśavidham upāya-kauśalaṃ grāhyaṃ.

tathā côktaṃ:

viṣayo 'sya prayogaś ca śātravāṇām atikramaḥ[I]
apratiṣṭho[II] yath'āvedham[III] asādhāraṇa-lakṣaṇaḥ[IV] || (62)
asakto[V] 'nupalambhaś[VI] ca nimitta[VII]-praṇidhi[VIII]-kṣataḥ
tal-liṅgaś[IX] câpramāṇaś ca daśadhôpāya-kauśalam || iti. (63)

kaḥ punas tri-sarvajñatāyāḥ sarv'ākārâbhisambodhasya ca viśeṣaḥ. pratiniyat'ākāra-viṣayās tisraḥ sarvajñatā yathôkten' ākāra-pratiniyamena. samast'ākāra-viṣayas tu sarv'ākārâbhisambodha iti kecit. lākṣaṇikaṃ tri-sarvajñatā-vyavasthānaṃ. prāyogikas tu sarv'ākārâbhisambodha ity anye. vipakṣa-pratipakṣa-vyavasthāna-prabhāvitaḥ sarv'ākārâbhisambodhaḥ, tri-sarvajñatās tu na câivaṃ prakṛti-śānt'ākāratvād[2] ity apare.

samāptaḥ sarv'ākārâbhisambodhaḥ.

sacet punaḥ Subhūte bodhisattvo mahāsattvaḥ svapnântara-gato 'pi svapnôpamāḥ sarva-dharmā iti vyavalokayati na ca sākṣātkaroti | idam api Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasyâvinivartanīya-lakṣaṇaṃ veditavyaṃ ||

prāpta-sarv'ākārâbhisambodhasyê[Tib. 276[b]]dānīṃ prakarṣa-paryanto 'dhigama iti mūrdhâbhisamayo vaktavyaḥ. tatra liṅgaṃ tāvad asyâbhidhānīyaṃ yenâsau liṅgyate. tataḥ[3] svapnâvasthāyām apy atyabhyāsāt svapna-sadṛśa-sarva-dharmêkṣaṇaṃ prathamaṃ liṅgaṃ vaktum āha: *sacet punaḥ Subhūte bodhisattvo mahāsattvaḥ svapnântara-gato* 'pîty-ādi.

etad uktam: evaṃ[4]-prajñôpāya-pa(P. 217[b])rigṛhītā[5] bodhisattvasya yoga-dha-

1. pr° C. 2. °kāra P. 3. ataḥ C. 4. Om. P. 5. °tā C.

rma-bhāvanā [1]mūrdha-prāptā yā svapnântare 'py asyā[1] yoga-vidarśanā-manaskārās[2] tathā-bhūta-dharmâsākṣātkaraṇena sattva-dhātu-sâpekṣā eva pravartanta iti.

punar aparaṃ Subhūte bodhisattvo mahāsattvaḥ svapnântara-gato 'pi śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā traidhātukāya ca spṛhām anuśaṃsā-cittaṃ nôtpādayati | idam api Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasyâvinivartanīya-lakṣaṇaṃ veditavyam ||

dvitīya-śrāvak'ādi-bhūmi-spṛhā-cittânutpādana-liṅgârtham āha: *punar aparaṃ Subhūta* ity-ādi. tatrâpūrva-prāpty-abhilāṣaḥ *spṛhā*. prāptâviyogêcchā *'nuśaṃsā-cittaṃ*.

punar aparaṃ Subhūte bodhisattvo mahāsattvaḥ svapnântara-gato 'py aneka-śatāyāḥ parṣado 'neka-sahasrāyā yāvad aneka-koṭī-niyuta-śato-saha(381)srāyāḥ parṣado madhya-gataṃ maṇḍala-māḍe niṣaṇṇaṃ bhikṣu-saṃgha-parivṛtaṃ bodhisattva-saṃgha-puraskṛtaṃ dharmaṃ deśayantaṃ tathāgatam arhantaṃ samyaksambuddham ātmānaṃ paśyanti | idam api Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasyā 'vinivartanīya-lakṣaṇaṃ veditavyaṃ ||

tṛtīya-tathāgat'ādi-darśana-liṅgârtham āha: *aneka-śatāyāḥ parṣada* ity-ādi.

punar aparaṃ Subhūte bodhisattvo mahāsattaḥ svapnântara-gato 'pi vaihāyasam abhyudgamya sattvebhyo dharmaṃ deśayati tāṃ ca vyāma-prabhāṃ saṃjānīte tāṃś ca bhikṣūn abhinirmimīte ye 'nyāsu dikṣu gatvā 'nyeṣu loka-dhātuṣu buddhakṛtyaṃ kurvanti dharmaṃ ca deśayanti || evam api Subhūte svapnântara-gato 'vinivartanīyo bodhisattvo mahāsattvaḥ saṃjānīte | idam api Subhūte 'vinivatanīyasya bodhisattvasya ma-

1 ... 1. °rdhā praptā yat sv° C, °rdha-prāptântare 'py asā P. rtshe-mor gyur-pa gaṅ yin-pa rmi-lam-gyi naṅ-du yaṅ ḥdiḥi. 2. °nasik° C.

hāsattvasyâvinivattanīya-lakṣaṇaṃ veditavyaṃ |

caturtha-buddha[1]-rddhi-vikurvitôpalabdhi-liṅgârtham āha: *vaihāyasam abhyudgamyêty-ādi.*

punar aparaṃ Subhūte svapnântara-gato bodhisattvo mahāsattvo nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate grāma-ghāte vā nagara-ghāte vā nigama-ghāte vā janapada-ghāte vā rāṣṭra-ghāte vā 'gni-dāhe vā vartamāne vyāḍa-mṛgān vā tato 'nyān api vā kṣudra-mṛga-jātīn dṛṣṭvā śiraś-chede vā pratyupasthite tato 'nyāny api vā mahā-bhaya-bhairavāṇi duḥkha-daurmanasyāni vā prāpya tato 'nyeṣām api vā sattvānāṃ mahā-bhaya-bhairavāṇi duḥkhāni dṛṣṭvā nâsya bhaya-bhairvam utpadyate nôtrasyati na saṃtrasyati na saṃtrāsam āpadyate | tataś ca svapnântarāt prativibuddhasya samanantara-vyutthitasyâivaṃ bhavati | svapnôpamam idaṃ sarvaṃ traidhātukaṃ | evaṃ ca mayā 'nuttarāṃ samyak-sambodhim abhisambudhya samyag deśayatā dharmo deśayitavya iti | idam api Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvayâvinivartanīya-lakṣaṇaṃ veditavyaṃ ||

pañcama-svapnôpama-dharma-deśanā-cittôtpāda-liṅgârtham āha: ***bodhisattvo mahāsattvo nôttrasyatî**ty-ādi.*

punar aparaṃ Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasya svapnântara-gatasya nairayikān (382) sattvān dṛṣṭvā evaṃ bhavati | tathā kariṣyāmi yathā me 'nuttarāṃ samyaksambodhim abhisambuddhasya buddha-kṣetre sarveṇa sarvaṃ sarvathā sarvaṃ sarve 'py apāyā na bhaviṣyantîti | idam api Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasyâpāya-pariśuddhi-lakṣaṇaṃ veditavyaṃ || tatra Subhūte kathaṃ vijñāyetâsyâ-

1. °baddha P.

vinivartanīyasya bodhisattvasya mahāsattvasyā 'nuttarāṃ samyaksambodhim abhisambuddhasya buddha-kṣetre sarveṇa sarvaṃ sarvathā sarvaṃ sarve 'py apāyā na bhaviṣyantîti | sacet Subhūte bodhisattvo mahāsattvaḥ svapnântara-gato 'pi niraya-gatāṃs tiryyak-preta-gatān vā sattvān dṛṣṭvā smṛtiṃ pratilabhate | sa tāṃ smṛtiṃ pratilabhya evaṃ cintayati tathā kariṣyāmi yathā me 'nuttarāṃ samyaksambodhim abhisambuddhya buddha-kṣetre sarveṇa sarvaṃ sarvathā sarvaṃ sarve 'py apāyā na bhaviṣyantîti | evaṃ Subhūte bodhisattvasya mahāsattvasyâpāya-pariśuddhi-lakṣaṇaṃ veditavyaṃ || idam api Subhūte 'vinivartanīyasya bodhisattvasya mahāsattvasyā 'vinivartanīya-lakṣaṇaṃ veditavyaṃ ||

ṣaṣṭha-sva[1]-buddha-kṣetrâpāya-prahāṇânusmaraṇa-liṅgârtham āha: *nairayikān sattvān* ity-ādi.

kim idam apāya-viśuddhi-lakṣaṇaṃ nāmêti praśnayann āha: *tatra Subhūte katham* ity-ādi. pariharann āha: *sacet Subhūte bodhisattva* ity-ādi.

punar aparaṃ Subhūte svapnântara-gato bodhisattvo mahāsattvo nagara-dāhe vā grāma-dāhe vā vartamāne prativibuddhaḥ saṃs tataḥ svapnād evaṃ samanvāharati | yathā mayā svapnântara-gatena ye ākārā yāni liṅgāni yāni nimittāni dṛṣṭāni yair ākārair yair liṅgair yair nimittair avinivartanīyo bodhisattvo mahāsattvo dhārayitavyas te ākārās tāni liṅgāni tāni nimittāni mama saṃvidyante | etena satyena satya-vacanenâyaṃ nagara-dāho vā grāma-dāho vā vartamāna upaśāmyatu śītī-bhavatu astaṃ gacchatu || sacet Subhūte grāma-dāho vā nagara-dāho vā upaśāmyati śītī-bhavati astaṃ gacchati veditavyam etat Subhūte (383) vyākṛto 'yaṃ bodhisattvo mahāsattas taiḥ paurvakais tathāgatair arhadbhiḥ samyaksaṃbuddhair aviniva-

1. Om. PT.

rtanīyo 'nuttarāyāḥ samyaksambodher iti | sacen nôpaśāmyati na śītī-bhavati nâstaṃ gacchati veditavyam etat Subhūte nâyaṃ vyākṛto bodhisattvo mahāsattvo 'nuttarāyāṃ samyaksambodhāv iti | sacet punaḥ Subhūte so 'gni-dāho 'tikramya gṛhād gṛhaṃ rathyāyā rathyāṃ anyatarânyatarāṃ rathyāṃ vā gṛhaṃ vā gacchati dahati nôpaśāmyati na śītī-bhavati nâstaṃ gacchati veditavyam etat Subhūte dharma-pratyākhyānaṃ duḥprajña-saṃvartanīyaṃ tena bodhisattvena mahāsattvena karmôpacitaṃ | tato 'syâitad dṛṣṭa-dharma-saṃvartanīyam eva karma vipacyate tata eva dharma-pratyākhyānāt sâvaśeṣaṃ karmâivaṃ vipacyate | ity ayaṃ Subhūte hetur ayaṃ pratyayo 'sya bodhisattvasya mahāsattvasyâvinirttanīya-lakṣaṇatāyā iti | ayam api Subhūte bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher dhārayitavyaḥ ||

saptama-nagar'ādi-dāha-praśamana-satyâdhiṣṭhāna-samṛddhi-liṅgârtham anvaya-mukhen' āha: [Tib. 277^{a}] *nagara-dāhe vêty-ādi.* mṛdu-madhyâdhimātra-bhedenâpagamād[1] yathākramam *upaśāmyatu, śītībhavatu, astaṃ gacchatv* iti yojyaṃ. vyatireka-mukhenâpi kathayann āha: *sacen nôpaśāmyatî*ty-ādi. ubhayathā 'pi nirdiśann āha: *sacet punar* ity-ādi. *karma vipacyata* iti saddharma-pratyākhyānaṃ dṛṣṭa-dharma-saṃvartanīyam eva karma satyâdhiṣṭhānâniṣpatter[2] daurmanasy'ādinā 'nubhūyate. *tata evê*ti janmântara-saṃgṛhītāt.

punar-aparaṃ Subhūte yair ākārair yair liṅgair yair nimittair avinivartanīyo bodhisattvo mahāsattvo dhārayitavyas tān ākārāṃs tāni liṅgāni tāni nimittāni deśayiṣyāmi tat sādhu ca suṣṭhu ca śṛṇu manasikuru bhāṣiṣye 'haṃ te || sādhu Bhagavann ity āyuṣmān Subhūtir Bhagavataḥ pratyaśrauṣīt ||

Bhagavān etad avocat | sacet Subhūte kaścid eva puruṣo vā strī vā dārako vā dārikā vā 'manuṣyeṇa gṛhīto bhaved āvi-

1. °nâvag° C. 2. °ṣpanne PC.

ṣṭaḥ | tatra bodhisattvena mahāsattvena upasaṃkramyâivam adhiṣṭhānaṃ samanvāhartavyaṃ | saced ahaṃ taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair vyākṛto 'nuttarāyāṃ (384) samyaksambodhau pariśuddho me 'dhyāśayo 'nuttarāṃ samyaksambodim abhisamboddhuṃ | yathā 'ham anuttarāṃ samyaksambodhim abhisamboddhu-kāmaḥ pariśuddho me manasikāro anuttarāyāṃ samyaksambodhau apagataṃ me śrāvaka-cittaṃ pratyekbubdha-cittaṃ ca | tena mayā 'nuttarā samyaksambodhir abhisamboddhavyā | nâhaṃ nânuttarāṃ samyaksambodhim abhisambhotsye abhisambhotsya evâham anuttarāṃ samyaksambodhiṃ | ye 'pi te 'prameyeṣv asaṃkhyeyeṣu loka-dhātuṣu buddhā bhagavantas tiṣṭhanti dhriyante yāpayanti na teṣāṃ tathāgatānām arhatāṃ samyaksambuddhānāṃ kiṃcid ajñātaṃ vā 'dṛṣṭaṃ vā 'viditaṃ vā 'sākṣātkṛtaṃ vā 'nabhisambuddhaṃ vā | yathā te buddhā bhagavanto jānanti mamâdhyāśayam ity apy aham anuttarāṃ samyaksambodhim abhisambhotsye iti | anena satyena satya-vacanena iyaṃ strī vā puruṣo vā dārako vā dārikā vā yenā 'manuṣya-graheṇa gṛhīto vā āviṣṭho vā so 'pakrāmatu | sacet so 'manuṣya evaṃ bhāṣamāṇena bodhisattvena mahāsattvena nâpakrāmati veditavyam etat Subhūte nâyaṃ vyākṛto bodhisattvo mahāsattvas taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhāv iti | sacet punaḥ Subhūte evaṃ bhāṣamāṇasya bodhisattvasya mahāsattvasya so 'manuṣyo 'pakrāmati veditavyam etat Subhūte vyākṛto 'yaṃ bodhisattvo mahāsattvas taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhāv iti ||

aṣṭa(P. 218a)ma-yakṣ'ādy-amanuṣyâpagama-satya-vākya-niṣpatti[1]-liṅgârthaṃ

1. °kyāniṣp° P.

vyatireka-mukhen' āha: *punar aparaṃ Subhūte yair ākārair* ity-ādi. tatra: svayaṃ praveśād *gṛhītaḥ* sāmarthy'ādhānena kāy'ādi-vikār'āpādanād *āviṣṭaḥ*. sarv'ākārajñat'ādi-pañcavidhâbhisamayena sarva-padârthâvagamād yathākramam *ajñātam* ity-ādīni pañca padāni nêti[1] pūrveṇa yojyāni. anvaya-mukhenâpi kathayann āha: *sacet punaḥ Subhūta* ity-ādi.

āryyâṣṭasāhasrikāyāṃ prajñāpāramitāyām upāya-kauśalya-mīmāṃsā-parivarto nāma viṃśatitamaḥ |

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyām upāya-kauśalya-mīmāṃsā-parivarto nāma viṃśatitamaḥ.

1. Om. PC.

XXI.

MĀRA-KARMA-PARIVARTO NĀMÂIKAVIṂŚATITAMAḤ.

(385)tatra khalu punaḥ Subhūte bodhisattvo mahāsattva evaṃ bhāṣiṣyate | yena satyena satya-vacanenâhaṃ vyākṛtas taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhau tena satyena satya-vacanenâyam amanuṣyo 'pakrāmatv iti | tatra Subhūte Māraḥ pāpīyān autsukyam āpatsyate tasyâmanuṣyasyâpakramaṇāya || tat kasya hetoḥ | Māro hy atra pāpīyāṃs tasya bodhisattvasya mahāsattvasya cira-yāna-samprasthitasyântike balavattaraṃ tejovattaraṃ côdyogam āpatsyate katham ayam amanuṣyo 'pakrāmed iti | evaṃ so 'manuṣyo Mārâdhiṣṭhānenâpakramiṣyati | evaṃ ca tasya bodhisattvasya mahāsattvasya bhaviṣyati mamâiṣo 'nubhāvenâmanuṣyo 'pakrānta iti | na punaḥ sa evaṃ jñāsyati Mārasyâiṣo 'nubhāvenâmanuṣyo 'pakrānta iti || sa tena tāvanmātrakeṇautsukyam āpatsyate | sa tenautsukyena tato 'nyān bodhisattvān mahāsattvān avamaṃsyate uccagghayiṣyati ullāpayiṣyati kutsayiṣyati paṃsayiṣyati ahaṃ vyākṛtas taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhav iti | sa tena tāvanmātrakeṇa bhūyo mānaṃ janayiṣyati mānaṃ saṃjanayiṣyati mānaṃ vardhayiṣyati mānaṃ saṃvardhayiṣyati mānaṃ stambhayiṣyati mānaṃ upastambhayiṣyati mānaṃ bṛṃhayiṣyati mānam upabṛṃhayiṣyate. manam utpādayiṣyati | sa tena mānenâtimānena mānâtimānena mithyā-mānenâbhimānena dūrīkariṣyati sarvajñatāṃ dūrīkariṣyaty anuttaraṃ buddha-jñānaṃ svayambhū-jñānaṃ (386) sarvajña-jñānaṃ dūrīkariṣyaty

anuttarāṃ samyaksambodhim | sa tathā-rūpāṇi kalyāṇa-mitrāṇi kalyāṇa-dharmaṇa udārâdhimuktikān adhyāśaya-sampannān upāya-kauśalān avinivartanīya-dharma-samanvāgatāṃś ca bodhisattvān mahāsattvān dṛṣṭvā 'bhimānam utpādyâvamanyamānas tathā-rūpāṇi kalyāṇa-mitrāṇi na seviṣyate na bhājiṣyate na paryupāsiṣyate na pariprokṣyati tad eva Māra-bandhanaṃ gāḍhī-kariṣyati | tasya dve bhūmī pratikāṅkṣitavye śrāvaka-bhūmir vā pratyekabudha-bhūmir vā | evaṃ Subhūte satyâdhiṣṭhānena Māraḥ pāpīyān acira-yāna-saṃprasthitasya bodhisattvasya mahāsattvasya alpa-śrāddhasya alpa-śrutasya kalyāṇa-mitra-virahitasya prajñāpāramitayā 'parigṛhītasyôpāya-kauśalya-virahitasyântarāyaṃ kariṣyaty anuttarāyāḥ samyaksambodheḥ || idam api Subhūte bodhisattvasya mahāsattvasya Māra-karma veditavyaṃ ||

Mārâdhiṣṭhānenâpakramaṇe sati nêdam aṣṭamaṃ[1] liṅgam ity āha: *tatra khalu punar* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: [Tib. 277[b]] *Māro hîty*-ādi. *acira-yāna-saṃprasthitasyêti* mūrdhâbhisamaye 'dhunā pravṛttasya. svarūpa-mahattvād *ba*(P. 218[b])*lavattaraṃ*. kārya-nirvartakatvāt[2] *tejovattaraṃ*. gauravâkaraṇād *avamansyate*. hāsya-sthānīyatvād *uccagghayiṣyati*. atiśayôkty-abhidhānād *ullāpayiṣyati*. nindā-karaṇāt *kutsayiṣyati*. vairūpya-niścāraṇāt *paṃsayiṣyati*. mānasyôtpādana[3]-viśeṣ'ādhānān *mānaṃ janayiṣyati, mānaṃ saṃjanayiṣyati*. tathâivâtimāna-mānâtimānâbhimāna-bhedena pada-ṣaṭkaṃ *mānaṃ vardhayiṣyati, mānaṃ saṃvardhayiṣyati, mānaṃ stambhayiṣyati, mānam upastambhayiṣyati, mānaṃ bṛṃhayiṣyati, mānam upabṛṃhayiṣyatîti* yathākramaṃ yojyaṃ. mithyā-māna-karaṇān *mānam utpādayiṣyati*. *sa tena mānenêty*-ādi. hīnād ahaṃ (P. 219[a]) śreyān sadṛśena vā sadṛśa iti cittônnatir *mānaḥ*. sadṛśād ahaṃ śreyañ chreyasā vā sadṛśa ity *atimānaḥ*. śreyasaḥ śreyān aham iti *mānâtimānaḥ*. aprāptâdhigame prāpty-abhiprāyād *abhimānaḥ*. [4]aguṇavān api[4] guṇavān aham iti *mithyāmānaḥ*. *dūrīkariṣyati sarvajñatām* ity-ādi. etad uktaṃ: *mānena dūrīkariṣyati sarvajñatāṃ* tri-sarvajñat'ātmikāṃ. atimāna-mānâtimānâbhimānair yathākramaṃ dūrīkariṣyaty *anuttaraṃ buddha-jñānaṃ* sarv'ākārâbhisambodhaṃ, *svayambhū-jñānaṃ* [Tib. 278[a]] mūrdhâbhisamayaṃ, *sarvajña-jñānam* anupūrvâbhisamayaṃ, mithyāmānena ca[1] *dūrīkariṣyaty anuttarāṃ samyaksambodhim* eka-kṣaṇâbhisambodha-pūrvakaṃ dharma-kāyâbhisamayam iti. *na seviṣyata* ity-ādi-pada-trayaṃ śrut'ādi-jñānôtpādanârthaṃ, kalpita-paratantra-pariniṣpanna-svarūpa-parijñānârthaṃ vā yathāsaṃkhyaṃ yojyaṃ.

1. saptamaṃ C. brgyad-pa. 2. nivart° C. rdsogs-par byed-paḥi phyir-ro: 3. °da P. 4...4. °vate 'pi C, vato 'pi T. Om. P. yon-tan daṅ ldan-pa ma-yin yaṅ.

punar aparaṃ Subhūte bodhisattvasya mahāsattvasya nāmâpadeśenâpi Māra-karma bhaviṣyati || kathaṃ ca Subhūte bodhisattvasya mahāsattvasya nāmâpadeśenâpi Māra-karma bhaviṣyati | iha Subhūte bodhisattvaṃ mahāsattvaṃ nāmâpadeśenâpi nāmâ'dhiṣṭhānenâpi Māraḥ pāpīyān upasaṃkramiṣyati | anyatarânyatareṇa veṣeṇôpasaṃkramyâivaṃ vakṣyati | tair vyākṛtas tvaṃ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhau || tat kasya hetoḥ | tava hîdaṃ nāmadheyam idaṃ te mātur nāmadheyam idaṃ te pitur nāmadheyam idaṃ te bhrātur nāmadheyam idaṃ te bhaginyā nāmadheyam idaṃ te mitrâmātya-jñāti-sālohitānāṃ nāmadheyaṃ yāvad ā saptamaṃ mātāmaha-pitāmaha-yugasya nāmadheyam udīrayiṣyati amuṣyāṃ diśi tvaṃ jāto 'muṣmin janapade 'muṣmin grāme vā nagare vā nigame vā jāta (387) iti | sacet prakṛtyā mṛduko bhaviṣyati tam enam evaṃ vakṣyati pūrvam api tvam eva mṛduko 'bhūḥ | sacet prakṛtyā tīkṣṇêndriyo bhaviṣyati tatas tam evaṃ vakṣyati pūrvam api tvaṃ tīkṣṇêndriyo 'bhūḥ | saced āraṇyako bhaviṣyati sacet piṇḍapātiko bhaviṣyati sacet pāṃsukūliko bhaviṣyati sacet khalu-paścād-bhaktiko bhaviṣyati saced ek'āsaniko bhaviṣyati saced yāthāsaṃstariko bhaviṣyati sacet traicīvariko bhaviṣyati sacet śma=

1. Om. P.

śāniko bhaviṣyati sacet vṛkṣamūliko bhaviṣyati sacen naiṣadyiko bhaviṣyati saced abhyavakāśiko bhaviṣyati sacen nāmantiko bhaviṣyati saced alpêcchaḥ saṃtuṣṭaḥ pravivikto bhaviṣyati saced apagata-pāda-mrakṣaṇo bhaviṣyati sacen mṛdu-bhāṣy alpa-vāg bhaviṣyati tam enaṃ Māraḥ pāpīyāṃstena-tena dṛṣṭadhārmikeṇa guṇen' ādekṣyati | pūrvam api tvam anena câนena ca guṇena samanvāgato 'bhūr niyatas taṃ vyākṛtas taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksaṃbodhāv avinivartanīyāyāṃ bodhisattva-bhūmau ‖ tat kasya hetoḥ | tathā hi te amī evaṃrūpā dhutaguṇāḥ saṃvidyante ‖ niścayena tvaṃ pūrvam apy etair eva dhutaguṇaiḥ samanvāgato 'bhūḥ ‖ evaṃ sa tena paurvakeṇa nāmâpadeśena nāmâ'dhiṣṭhānena pratyutpanna-dhutaguṇa-saṃlekhena ca manyanām utpādayiṣyati | tasyâivaṃ bhaviṣyati vyākṛto 'haṃ taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambudhair anuttarāyāṃ samyaksambodhau yathā me amī guṇāḥ saṃvidyante ‖

prasaṅgān Māra-karma-prabhedaṃ nirdiśan mṛdu-Māra-karmârtham āha: *punar aparam* ity-ādi. *nāmâpadeśenê*ti tan-nāma-kathanena. *nāmâdhiṣṭhānenê*ti mātr-ādi-nāma-vyapadeśena. tathâiva[1] *tat kasya hetor* ity āśaṅky' āha: *tava hîdaṃ nāmadheyam* ity-ādi. tatra: grāmaṃ parityajya krośa-mātreṇâvasthānād *āraṇyakaḥ*. gṛhīta-piṇḍa-pāta-samādānatvāt *paiṇḍapātikaḥ*. rathyā-karpaṭa-cīvaratvena *pāṃsukūlikaḥ*. samastaṃ bhakt'ādikam ādāya bhojanāt *paścātkhalubhaktikaḥ*. [2]ek'āsanôpaveśena yathêṣṭaṃ paribhogād *ek'āsanikaḥ*.[3] yathā-saṃstīrṇa[4]-karpaṭ'ādau (P. 219b) śayanād *yāthāsaṃstarikaḥ*. saṃghāṭy-ādi-tri-cīvara-mātratvāt *traicīvarikaḥ*. śmaśāne sthitatvena[5] *śmāśānikaḥ*. tathā *vṛkṣamūlikaḥ*. niṣadyayā rātrau sthānān *naiṣadyikaḥ*. [6]upary-āvaraṇâbhāven' *ābhyavakāśikaḥ*. dhṛtôrṇa-cīvar'āditvena *nāmatikaḥ*. adhikâbhilāṣâbhāvād *alpêcchaḥ*. tāvan-mātreṇa saṃtoṣāt *saṃtuṣṭaḥ*. āpatti-rahitatvena *praviviktaḥ*. alpêcchatvād *apaga*-

1. Om. P. 2 ek'āśan° PT. 3. ek'āśan° PCT. stan gcig-pa. 4. stīrṇa C.
5. sthititv° C. 6. upacaryāv° C.

ta-pāda-[Tib. 278b]*mrakṣaṇaḥ*. pūrvavat *tat kasya hetor* ity āśaṅky' āha: [1]*tathā hî*ty-ādi.

taṃ ca Māraḥ pāpīyān evaṃ vakṣyati avinivartanīyas tvaṃ vyākṛtas tathāgatenârhatā samyaksambuddhenânuttarāyāṃ samyaksambodhau ‖ (388)tat kasya hetoḥ | tathā hi tava ete evaṃrūpā dhutaguṇāḥ saṃvidyante ‖

madhya-Māra-karmârtham āha: [2]*taṃ ca*[2] *Māra* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha:[1] *tathā hi tavê*ty-ādi.

tasya khalu punaḥ Subhūte Māraḥ pāpīyān kadācid bhikṣu-veṣeṇôpasaṃkramiṣyati kadācid bhikṣuṇī-veṣeṇa kadācid upāsaka-veṣeṇa kadācid upāsikā-veṣeṇa kadācid brāhmaṇa-veṣeṇa kadācid gṛhapati-veṣeṇa kadācin mātṛ-veṣeṇa kadācit pitṛ-veṣeṇa kadācid bhrātṛ-veṣeṇa kadācid bhaginī-veṣeṇa kadācin mitrâmātya-jñāti-sālohita-veṣeṇôpasaṃkramiṣyati | upasaṃkramyâivaṃ vakṣyati | vyākṛtas tvaṃ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhāv avinivartanīyāyāṃ bodhisattva-bhūmau ‖ tat kasya hetoḥ | tathā hi te evaṃrūpā dhutaguṇāḥ saṃvidyante ye 'vinivartanīyānāṃ bodhisattvānāṃ mahāsattvānāṃ guṇāḥ | ye khalu punaḥ Subhūte mayā 'vinivartanīyānāṃ bodhisattvānāṃ mahāsattvānāṃ guṇāḥ ākhyātāḥ ākārā liṅgāni nimittāni c' ākhyātāni tāni tasya na bhaviṣyanti ‖ veditavyam etat Subhūte tato 'nyair bodhisattvair mahāsattvair Mārâdhiṣṭhito batâyaṃ bodhisattvo mahāsattva iti ‖ tat kasya hetoḥ | ye ākārā yāni liṅgāni yāni nimittāni avinivartanīyānāṃ bodhisattvānāṃ mahāsattvānāṃ tāni tasya na bhaviṣyanti ‖ sa khalu punaḥ Subhūte bodhisattvo mahāsattvo 'nena nāmâdhiṣṭhānenâbhimānam utpādayiṣyati |

1...1. Om P. 2...2. tathā C. de-la; see Ed.

abhimānam utpādya mānâbhibhūtaḥ stambhâbhibhūto Mârâdhiṣṭhānenâbhibhūtas tad-anyān bodhisattvān mahāsattvān avamaṃsyate uccagghayiṣyaty ullāpayiṣyati kutsayiṣyati paṃsayiṣyati || idam api Subhūte bodhisattvena mahāsattvena nāmâdhiṣṭhānena Māra-karma veditavyam |

adhimātra-Māra-karmârtham āha: *tasya khalu punar* ity-ādi. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *tathā hîty-ādi*. sadbhūtatve kathaṃ punar idam Māra-karmêty āśaṅky'[1] āha: *ye khalu punar* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky 'āhā: *ye hîty-ādi*.

punar aparaṃ Subhūte (389) bodhisattvena mahāsattvena nāmâpadeśena nāma-vyākaraṇena Māra-karma veditavyam || kathaṃ ca Subhūte bodhisattvena mahāsattvena nāmâpadeśena nāma-vyākaraṇena Māra-karma veditavyam | iha Subhūte Māraḥ pāpīyān bhikṣu-veṣeṇôpasaṃkramya bodhisattvaṃ mahāsattvaṃ evaṃ vyākariṣyati | tavânuttarāṃ samkyaksambodhim abhisambuddhasya sata idaṃ nāmadheyaṃ bhaviṣyatîti | yad eva tena cittenânuvartitam anuvitarkitam anuvicāritam bhavati | aho bata me 'nuttarāṃ samyaksambodhim abhisambuddhasya sata idam evaṃrūpaṃ nāmadheyaṃ bhaved iti tad eva nāmadheyaṃ vyākariṣyati | tatra duṣprajña-jātīyasyânupāya-kuśalasya bodhisattvasyâivaṃ bhaviṣyati | yathā mayā nāmadheyam anuvartitam anuvitarkitam anuvicāritam aho bata me 'nuttarāṃ samyaksambodhim abhisambuddhasya sata idaṃ nāmadheyam bhaved iti tathā tena bhikṣuṇā nirdiṣṭam iti | sa evaṃ yac ca nāmadheyaṃ svayam anuvicintitaṃ yac ca tena Māreṇa pāpīyasā Māra-kāyikābhir vā devatābhir abhinirmitena Mārâdhiṣṭhitena vā bhikṣuṇā nāmadheyam udīritaṃ tad ubhayaṃ tula-

1. Om. P.

yitvā yathā ca mama cittôtpāda utpanno yathā cânena bhikṣuṇā nirdiṣṭaṃ mama nāmadheyaṃ sameti nāmnā nāma-vyākṛto 'haṃ taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhāv iti maṃsyate || yāni ca mayā Subhūte 'vinivartanīyānāṃ bodhisattvānāṃ mahāsattvānām ākārā liṅgāni nimittāni ākhyātāni tāni tasya na bhaviṣyanti | sa tair virahito 'nena nāmâpadeśena nāma-vyākaraṇena manyanām utpādayiṣyati | sa manyanām utpādya tato 'nyān bodhisattvān mahā(390)sattvān avamaṃsyate aham vyākṛto 'nuttarāyāṃ samyaksambodhau nâite vyākṛtā anuttarāyāṃ samyaksambodhāv iti | evaṃ sa tena mānenâtimānena mānâtimānenâbhimānena mithyā-mānena ca tad-anyān bodhisattvān mahāsattvān avamanyamāno dūrīkariṣyati sarvajñatāṃ dūrīkariṣyati buddha-jñānaṃ | tasya prajñāpāramitayā 'parigṛhītasyôpāya-kauśalya-virahitasya kalyāṇa-mitra-virahitasya pāpa-mitra-parigṛhītasya dvayor bhūmyor anyatarā bhūmiḥ pratikāṅkṣitavyā śrāvaka-bhūmir vā pratyekabuddha-bhūmir vā | sacet punaś ciraṃ suciraṃ saṃdhāvya saṃsṛtyâināṃ eva prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisamboddhu-kāmo bhavet | yadi câsāv upasarpet kalyāṇa-mitrāṇy abhīkṣṇaṃ ca tāny upasaṃkramiṣyati tenâiva c' ātmabhāva-pratilambhena tāvat pūrvakāṃś cittôtpādān vigarhiṣyati vāntīkariṣyati jugupsiṣyati pratiniḥsrakṣyati pratideśayiṣyati tathā 'pi buddha-bhūmis tasya durlabhā bhaviṣyati || tat kasya hetoḥ | tāvad-gurutaraṃ hi Subhūte bodhisattvasya mahāsattvasya manan'āpatti-sthānaṃ | tad-yathā 'pi nāma Subhūte bhikṣoḥ śrāvaka-yānikasya śrāvaka-bhūmau catasro mūl'āpattayo gurvyo bhavanti | yato 'nyatarânyatarām āpattim adhyāpadyâbhikṣur bhavaty aśramaṇo 'śākya-putrīyaḥ | iyam eva tābhyaś catasṛ-

bhya āpattibhya gurutar'āpattir yo 'yaṃ māna-cittôtpādo yad uta nāmâpadeśena bodhisattvasya mahāsattvasyâvamānanayā mahān akuśalaś cittôtpāda utpannaḥ | ayaṃ tābhyaś catasṛbhya āpattibhyo gurutaraś cittôtpādo veditavyaḥ || tiṣṭhantu Subhūte catasro gurvyo mūl'āpattayaḥ | pañcabhyo 'pi Subhūte ānantaryebhyaḥ karmabhyo gurutaro 'yaṃ cittôtpādaḥ | yo 'yam bodhisattvasya mahāsattvasya nāmâpadeśena māna-sahagata(391)ś cittôtpāda utpannaḥ | ayaṃ tebhyaḥ pāñcabhyaḥ ānantaryebhyaḥ karmabhyo gurutaraś cittôtpādo veditavyaḥ || iti hi Subhūte anenâpi nāmâpadeśena sūkṣma-sūkṣmāṇi Māra-karmāṇy utpatsyante | tāni bodhisattvena mahāsattvena boddhavyāni buddhvā ca vivarjayitavyāni anyebhyaś câvabodhayitavyāni buddhvā ca vivarjayitavyāni ca ||

pradhāna-buddhatvâvasthānām avyākaraṇena Māra-karmârtham āha: *punar aparam* ity-ādi. tatra prayog'ādy-avasthāsu yathākramam *anuvartitam anuvitarkitam anuvicāritam*, śrutamay'ādi-jñānena vêti kecit. *tad ubhayaṃ tulayitvêti yat* tena vicintitaṃ *yac ca Māreṇa nirdiṣṭaṃ nāmadheyaṃ tad* etad[1] *ubhayaṃ sameti* tulyam[2] iti nirūpya *mansyata* iti sambandhaḥ. tathâiva satyatve kathaṃ Māra-karmêty[3] āśaṅky' āha: *yāni ca mayêty*-ādi. evaṃ nāmâpadeśena bodhisattvānāṃ tiraskāriṇo durlabhā bodhir ity āha: *sacet punar* ity-ādi. *saṃdhāvya*[4] *saṃśrityêti*[5] pāpa-deśanay' ātmānaṃ nirma(P. 220[a])līkṛtya nirabhimānatāṃ prāpyêty arthaḥ. [Tib. 279[a]] etad eva spaṣṭayann āha: *yadi câsāv* ity-ādi. tatra: vidūṣaṇā[6]-pratipakṣena *vigarhiṣyati.* samudācāra-pratipakṣeṇa *vāntīkariṣyati.*[7] sva-parâpekṣa-lajjayā *jugupsiṣyati.*[8] āśraya-balāt *pratiniḥsrakṣyati.* pratyāpatti-balāt *pratideśayiṣyati.* dīrgha-kāla-labhyatvena *durlabhā.* tathâiva *tat kasya hetor* ity āśaṅky' āha: *tāvat-gurutaraṃ hîty*-ādi. parâpamāna-samutthatvena yasmān *manan'āpatti-sthānaṃ tāvad-gurutaraṃ* yena bodhir durlabhā bhavati, [9]na tv asambhavanī 'ty[9] arthaḥ. tathā hi ye pratipakṣa-saṃnidhāv

1. Om. P. 2. saṃgacchata PT. 3. °rmair ity C. 4. sambhāvya C. 5. saṃsṛtya T & Ed. dul-bar-gyur-nas ṣes bya-ba ni. 6. vibhūṣ° C. rnam-par sun ḥbyin-pa. 7. vyăntĭk° C. 8. vijug° C. 9..9. na tv asambhovinīty T, tatvasambhavinīty C

apacaya-dharmāṇas te sambhavad-atyantônmūlana[1]-dakṣa[2]-pratipakṣās, tad-yathā kanaka-mal'ādayaḥ. yathôkta-dharmāṇaś ca sarva eva saddharm'āvaraṇ'ādaya iti nyāyān niḥśeṣaṃ kṣayaṃ yāty eva manan'āpatti-sthānaṃ. yat punar

na praṇaśyanti

ity-ādi[3]-vacanaṃ tad asatyāṃ[4] pratipakṣa-bhāvanāyām iti jñeyaṃ.[5] anyathā yukti-virodho bahutara-sūtrânta-virodhaś ca syāt. niyata-vacanam apy etenâiva vyākhyātam. aniyata-vacanaṃ punar asatyām api pratipakṣa-bhāvanāyāṃ kādācitka-phalatvād ity avasātavyaṃ. manan'āpatti-sthānasya gurutvam eva dṛṣṭântena spaṣṭayann āha: *tad-yathā 'pi nāmêty*-ādi. *catasro mūl'āpattaya* iti vadha-steya-maithunânṛta-saṃjñitāḥ pradhān'āpattayaḥ. bhikṣu-[Tib. 279[b]]saṃvara-bhraṃśād *abhikṣuḥ.* śrāmaṇeratvâbhāvād *aśramaṇaḥ.* upāsaka-(P. 220[b])bhāva-viyogād *aśākyaputrīyaḥ.* janmântare 'py adhigamâbhavyatvād *gurutar'āpattir iyaṃ* manan'āpattiḥ. atigurutvam āvedayann āha: *tiṣṭhantv* ity-ādi. *pañcabhya* iti tathāgata-duṣṭa-citta-rudhirôtpād'ādibhyaḥ. *gurutara* iti māna-sahagata-cittôtpādane[6] saṃkhyā'vacchima-naraka-vāsânubhavanāt.[7]

punar aparaṃ Subhūte Māraḥ pāpīyān viveka-guṇena bodhisattvaṃ mahāsattvam upasaṃkramya codayiṣyati smārayiṣyati || kathaṃ ca Subhūte Māraḥ pāpīyān viveka-guṇena bodhisattvaṃ mahāsattvam upasaṃkramya codayiṣyati smārayiṣyati | iha Subhūte Māraḥ pāpīyān bodhisattvaṃ mahāsattvam upasaṃkramiṣyati upasaṃkramyâivaṃ vakṣyati | vivekasya tathāgato varṇa-vādī araṇya-vana-prastha-giri-guhā-śmaśāna-palāla-puñj'ādiṣu vihartavyam iti | na câhaṃ Subhūte bodhisattvasya mahāsattvasyâivaṃvidhaṃ vivekaṃ vadāmi yad-ut' āraṇyakāni prāntāni śayan'āsanāni vijanapadāni viviktāni vividhāni vana-prastha-giri-guhā-śmaśāna-palāla-puñj'ādīni ||

Subhūtir āha | katamaḥ punaḥ sa Bhagavan bodhisattvasya mahāsattvasyânyo viveko yadi v' āraṇyakāni prāntāni śaya-

1. °la C. 2. pakṣa C. stobs daṅ ldan-pa. 3. ādi praṇaśyatîty-ād° C. cf. Divyâvadāna 54[9]. 4. °tyā C. 5. jñānaṃ C. 6. °da PT. 7. °bhāvāt P.

n'āsanāni vijanapadāni viviktāni vividhāni vana-prastha-giri-guhā-śmaśāna-palāla-puñj'ādīni yadi tāni nâdhyāvasati kiyad-rūpaḥ punar Bhagavan bodhisattvasya mahāsattvasyânyo vivekaḥ ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | sacet Subhūte bodhisattvo mahāsattvo vivikto bhavati śrāvaka-pratisaṃyuktair manasikārai(392)r vivikto bhavati pratyekabuddha-pratisaṃyuktair manasikārair evaṃ sa bodhisattvo mahāsattvo vivikto viharati | grāmânte 'pi hi viharan prajñāpāramitôpāya-kauśalya-parigṛhītaḥ sarva-sattva-maitrī-mahā-karuṇā-vihāreṇa vihared anena vihāreṇa viharan vivikta eva sa viharati | ayaṃ khalu punaḥ Subhūte mayā bodhisattvasya mahāsattvasya śrāva-kapratyekabuddha-pratisaṃyukta-manasikāra-viveko 'nujñātaḥ | anena vivekena viharan bodhisattvo mahāsattvo rātriṃ-divāny atināmayati vivikto viharati | saced bodhisattvo mahāsattvo 'raṇya-vana-prastha-giri-guhā-śmaśāna-prānta-śayan'āsaneṣv anena vihāreṇa viharati vivikto bodhisattvo mahāsattvo viharati | yaṃ punaḥ Subhūte Māraḥ pāpīyān vivekam upadekṣyati araṇya-vana-prastha-giri-guhā-śmaśāna-prānta-śayan'āsana-vihārān | sa tena vivekena śrāvaka-pratyekabuddha-pratisaṃyuktair manasikāraiḥ saṃkīrṇa eva san prajñāpāramitāyām anabhiyujyamāno na sarva-jñānaṃ paripūrayati | evaṃ sa saṃkīrṇa-vihāreṇa viharan so 'pariśuddhena manasikāreṇa viharann apariśuddha-kāya-vāṅ-manaḥ-karmânta eva bhaviṣyati | apariśuddha-kāya-vāṅ-manaḥ-karmânta eva saṃs tato 'nyān api bodhisattvān mahāsattvān grāmânta-vihāriṇo 'saṃkīrṇān śrāvaka-pratyekabuddha-pratisaṃyuktair manasikāraiḥ prajñôpāya-mahā-karuṇā-vihāra-vihāriṇo 'vamaṃsyate | araṇye 'pi viharan so 'pariśuddha-kāya-vāṅ-manaḥ-karmântaḥ san saṃkīrṇa-vihā=

ry eva bhavati na vivikta-vihārī | sa prajñôpāya-mahā-karuṇā-vihāra-vihāriṇo grāmânte viharataḥ pariśuddha-kāya-vāṅ-manaḥ-karma-samudācārān śrāvaka-pratyekabuddha-pratisaṃyukta-manasikāra-vivi(393)ktān asaṃkīrṇān śrāvaka-pratyekabuddha-pratisaṃyuktair manasikārais tāṃs tāvat so 'vamanyamāno na dhyāna-samādhi-samāpatti-vimokṣâbhijñānāṃ lābhī bhaviṣyati | na câsya tāḥ paripūrim gamiṣyanti || tat kasya hetoḥ | tathā hi so 'nupāya-kuśalo bhavati ||

nāmâpadeśenâivam[1] Māra-karma nirdiśya viveka-guṇenâpi mṛdu-Māra-karmârtham āha: ***punar aparam*** ity-ādi. tatra ***vana-prastho*** vana-viśeṣaḥ. paścād vipratisāritvena yāvat samādher anadhigamād ***apariśuddha-kāya-vāṅ-manaḥ-karmântaḥ***. tad-viparyayāt[2] ***pariśuddha-kāya-vāṅ-manaḥ-karmântaḥ***. tathâiva ***tat kasya hetor*** ity āśaṅky' āha: ***tathā hîty-ādi***.

kiṃ câpi Subhūte bodhisattvo mahāsattvo yojana-śatikeṣv aṭavī-kāntāreṣu vihared apagata-vyāḍa-mṛga-pakṣi-saṃgheṣv apagata-kṣudra-mṛga-vyāḍa-yakṣa-rākṣasânuvicariteṣv apagata-caura-kāntāra-bhaya-bhairavôpadraveṣu saṃtiṣṭhet varṣaṃ vā varṣa-śataṃ vā varṣa-sahasraṃ vā varṣa-śata-sahasraṃ vā varṣa-koṭīṃ vā varṣa-koṭī-śataṃ vā varṣa-koṭī-sahasraṃ vā varṣa-koṭī-śata-sahasraṃ vā varṣa-koṭī-niyuta-śata-sahasraṃ vā tato vā upari | imaṃ ca vivekaṃ mayôpadiṣṭaṃ na jānīyād yena vivekena bodhisattvo mahāsattvo 'dhyāśaya-samprasthito 'dhyāśaya-sampanno viharati | taṃ so 'nupāya-kuśalo bodhisattvo mahāsattvo 'jānann araṇya-paramo viharati | tatra ca viveke niśrita ālīno 'dhyavasito 'dhyavasāyam āpanno nâiva me Subhūte etāvatā sa bodhisattvaś cittam ārādhayati || tat kasya hetoḥ | yaḥ Subhūte viveko bodhisattvānāṃ mahāsattvānāṃ mayā ākhyātaḥ tena vivekena viharann asmin viveke na saṃdṛśyate ||

1. °va PC. 2. °ryayāvat P, viṣayāt C. de-las bzlog-pa.

madhya-Māra-karmârtham āha: *kiṃ câpîty-ādi*. *imaṃ vivekam* iti prajñāpāramitôpāya-kauśaly'ātmakaṃ. *niśrita*[1] ity-ādi mṛdu-madhyâdhimātrâvagraha-bhedāt *tatra viveke* 'raṇya-vās'ādau yathākramaṃ *niśrita*[1] *ālīno 'dhyavasitas* tenâiv' ātmôtkarṣād *adhyavasāyam āpannaḥ*. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *yaḥ Subhūta* ity-ādi. *tena vivekenêti* *tenâraṇya*-vās'ādinā *vivekena viharann*[2] *asmin* bodhisattva-*viveke* mahôpāya-kauśal'ādau *na saṃdṛśyate*.

tam evaṃ Māraḥ pāpīyān upasaṃkramyôpary antarīkṣe vihāyasi sthitvâivaṃ vakṣyati | sādhu kula-putra eṣa bodhisattvānāṃ mahāsattvānāṃ tathāgatena viveka ākhyātaḥ | anenâiva tvaṃ kula-putra vivekena vihara | evaṃ tvaṃ kṣipram anuttarāṃ samyak(394)sambodhim abhisaṃbhotsyase ‖ sa tato vivekāt punar evâraṇyād grāmântam avatīrya tad-anyān bodhisattvān mahāsattvān peśalān bhikṣūn sabrahmacāriṇaḥ kalyāṇa-dharmaṇo 'saṃkīrṇān śrāvaka-pratyekabuddha-pratisaṃyuktair manasikāraiḥ pariśuddha-kāya-vaṅ-manaḥ-karmântān jīvān avamaṃsyate | sa evaṃ vakṣyati saṃkīrṇa-vihāreṇa batême āyuṣmanto viharanti na vivikta-vihāreṇa | ākīrṇa-vihāreṇa batême āyuṣmanto viharanti na vivikta-vihāreṇa viharantîti | ye te bodhisattvā mahāsattvā vivikta-vihāreṇa viharanti tān saṃkīrṇa-vihāreṇa codayiṣyati ākīrṇa-vihāreṇa codayiṣyati | ye ca te saṃkīrṇa-vihāreṇa viharanti tān sa vivikta-vihāreṇa samudācariṣyati tatra gauravaṃ utpādayiṣyati yatra ca gauravam utpādayitavyaṃ tatra mānam utpādayiṣyati ‖ tat kakya hetoḥ | aham amanuṣyais codye 'haṃ amanuṣyaiḥ smārye | eṣa Subhūte vihāro yenâhaṃ vihāreṇa viharāmi ‖ kaṃ grāmânta-vihāriṇam amanuṣyāś codayiṣyanti kaṃ grāmântare viharantam amanuṣyāḥ smārayiṣyantîty evaṃ hi bodhisattva-yānikān pudgalān avamaṃsyate | ayaṃ Subhūte bodhisattva-caṇḍālo veditavyo bodhisattva-dūṣī

1. niḥśr° PT. 2. samv° C.

veditavyo bodhisattva-pratirūpako veditavyo bodhisatta-prativarṇiko veditavyo bodhisattva-kāraṇḍavako veditavyaś cauraḥ śramaṇa-veṣeṇa cauro bodhisattva-yānikānāṃ pudgalānāṃ cauraḥ sa-devakasya lokasya taj-jātīyaḥ khalu punaḥ Subhūte pudgalo na sevitavyo na bhaktavyo na paryupāsitavyaḥ ‖ tat kasya hetoḥ | abhimāna-patitā hi tetathā-rūpāḥ (395) pudgalā veditavyāḥ | anyeṣām api tathā-rūpāṇām alpa-sthāmānām acira-yāna-samprasthitānāṃ saṃdūṣaṇaṃ kuryuḥ | aviśuddha-dharmāṇo hi te tathā-rūpāḥ pudgalā veditavyā anācāryā hi te tathā-rūpāḥ pudgalā veditavyā anārya-dharmāṇo hi te tathā-pūpāḥ pudgalā veditavyāḥ ‖

adhimātra-Māra-karmârtham āha: *tam evam* ity-ādi. *saṃkīrṇa-vihāreṇêti* śrāvak'ādi-manaskārôpetatvāt. *ākīrṇa-vihāreṇêti* mahāyānād bahir-gata-vihāratvāt. [Tib. 280a] anyair bodhisattvair aspṛśyatvād[1] *bodhisattva-caṇḍālaḥ*. sva-para-bodhicitta-[2]dūṣaṇād *bodhisattva-dūṣī*. vāṅ-mātreṇa bodhisattva-caryā'bhyupagamād[3] *bodhisattva-pratirūpakaḥ*. bodhisattva-dharma-viyogād *bodhisattva-prativarṇikaḥ*. bodhisattva-[4]saṃgha-sasyôpaghātād[4] *bodhisattva-kāraṇḍavakaḥ*. akalpika-paribhogāc *cauraḥ*. tathâiva *tat kasya hetor* ity āśaṅky' āha: *abhimāna-patitā hîty-ādi*. pāpa-dharma-yogād *aviśuddha-dharmāṇaḥ*. kalyāṇamitra-virahād *anācāryāḥ*. anyathā-vāditvād *anārya-dharmāṇaḥ*.

yasya khalu punaḥ Subhūte bodhisattvasya mahāsattvasyâparityaktāḥ sarva-sattvā aparityaktā sarva-jñatā 'parityaktā 'nuttarā samyaksambodhiḥ | tena bodhisattvena mahāsattvenâdhyāśayenânuttarāṃ samyaksambodhim abhisamboddhu-kāmena sarva-sattvānām arthaṃ kartu-kāmena taj-jātīyāḥ pudgalā na sevitavyā na bhaktayā na paryupāsitavyāḥ | api tu khalu punaḥ Subhūte sarva-sattvānām arthāyâbhyutthitena eteṣāṃ cânyeṣāṃ ca Māra-karmaṇām avabodhāya nityaṃ evôdvigna-cittena bha-

1. asyarśy° C. 2. vid° CT. 3. °ttvatā'bhy° C. 4...4. saṃghôp° T & Tib. saghopagh° C.

vitavyaṃ sarva-sattvānāṃ mārgam apratilabhamānānām upadeṣṭum uttrasta-mānasenâsaṃsṛṣṭena traidhātukena | tatrâpi tāvan maitrāyamāṇena karuṇāyamānena mahā-karuṇām utpādyā 'nukampām upādāya samyak-pratipanneṣu sattveṣu mudita-cittenânupalabdhi-dharmatayā dharmāṇām upekṣakeṇâivaṃ cittam utpādayitavyaṃ | tathā kariṣyāmi yathā sarve Māra-karma-doṣāḥ sarveṇa sarvaṃ sarvathā sarvaṃ sarvatra sarvadā ca na bhaviṣyanti nôtpatsyante | saced utpatsyante kṣipram eva pratigamiṣyanti evaṃ śikṣisye iti | ayam api bodhisattvānāṃ mahāsattvānāṃ svayam-abhijñāya parākramo veditavyaḥ || idam api Subhūte bodhisattvena mahāsattvena viveka-guṇena Māra-karma veditavyam iti ||

navama-svayam-abhijñā-parākrama-kalyāṇamitra-sevana[1]-liṅgârtham āha: *yasya khalu punar* ity-ādi.

āryâṣṭa-sāhasrikāyāṃ prajñāpāramitāyāṃ Māra-karma-parivarto nāma ekaviṃśatitamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ Māra-karma-parivarto nāmâikaviṃśatitamaḥ.

1. Om. C.

XXII.

KALYĀṆA-MITRA-PARIVARTO NĀMA DVĀVIṂŚATITAMAḤ.

(396)atha khalu Bhagavān punar apy āyuṣmantaṃ Subhūtim āmantrayate sma | iha Subhūte bodhisattvena mahāsattvenâdhyāśaya-samprasthitenânuttarāṃ samyaksambodhim abhisamboddhu-kāmen' ādita eva kalyāṇa-mitrāṇi sevitavyāni bhaktavyāni paryupāsitavyāni ||

Subhūtir āha | katamāni tāni punar Bhagavan bodhisattvasya mahāsattvasya kalyāṇa-mitrāṇi veditavyāni | yāni bodhisattvena mahāsattvenâdhyāśaya-saṃprasthitenânuttarāṃ samyaksambodhim abhisamboddhu-kāmen' ādita eva kalyāṇa-mitrāṇi sevitavyāni bhaktavyāni paryupāsitavyāni ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | buddhā eva Subhūte bhagavanto ye ca te 'vinivartanīyā bodhisattvā mahāsattvā bodhisattva-caryā-kuśalā ya evaṃ pāramitāsv avavadanti anuśāsati ye 'smai prajñāpāramitāṃ deśayanty upadiśanti | imāni tāni Subhūte bodhisattvasya mahāsattvasya kalyāṇa-mitrāṇi veditavyāni | prajñāpāramitâiva Subhūte bodhisattvasya mahāsattvasya kalyāṇa-mitraṃ veditavyaṃ | sarvā eva ca Subhūte ṣaṭ pāramitā bodhisattvasya mahāsattvasya kalyāṇa-mitrāṇi veditavyāni | ṣaḍ eva pāramitāḥ śāstā ṣaṭ pāramitā mārgaḥ ṣaṭ pāramitā ālokaḥ ṣaṭ pāramitā ulkā ṣaṭ pāramitā avabhāsaḥ ṣaṭ pāramitās trāṇaṃ ṣaṭ pāramitāḥ śaraṇaṃ ṣaṭ pāramitā layanaṃ ṣaṭ pāramitāḥ parā(397)yaṇaṃ ṣaṭ pāramitā dvīpaḥ ṣaṭ pāramitā mātā ṣaṭ pāramitāḥ pitā ṣaṭ pāramitā jñānāya

bodhayā 'nuttarāyai samyaksambodhaye saṃvartante ‖ tat kasya hetoḥ | atra hi Subhūte prajñāpāramitā pariniṣṭhitā bhavati yad uta ṣaṭ-pāramitāsu | ye 'pi te Subhūte 'tīte 'dhvani tathāgatā arhantaḥ samyaksambuddhā anuttarāṃ samyaksambodhim abhisambudhya parinirvṛtās teṣām api buddhānāṃ bhagavatām ito nirjātâiva sarvajñatā yad uta ṣaḍbhyaḥ pāramitābhyaḥ | ye 'pi te Subhūte bhaviṣyanty anāgate 'dhvani tathāgatā arhantaḥ samyaksambuddhā anuttarāṃ samyaksambodhim abhisambhotsyante teṣām api buddhānāṃ bhagavatām ito nirjātâiva sarvajñatā yad uta ṣaḍbhyaḥ pāramitābhyaḥ | ye 'pi te Subhūte 'prameyeṣv asaṃkhyeyeṣv aparimāṇesv acintyeṣu lokadhātuṣu tathāgatā arhantaḥ samyaksambuddhā etarhy anuttarāṃ samyaksaṃbodhim abhisambuddhās tiṣṭhanti dhriyante yāpayanti dharmaṃ ca deśayanti teṣām api buddhānāṃ bhagavatām ito nirjātâiva sarvajñatā yad uta ṣaḍbhyaḥ pāramitābhyaḥ | aham api Subhūte tathāgato 'rhan samyaksambuddha etarhy anuttārāṃ samyaksambodhim abhisambuddhaḥ | mamâpi hi Subhūte ito nirjātâiva sarvajñatā yad uta ṣaḍbhyaḥ pāramitābhyaḥ ‖ tat kasya hetoḥ | āsu hi Subhūte ṣaṭsu pāramitāsu sapta-triṃśad-bodhipakṣā dharmā antargatāś catvāro brahma-vihārāś catvāri saṃgraha-vastūni | yāvāṃś ca kaścid buddha-dharmo buddha-jñānaṃ svayaṃbhū-jñānam acintya-jñānam atulya-jñānam aprameya-jñānam asaṃkhyeya-jñānam asama-jñānam asamasama-jñānaṃ sarvajña-jñānaṃ sarvaṃ tat ṣaṭsu pāramitāsv antargataṃ | tasmāt tarhi Subhūte bodhisattvasya mahāsattvasya ṣaṭ pāramitā (398) eva kalyāṇa-mitrāṇi veditavyāni ṣaḍ eva pāramitāḥ śāstā. ṣaṭ pāramitā mārgaḥ ṣaṭ pāramitā ālokaḥ ṣaṭ pāramitā ulkā ṣaṭ pāramitā avabhāsaḥ ṣaṭ pāramitās trāṇaṃ ṣaṭ pāramitāḥ śaraṇaṃ ṣaṭ pāramitā layanaṃ

ṣaṭ pāramitāḥ parāyaṇaṃ ṣaṭ pāramitā dvīpaḥ ṣaṭ pāramitā mātā ṣaṭ pāramitāḥ pitā ṣaṭ pāramitā jñānāya bodhāya sarvajñatāyai anuttara-samyaksambodhi-prāptaye saṃvartante | sarva-sattvānām apratyupakāriṇām apy upakāribhūto bhavati yadā bodhisattvo mahāsattvaḥ ṣaṭ-pāramitāṣu śikṣate ‖

navamam eva liṅgaṃ kathayann āha: *atha khalu Bhagavān* ity-ādi.

tatra: phalâvasthāḥ *ṣaṭ pāramitāḥ śāstāḥ*. prathamâdhigama-mārga-saṃdarśanāl [1]labdh'ālokâvasthā *mārgaḥ*. adhik'āloka-rūpatvāt vṛddh'ālokâvasthā *ālokaḥ*. grāhya-grāhakâbhāva-tattvâika[2]-deśa-praviṣṭatvāt tattvârthâika-deśa-prasṛtâvasthā[3] *ulkā*. anantara[4]-tattva-jñānôdayād[5] ānantarya-samādhy-avasthā *avabhāsaḥ*. sarvôpadrava-nivāraṇāt[6] prathamāyāṃ bhūmau *trāṇaṃ* tad-āśaya-[Tib. 280[b]]prayogâvandhyatva[7]-pada-sthānena dvitīyāyāṃ *śaraṇaṃ*. niravadya-rati-vastutvāt tṛtīyāyāṃ *layanaṃ*. param'āryatv'āgamana-pada-sthānena caturthyāṃ *parāyaṇaṃ*. traidhātuka-pari(P. 221[b])cchinnatvāt pañcamyāṃ *dvīpaḥ*. prajñāpāramitā-svabhāvatvāt ṣaṣṭhyāṃ *mātā*. upāya-rūpatvāt saptamyāṃ *pitā*. praṇidhān'ātmakatvād aṣṭamyāṃ *jñānāya*, balapāramitā-lakṣaṇatvān navamyāṃ *bodhāya*, jñāna-pāramitā'tiriktatvena daśamyām *anuttarāyai samyaksambodhaye saṃvartanta* ity artha-bhedaḥ. anuccalana-kāraṇa-bhog'āgāra-sakti-pratipakṣeṇa yathākramaṃ dāna-śīla-pāramite. [8]nivṛtti-kāraṇa[8]-sāṃsārika-sattva[9]-vipratipatti-ja-duḥkha-dīrghakālika-śukla-pakṣa-prayoga-parikheda-pratipakṣeṇa yathāsaṃkhyaṃ kṣānti-vīrya-pāramite. vipraṇāśa[10]-kāraṇa[11]-vikṣepa-dauḥprajñya-pratipakṣeṇa tathâiva dhyāna-prajñā-pāramite cêty evaṃ vipakṣa-pratipakṣa-vyavasthānataḥ ṣaḍ iti saṃkhyā-vyavasthānaṃ. tathā[12] ca tābhiḥ[13] pāramitābhir avikṣepa-kāraṇair ekā pāramitā'vikṣepaḥ sampadyate[14] yam avikṣepaṃ niśritya[15] yathāvad dharma-tattvâvabodhād buddha-dharmāḥ samudāgacchantîty evaṃ sarva-buddha-dharma-samudāgama-pada-sthānataḥ saṃkhyā-vyavasthānaṃ. tathā dānapāramitayā[16] sattvânugrahāc, chīlapāramitayā[16] 'nupaghātāt, kṣāntipāramitayôpa=

1. °loka-rūpatv° P. 2. °ka-bhāvatveka C. 3. °sut° P. 4. °raṃ PT. 5. °tvājñān° C. 6. vicār° P. bzlog-pa yin-paḥi phyir. 7. °gâbandhy° PT, °gâvădhy° C. don yod-pa ñid-kyis. 8 … 8. Om. Tib. 9. °ttve P. 10. °ṇāsa C, °ṇā P. chud za-ba. 11. Om. P. 12. yathā C. de-bṣin-du. 13. tasṛbh° CT, tasıbh° P. Om. Tib. 14. °mpādy° C. 15. niśṛtya C, niḥśr° P. 16. °tāyā P.

ghāta[1]-marṣaṇād, vīryapāramitayā[2] [3]kṛtya-vyāpāra-gamanāt sattvān paripācane yogyān[4] kṛtvā, vikṣipta-cittānāṃ[5] samādhānāya dhyāna-pāramitayā, [Tib. 281a] samāhita-cittānāṃ vimokṣāya prajñā-pāramitayā 'vavādanāt paripāka[6] ity evaṃ sattva-paripācan'ānukūlyato 'pi saṃkhyā-vyavasthānam avaseyaṃ.[7] ta(P. 222a]thâiva *tat kasya hetor* ity āśaṅky' āha: *atra hîty-ādi.* kalyāṇa-mitrârtham eva[8] spaṣṭayann āha: *ye 'pi te Subhūta* ity-ādi. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *āsu hîty-ādi.* *yāvāṃś ca kaścid buddha-dharma* ity asya sarv'ākārajñat'ādy-aṣṭâbhisamaya-krameṇa vibhajanād[9] *buddha-jñānam* ity aṣṭa-padāni. upasaṃharann āha: *tasmāt tarhîty-ādi.*

āsu khalu punaḥ Subhūte ṣaṭsu pāramitāsu śikṣitu-kāmena bodhisattvena mahāsattvena iyam eva prajñāpāramitā śrotavyā udgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā deśayitavyā upadeṣṭavyā uddeṣṭavyā svādhyātavyā arthataś ca dharmataś ca nayataś côpaparīkṣitavyā upanidhyātavyā paripraṣṭavyā pariprāśnayitavyā ‖ tat kasya hetoḥ | eṣā hi prajñāpāramitā ṣaṇṇāṃ pāramitānāṃ pūrvaṃgamā nāyikā pariṇāyikā saṃdarśikā avadarśikā janayitrī dhātrī ‖ tat kasya hetoḥ | prajñāpāramitā-virahitā hi pañca pāramitā na prajñāyante nâpi pāramitā-nāmadheyaṃ labhante ‖ tasmāt tarhi Subhūte 'para-praṇeyatāṃ gantu-kāmena bodhisattvena mahāsattvenâpara-praṇeyatāyāṃ sthātu-kāmena ihâiva prajñāparamitāyāṃ śikṣitavyaṃ ‖

daśama-sarva-prakāra-prajñāpāramitā-śikṣaṇa-liṅgârtham[10] āha: *āsu khalu punar* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *eṣā hîty-ādi.* darśana-bhāvanā-viśeṣâśâikṣa-mārga-prāpaṇād yathākramaṃ *nāyikêty-ādi* pada-catuṣṭayaṃ. ādāv utpādanāj *janayitrī.* paścāt saṃvardhanād *dhātrī.* pūrvavat *tat kasya hetor* ity āśaṅky' āha: *prajñāpāramitêty-ādi.*

---

1. °mitā yôp° P. 2. °tāyā P. 3. kṛtyāvy° P. 4. °gyāt C. 5. sattvānāṃ C. 6. °ripāca P. 7. °sāśyaṃ P, avaśeṣān C. blta-bar byaḥo. 8. Om. P. 9. bhañj° P, °nāya C. 10. °ṇ'ālambârtham C. rtags-kyi don.

Subhūtir āha | kiṃ-lakṣaṇā Bhagavan prajñāpāramitā ‖

(399)evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | asaṅga-lakṣaṇā Subhūte prajñāpāramitā ‖

Subhūtir āha | syād Bhagavan paryāyo yena paryāyeṇa yenâivâsaṅga-lakṣaṇena prajñāpāramitā saṃvidyate tenâivâsaṅga-lakṣaṇena sarva-dharmāḥ saṃvidyeran ‖

Bhagavān āha | evam etat Subhūte evam etat | syāt Subhūte paryāyo yena paryāyeṇa yenâivâsaṅga-lakṣaṇena prajñāpāramitā saṃvidyate tenâivâsaṅga lakṣaṇena sarva-dharmāḥ saṃvidyante ‖ tat kasya hetoḥ | sarva-dharmā hi Subhūte viviktāḥ sarva-dharmā hi Subhūte śūnyāḥ | tasmāt tarhi Subhūte yenâivâsaṅga-lakṣaṇena prajñāpāramitā viviktā śūnyā tenâivâsaṅga-lakṣaṇena sarva-dharmā viviktāḥ śūnyāḥ ‖ Subhūtir āha | yadi Bhagavan sarva-dharmā viviktāḥ sarva-dharmāḥ śūnyāḥ kathaṃ Bhagavan sattvānāṃ saṃkleśaḥ prajñāyate kathaṃ Bhagavan sattvānāṃ vyavadānaṃ prajñāyate | na ca Bhagavan viviktaṃ saṃkliśyate na Bhagavan viviktaṃ vyavadāyati na ca Bhagavan śūnyaṃ saṃkliśyate na ca Bhagavan śūnyaṃ vyavadāyati na ca Bhagavan viviktaṃ vā śūnyaṃ vā 'nuttarāṃ samyaksambodhim abhisambudhyate | anyatrâpi Bhagavan śūnyatāyāḥ sarva-dharmo nôpalabhyate yo 'nuttarāṃ samyaksambodhim abhisambuddho vā 'bhisambhotsyate vā abhisambudhyate vā | kathaṃ vā vayaṃ Bhagavann asya bhāṣitasyârtham ājānīmaḥ | deśayatu Bhagavan deśayatu Sugata ‖

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | tat kiṃ manyase Subhūte dīrgharātraṃ sattvā ahaṃkāre mamakāre caranti ‖

(400)Subhūtir āha | evam etad Bhagavan evam etat Sugata | dīrgharātraṃ sattvā ahaṃkāre mamakāre caranti ‖

Bhagavān āha | tat kiṃ manyase Subhūte 'pi nu ahaṃkāra-mamakārau śūnyau ||

Subhūtir āha | śūnyau Bhagavan śūnyau Sugata ||

Bhagavān āha | tat kiṃ manyase Subhūte ahaṃkāreṇa mamakāreṇa ca sattvāḥ saṃsāre saṃsaranti ||

Subhūtir āha | evam etad Bhagavan evam etat Sugata | ahaṃkāreṇa mamakāreṇa ca sattvāḥ saṃsāke saṃsaranti ||

Bhagavān āha | evaṃ khalu Subhūte sattvānāṃ saṃkleśaḥ prajñāyate | yathā sattvānām udgraho 'bhiniveśas tathā saṃkleśo na câtra kaścit saṃkliśyate | yathā ca Subhūte 'nudgraho 'nabhiniveśas tathā nâhaṃkāra-mamakārau prajñāyete | evaṃ khalu Subhūte sarva-sattvānāṃ vyavadānaṃ prajñāyate yathā sattvānām anudgraho 'nabhiniveśas tathā vyavadānaṃ na câtra kaścid vyavadāyati | evaṃ khalu Subhūte caran bodhisattvo mahāsattvaś carati prajñāpāramitāyāṃ | evaṃ khalu Subhūte sarva-dharmeṣu vivikteṣu sarva-dharmeṣu śūnyeṣu sattvānāṃ saṃkleśo vyavadānaṃ ca prajñāyate ||

ekādaśa-sarvânabhiniveśa-liṅgârtham āha: *kiṃ lakṣaṇêty-ādi.* *asaṅga-lakṣaṇêti* anabhiniveśa-svabhāvā.

'pada-paramatvād'[1] āha: *syād Bhagavann* [Tib. 281b] ity-ādi.

nyāyasya tulyatvād āha: *evam etad* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *sarva-dharmā hîty-ādi.* tatra hetu-phala-bhāva-rahitatvād yathā-saṃkhyaṃ *viviktāḥ śūnyā* iti kecit.

śūnyatve saṃkleś'ādy-abhāva[2] iti āha: *yadi Bhagavann* ity-ādi. *sa*[3] *dharmo nôpalabhyata* iti śūnyatvād evêti bhāvaḥ. *asya bhāṣitasyêti* saṃkleś'ādy-anupapattau vivikta-śūnyatā-deśanāyāḥ.

pratipraśnena parihartum āha: *tat kiṃ manyasa* ity-ādi.

saṃkleśo vyava(P. 222b)*dānaṃ ca prajñāyata* iti. etad uktaṃ: śūnyatve 'pi

1 ... 1. yadaparasatv° C, pada-paratvād P. tshig lhur len-pa-ñid-kyis. 2. athābh° C. 3. sad C, sarva Ed. & T. de.

sarva-dharmāṇāṃ saṃvṛtyā karma-phala-sambandhasya vidyamānatvād yathā 'bhiniveśas tathā saṃkleśo, yathā cânabhiniveśas tathā vyavadānaṃ ca[1] prajñāyata iti.

Subhūtir āha | āścaryaṃ Bhagavan yāvad yad idaṃ sarva-dharmeṣu vivikteṣu sarva-dharmeṣu śūnyeṣu sattvānāṃ saṃkleśo vyavadānaṃ ca prajñāyate | evaṃ ca Bhagavanś caran bodhisattvo mahāsattvaś carati prajñāpāramitāyāṃ | evaṃ hic aran bodhisattvo mahāsattvo na rūpe carati na vedanāyāṃ na saṃjñāyāṃ na saṃskāreṣu na vijñāne carati | evaṃ caran Bhagavan bodhisattvo mahāsattvo (401) 'navamardanīyo bhavati sa-deva-manuṣâsureṇa lokena | evaṃ caram Bhagavan bodhisattvo mahāsattvaḥ sarveṣāṃ śrāvaka-yānikānāṃ pratyekabuddha-yānikānāṃ ca pudgalānāṃ caryām abhibhavati anabhibhūtaṃ ca sthānaṃ pratilabhate || tat kasya hetoḥ | anabhibhūtaṃ hi Bhagavan buddhatvaṃ tathāgatatvaṃ svayambhutvaṃ sarvajñatvaṃ || anenâpi Bhagavan manasikāreṇa prajñāpāramitā pratisaṃyuktena vihāreṇa viharan bodhisattvo mahāsattvo rātriṃ-divāny atināmayed āsannaḥ syād anuttarāyāḥ samyaksambodheḥ kṣipraṃ cânuttarāṃ samyaksambodhim abhisambudhyeta ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat | evaṃ caran Subhūte bodhisattvo mahāsattvaś carati prajñāpāramitāyāṃ | evaṃ hi caran Subhūte bodhisattvo mahāsattvo na rūpe carati na vedanāyāṃ na saṃjñāyāṃ na saṃskāreṣu na vijñāne carati | evaṃ caran Subhūte bodhisattvo mahāsattvo 'navamardanīyo bhavati sa-deva-mānuṣâsureṇa lokena | evaṃ caran Subhūte bodhisattvo mahāsattvaḥ sarveṣāṃ śrāvaka-yānikānāṃ pratyekabuddha-yānikānāṃ ca pudgalānāṃ caryām abhibhavati anabhibhūtaṃ

1 Om. PT.

ca sthānaṃ pratilabhate || tat kasya hetoḥ | anabhibhūtaṃ hi Subhūte buddhatvaṃ tathāgatatvaṃ svayambhūtvaṃ sarvajñatvaṃ ; anenâpi Subhūte manasikāreṇa prajñāpāramitā-pratisaṃyuktena vihāreṇa viharan bodhisattvo mahāsattvo rātriṃ-divāny atināmayed āsannaḥ syād anuttarāyāḥ samyaksambodheḥ kṣipraṃ cânuttarāṃ samyaksambodhim abhisambudhyeta ||

dvādaśa-buddha-bodhy-āsannībhavana[1]-liṅgârtham āha: *evaṃ ca Bhagavaṃś caran bodhisattva* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *anabhibhūtam* ity-ādi. ādarś'ādi-jñāna-catuṣṭaya-bhedena *buddhatvam* ity-ādi-pada-catuṣṭayam.

tathâivânuvadann āha: *evam etad* ity-ādi.

etāvanty eva liṅgāny avasātavyāni.

tathā côktaṃ:

svapnântare 'pi svapn'ābha[2]-sarva-dharmêkṣaṇ'ādikaṃ
mūrdha-prāptasya yogasya liṅgaṃ [Tib. 282a] dvādaśadhā matam ||
iti. (1)

sacet khalu punaḥ Subhūte ye Jambūdvīpe sattvās te sarve 'purvâcaramaṃ mānuṣyakam ātmabhāvaṃ pralilabheran mānuṣyakam ātmabhāvaṃ pratilabhyânuttarāyāṃ (402) samyaksambodhau cittam utpādayeran anuttarāyāṃ samyaksambodhau cittam utpādya yāvajjīvaṃ tiṣṭheyur yāvajjīvaṃ tiṣṭhanto yāvajjīvaṃ sarva-tathāgatān satkuryur gurukuryur mānayeyuḥ pūjayeyur arcayeyur apacāyeyuḥ evaṃ sarva-sattvebhyo 'pi dānaṃ dadyus tac ca dānaṃ anuttarāyāṃ samyaksambodhau pariṇāmayeyus tat kim manyase Subhūte api nu te bodhisattvā mahāsattvās tato nidānaṃ bahu-puṇyaṃ prasaveyuḥ ||

Subhūtir āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ khalu punaḥ Subhūte sa kula-putro

1. °van C, °vana T. 2. °bhā CT.

vā kula-duhitā vā bahutaraṃ puṇyaṃ prasavati yo bodhisattvo mahāsattvo 'ntata eka-divasam api prajñāpāramitā-pratisaṃyuktair manasikārair viharati | tat kasya hetoḥ | yathā-yathā hi Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitā-pratisaṃyuktair manasikārai rātriṃ-divaṃ viharati tathā-tathā sarva-sattvānāṃ dakṣiṇīyatāṃ gacchati || tat kasya hetoḥ | tathā hi Subhūte nâsti tad-anyeṣāṃ sattvānāṃ tādṛśaṃ maitrī-sahagatam cittaṃ yathā tasya bodhisattvasya mahāsattvasya sthāpayitvā buddhān bhagavataḥ || tat kasya hetoḥ | apratipudgalā hi Subhūte tathāgatā nirupamā hi Subhūte tathāgatā acintya-dharma-samanvāgatā hi Subhūte tathāgatā arhantaḥ samyaksambuddhāḥ || kathaṃ ca Subhūte sa kula-putro vā kula-duhitā vā tāvat tat puṇyam abhinirharati | tādṛśyā Subhūte prajñayā samanvāgataḥ sa bodhisattvo mahāsattvo bhavati yādṛśyā prajñayā samanvāgato vadhya-gatān iva sarva-sattvān paśyati | tena tasyāṃ velāyāṃ mahā-karuṇā-parigṛhīto (403) bhavati | sa divyena cakṣuṣā vyavalokayann aprameyān asaṃkhyeyān aparimeyān aparimāṇān sattvān ānantarya-karma-samanvāgatān paśyati akṣaṇa-prāptāṃś ca vihanyamānāṃś ca dṛṣṭi-jāla-praticchannāṃś ca mārgam apratilabhamānān aparāṃś ca kṣaṇa-prāptān paśyati kṣaṇāṃś ca virāgayataḥ paśyati | tasya tasyāṃ velāyāṃ mahān saṃvegā utpadyate | te câsya sarva-sattvās tayā mahā-maitryā tayā ca mahā-karuṇayā sphāritvā manasikṛtā bhavanti | aham eteṣāṃ sarveṣāṃ sattvānāṃ nātho bhaviṣyāmi | aham enān sarva-sattvān sarva-duḥkhebhyo mocayiṣyāmîti | na ca tena vā 'nyena vā nimittena sārdhaṃ saṃvasati || ayam api Subhūte bodhisattvasya mahāsattvasya mahān prajñ'āloko 'nuttarāṃ samyaksambodhim abhisambodhuṃ || anena hi Subhūte vihāreṇa viharanto bodhisattvā mahāsattvāḥ sarva-lokasya dakṣiṇī-

yatāṃ parigṛhṇanti na ca vivartante 'nuttarāyāḥ saṃyaksaṃbodheḥ | yeṣāṃ ca dāyakānāṃ dāna-patīnāṃ ca paribhuñjate cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkārān asyāṃ prajñāpāramitāyāṃ sûpasthita-cittās teṣāṃ dāyakānāṃ dāna-patīnāṃ ca dāna-dakṣiṇāṃ viśodhayanti sarvajñatā câiṣām āsannībhavati || tasmāt tarhi Subhūte bodhisattvena mahāsattvenâmoghaṃ rāṣṭraṃ piṇḍaṃ paribhoktu-kāmena sarva-sattvānāṃ mārgam upa(404)deṣṭu-kāmena vipulam avabhāsaṃ kartu-kāmena saṃsāra-gatān sattvān saṃsārāt parimocayitu-kāmena sarva-sattvānāṃ cakṣur viśodhayitu-kāmenânena prajñāpāramitā-pratisaṃyuktena manasikāreṇa vihartavyaṃ | saced anena manasikāreṇa vihartum icchati tena prajñāpāramitā-pratisaṃyuktā manasikārāḥ samanvāhartavyāḥ || tat kasya hetoḥ | yo hy enān samanvāhartavyān maṃsyate sa evâsya manasikāro bhaviṣyati | tato 'nyeṣāṃ manasikārāṇāṃ prajñāpāramitā-virahitānām avakāśo na dātavyaḥ | tathā ca kartavyaṃ yathā 'yaṃ prajñāpāramitā-pratisaṃyuktair manasikārai rātriṃ-divāni kṣapayet ||

liṅgenâivaṃ lakṣitasya kati-prakārā vivṛddhir iti Jambūdvīpak'ādi-sattva-tathāgata-satkār'ādi-puṇyâdhikāṃ prathamāṃ vivṛddhiṃ vaktum āha: *sacet*[1] *punaḥ Subhūte ye Jambūdvīpe sattvā* ity-ādi. Jambūdvīpasyôpalakṣaṇatvāt trisāhasra-mahāsāhasra-lokadhātavīya-sattvānām apy atra grahaṇaṃ Pañcaviṃśatisahasrikāyāṃ[2] tathā 'bhidhānāt.

tathâiva *tat kasya hetor* ity āśaṅky' āha: *yathā-yathā hîty*-ādi. *dakṣiṇīyatāṃ gacchatîti* puṇya-kṣetratāṃ pratipadyate. etad eva kuta iti *tat kasya hetor* ity āśaṅky' āha: *tathā hîty*-ādi. *sthāpayitvêti* parityajya. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *apratipudgalā hîty*-ādi. pratyakṣânumān'Āgamârthānām[3] adhigamād *apratipudgalā* ity-ādi-pada-trayaṃ. daiśikatvād[4] ity

1. Ed. reads °t khalu. 2. °tisāh° CT. 3. °rthān CT. 4. Sic PCT. tshad-ma gsum-gyis ston-par mdsad-paḥi phyir ro. = tri-pramāṇa-d°?

apare. prakā(P. 223ª)rântareṇâpi puṇyâbhibhavatvaṃ[1] vaktum āha: *kathaṃ cêty*-ādi. *vadhya-gatān ivêti* maraṇârhān iva. *kṣaṇāṃś ca virāgayata* iti pāpânuṣṭhānena manuṣy'ādi-bhāvān nāśayataḥ. *dāyakānām* iti samādāyakānāṃ.[2] *dānapatīnām* iti sākṣād-dātṝṇāṃ[3] [4]*viśodhayantîti* samyak-phalavatīṃ kurvantîty arthaḥ. *anena manasikāreṇêti* sattvānāṃ mārgôpade [Tib. 28.ᵇ] ś'ādi-svabhāvena. tathâiva *tat kasya hetor* ity āśaṅky' āha: *yo hy enām* ity-ādi. *sa evêti* mahôpāya-kauśalāyā Mātur[5] ālambane[6] *sa eva* sattvôpakāra-*manaskāraḥ*. *yathā 'yam* iti mâitry-ādi-svabhāvo manaskāraḥ. *kṣapayed* ity atikrāmayet[7]

tad-yathā 'pi nāma Subhūte kenacid eva puruṣeṇa maṇi-ratna-jñāne vartamānena maṇi-ratna-jāti-jñenâpratilabdha-pūrvaṃ mahā-maṇi-ratnaṃ pratilabdhaṃ bhavet | sa tan mahā-maṇi-ratnaṃ pratilabhya mahatôdāreṇa prīti-prāmodyena samanvāgato bhavet | tasya tan mahā-maṇi-ratnaṃ punar eva praṇaśyet | sa tato nidānaṃ mahatā duḥkha-daurmanasyena saṃyujyeta | tasya satata-samitaṃ tan mahā-maṇi-ratnaṃ pratisaṃyuktā eva manasikārāḥ pravarteran | aho batâhaṃ tena mahā-maṇi-ratnena viprayukta iti | iti hi sa puruṣas tasya mahā-maṇi-ratnasya na vismared yāvat tad vā 'nyad vā tad-guṇaṃ taj-jātikaṃ tena mahā-maṇi-ratnaṃ pratilabdhaṃ bhavet || evam eva Subhūte bodhisattvena mahāsattvena prajñāpāramitā-mahā-maṇi-ratna-paribhraṣṭena mahā-maṇi-ratna-paribhraṣṭenêva mahā-maṇi-ratnena (405) ratna-saṃjñinā prajñāpāramitā-manasikārâviprayuktena prajñāpāramitā-manasikārâvirahita-sarvajñatā-cittena tāvad anveṣṭavyā yāvat sā vā 'nyā vā pratilabdhā bhavati tāvat tena prajñāpāramitā-mahā-maṇi-ratna-pratilambha-pratisaṃyuktair manasikāraiḥ sarvajñatā-mahā-maṇi-ratna-pratilambha-pratisaṃyuktair manasikārair avirahitena bhavitavyaṃ ||

1. bhavaṃ P. 2. & 3. (sākṣād-d°) is transposed in Tib. 4. C. adds dakṣiṇāṃ. 5. māntar C. 6. aṃlambena (!) P. 7. °meta P, °met T.

Subhūtir āha | yat punar Bhagavan sarva-dharmāḥ sarva-manasikārāḥ svabhāvena virahitāḥ śūnyā uktā Bhagavatā | tat kathaṃ Bhagavan bodhisattvo mahāsattvaḥ prajñāpāramitā-pratisaṃyuktair manasikāraiḥ sarvajñatā-pratisaṃyuktair manasikārair virahito bhavati ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | sacet Subhūte bodhisattvo mahāsattva evaṃ manasi-karoti sarva-dharmāḥ svabhāvena viviktāḥ sarva-dharmāḥ svabhāvena śūnyā iti | evam etan manasi-kurvan prajñāpāramitā-pratisaṃyuktair manasikāraiḥ sarvajñatā-pratisaṃyuktair manasikārair virahito bhavati || tat kasya hetoḥ | prajñāpāramitā hi Subhūte śūnyā sā nâiva vivardhate na ca parihīyate ||

dvitīya-viśiṣṭa-prajñāpāramitā-manaskāra-svabhāva-vivṛddhy[1]-artham āha: *tad-yathā 'pi nāma Subhūte kenacid evê*ty-ādi. *maṇi-ratna-jñāne vartamānenê*ti tat-parīkṣā-śāstra-parijñānāt. *maṇi-ratna-jāti-jñenê*ti lakṣaṇa-parijayāt. *yāvat sā vā 'nyā vā pratilabdhā bhavatî*ti *sā vā* Prajñāpāramitā *'nyā vā* Samādhirāj'ādi-sūtrânta-dharmatā-prāptā *bhavati.* [2]pustakâpekṣayā sā vā 'nyā vêti kecit.

śūnyatvād avirahitatvaṃ na[3] ghaṭata ity āha: *yat punar* ity-ādi.

pariharann āha: *saced* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅ(P. 190b)ky' āha: *prajñê*ty-ādi. etad uktaṃ: yasmāt *prajñāpāramitā śūnyā* tattvato vivṛddhi-parihāṇi-rahitā tasmāc chūnyā sarva-dharmā ity ālambanān manaskārasyâpi śūnyatvâdhimokṣe saty aviparyastatvāt prajñāpāramitā manaskārâvirahitā[4] iti.

Subhūtir āha | saced Bhagavan prajñāpāramitā śūnyā sā nâiva vivardhate na ca parihīyate | kathaṃ Bhagavan bodhisattvo mahāsattvo 'vivardhamānayā prajñāpāramitayā bodhaye samudāgacchati kathaṃ cânuttarāṃ samyaksambodhim abhisambudhyate ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat |

1. vṛddhy C. 2. From here up to C. 193a is wanting in P. °takâpy akṣ° C. glegs-bam-la ltos-te. 3. Om. CT. 4. °ta. CT.

na khalu punaḥ (406) Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran vivardhate vā parihīyate vā | yathâiva Subhūte prajñāparamitā śūnyā sā nâiva vivardhate na ca parihīyate | evam eva Subhūte bodhisattvo mahāsattvaḥ śūnyaḥ sa nâiva vivardhate na ca parihīyate | yataḥ Subhūte yathâiva prajñāpāramitā śūnyā sā nâiva vivardhate na ca parihīyate evam eva Subhūte bodhisattvo mahāsattvaḥ śūnyaḥ sa nâiva vivardhate na ca parihīyate | tato bodhisattvo mahāsattvo bodhaye samudāgacchati evaṃ cânuttarāṃ samyaksambodhim abhisambudhyate || sacet Subhūte bodhisattvo mahāsattva evaṃ bhāṣyamāṇe nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate na saṃsīdati veditavyam etat Subhūte caraty ayaṃ bodhisattvo mahāsattvaḥ prajñāpāramitāyām iti ||

Subhūtir āha | kiṃ punar Bhagavan prajñāpāramitā carati prajñāpāramitāyāṃ ||

Bhagavān āha | no hîdaṃ Subhūte ||

āha | kiṃ punar Bhagavan yā prajñāpāramitāyāḥ śūnyatā sā carati prajñāpāramitāyāṃ ||

Bhagavān āha | no hîdaṃ Subhūte ||

āha | kiṃ punar Bhagavann anyatra prajñāpāramitā-śūnyatāyāḥ sa kaścid dharma upalabhyate yaś carati prajñāpāramitāyāṃ ||

Bhagavān āha | no hîdaṃ Subhūte ||

āha | kiṃ punar Bhagavan śūnyatā carati prajñāpāramitāyāṃ ||

(407) Bhagavān āha | no hîdaṃ Subhūte ||

āha | kiṃ punar Bhagavan Śūnyatāyāṃ sa kaścid dharma upalabhyate yaś carati prajñāpāramitāyāṃ ||

Bhagavān āha | no hîdaṃ Subhūte ||

āha | kiṃ punar Bhagavan śūnyatā carati śūnyatāyāṃ ||

Bhagavān āha | no hîdaṃ Subhūte ||

āha | kiṃ punar Bhagavan rūpaṃ carati prajñāpāramitāyāṃ ||

Bhagavān āha | no hîdam Subhūte ||

āha | kiṃ punar Bhagavan vedanā saṃjñā saṃskārāḥ kiṃ punar Bhagavan vijñānaṃ carati prajñāpāramitāyāṃ |

Bhagavān āha | no hîdaṃ Subhūte ||

āha | kim punar Bhagavann anyatra rūpāt sa dharmaḥ kaścid upalabhyate yaś carati prajñāpāramitāyāṃ ||

Bhagavān āha | no hîdaṃ Subhūte ||

āha | kiṃ punar Bhagavann anyatra vedanāyāḥ saṃjñāyāḥ saṃskārebhyo 'nyatra vijñānāt sa dharmaḥ kaścid upalabhyate yaś carati prajñāpāramitāyāṃ ||

Bhagavān āha | no hîdaṃ Subhūte ||

Subhūtir āha | kathaṃ punar Bhagavan bodhisattvo mahāsattvaś carati prajñāpāramitāyāṃ ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | kiṃ punaḥ Subhūte samanupaśyasi tvaṃ taṃ dharmaṃ yaś carati prajñāpāramitāyāṃ ||

Subhūtir āha | no hîdaṃ Bhagavan ||

(408)Bhagavān āha | samanupaśyasi tvaṃ Subhūte tāṃ prajñāpāramitāṃ yatra prajñāpāramitāyāṃ bodhisattvo mahāsattvaś carati ||

āha | no hîdaṃ Bhagavan ||

Bhagavān āha | tat kiṃ manyase Subhūte yo dharmo 'nupalambhas taṃ dharmaṃ samanupaśyasi | api nu sa eva dharma utpanno vā utpatsyate vā utpadyate vā niruddho vā nirotsyate vā nirudhyate vā ||

āha | no hîdaṃ Bhagavan ||

Bhagavān āha | evaṃ khalu Subhūte bodhisattvasya mahāsattvasyânutpattikeṣu dharmeṣu kṣāntir evaṃrūpā bhavati | evaṃrupayā ca Subhūte kṣāntyā samanvāgato bodhisattvo mahāsattvo vyākriyate 'nuttarāyāṃ samyaksambodhau | iyaṃ Subhūte tathāgatasya vaiśāradya-pratipat yāṃ pratipadyamāno bodhisattvo mahāsattva evaṃ carann evaṃ ghaṭamāna evaṃ vyāyacchamāno 'nuttaraṃ buddha-jñānaṃ sarvajña-jñānaṃ mahā-sârthavāha-jñānaṃ nânuprāpsyatîti nâtat sthānaṃ vidyate ||

tṛtīyâtiśayânutpattika-kṣānti-lābha-svarūpa-vivṛddhy-arthaṃ praśnayann āha: *saced Bhagavann* ity-ādi.

pariharann āha: *na khalu punar* [Tib. 283ᵃ] ity-ādi. *bodhaye samudāgacchatîti* etad uktaṃ: yataḥ prajñāpāramitāyā hāni-vṛddhi-pratiṣedhavad bodhisattvasya paramârthato hāni-vṛddhi-pratiṣedhas tato māyôpama-bhāvanayā saṃvṛtyā puṇya-jñāna-sambhāraṃ samudānayaty *anuttarāṃ* ca [1]samyaksaṃ *bodhim abhisaṃb udhyate*[1]. anyathā tattvato hāni-vṛddhi-sambhave [2]viparyāsa eva san nâivam iti[2] etad eva tattvam ity āha: *sacet Subhūte bodhisattva* ity-ādi.

caraty ayaṃ bodhisattva ity anena kaścit tāttviko[3] dharmaḥ samākṣipta ity abhiprāyād āha: *kiṃ punar Bhagavan prajñāpāramitā caratîty*-ādi.

kathaṃ punar ity-ādi. yadi yathôkta-prakāra-[4]prati-niṣedhena[4] sarvatra *no hîdam* ity ucyate Bhagavatā. kathaṃ punaḥ prakārântareṇa carati yena caraty ayaṃ bodhisattva iti prāg uktam ity arthaḥ.

saṃvṛtyā tad uktam ity āha: *kiṃ punaḥ Subhūte samanupaśyasîty*-ādi. tattvata iti bhāvaḥ.

upasaṃharann āha: *evaṃ khalv* ity-ādi. sarva-dharmânupalambhād eva paramârtha-dvāreṇânupapattau māyôpama-bhāvanayā saṃvṛtyā caraṇād *anutpattikeṣu dharmeṣu* viśiṣṭâdhimuktir bhavati. *vaiśāradya-pratipad* 'ādibhiḥ[5] sarvô-

1..1. bodhiṃ budhyate C. 2..2. Ex. conj. °ryāso 'san nevaiti (sic) T, °ryāsan nâivêti C. phyin-ci-log kho-na yin-pas de ltar mi ḥgyur-ro ṣes. 3. °vito C. 4..4. prīt° C. bkag-paḥi sgo-nas = pratiniṣedha-mukhena? 5. °pādibhi C.

palam bha-bhayâbhāvān nirbhīkṛtā *pratipat.* śrutamay'ādi-[1]jñānôtpādād [Tib. 283b] *evaṃ*[1] *carann* ity-ādi-pada-trayam. ādarś'ādi-jñāna-bhedena *cânuttaraṃ buddha-jñānam* ity-ādi-pada-catuṣṭayaṃ yojyaṃ.

Subhūtir āha | yā Bhagavan sarva-dharmāṇām anutpattika-dharmatā sā vyākriyate 'nuttarāyāṃ samyaksambodhau ||

Bhagavān āha | no hîdaṃ Subhūte ||

Subhūtir āha | katham asyêdānīṃ Bhagavan dharmasya vyākaraṇaṃ bhavaty anuttarāyāṃ samyaksambodhau ||

Bhagavān āha | kiṃ punaḥ Subhūte samanupaśyasi tvaṃ taṃ dharmaṃ yasya dharmasya vyākaraṇaṃ bhavaty anuttarā-yāṃ samyaksambodhau |

(409)Subhūtir āha | no hîdaṃ Bhagavam | nâhaṃ Bha-gavans taṃ dharmaṃ samanupaśyāmi yo dharmo vyākṛto vyā-kariṣyate vyākariyate vā 'nuttarāyāṃ samyaksambodhau | tam apy ahaṃ Bhagavan dharmaṃ na samanupaśyāmi yo dharmo 'bhisambudhyate yo dharmo 'bhisamboddhavyo yena vā dhar-meṇâbhisambudhyate || tat kasya hetoḥ | sarva-dharmeṣu Bha gavann anupalabhyamāneṣu na me evaṃ bhavati ayaṃ dharmo 'bhisambudhyate 'yaṃ dharmo 'bhisamboddhavyo 'nena vā dharmeṇâbhisambudhyate iti ||

caturtha-bodhya-bodhaka-dharmânupalambha-lakṣaṇa-vivṛddhy-artham āha: *yā Bhagavan sarva-dharmāṇām* ity ādi.

saṃvṛtyā vyākaraṇam iti pratipraśnen' āha: *kiṃ punaḥ Subhūta* ity-ādi.

tathâiva *tat kasya hetor* ity āśaṅky' āha: *sarva-dharmeṣv* ity-ādi. *na me evaṃ bhavatî*ti anenâvikalpā mūrdhâbhisamaye prajñā(P. 191a)pāramitêti kṛtvā bodhisattvasyâivaṃ vikalpâbhāvaṃ sva-vyājen' āha.

āryyâṣṭa-sāhasrikāyāṃ prajñāpāramitāyāṃ kalyāṇa-mitra-

1 .. 1 °tpādāyâiv° T. skyed-pa yin-paḥi phyir de śes-pa skyed-paḥi phyir smos-pa yin-no.

parivarto nāma dvāviṃśatitamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ kalyāṇa-mi-tra-parivarto nāma dvāviṃśatitamaḥ.

XXIII.

ŚAKRA-PARIVARTO NĀMA TRAYOVIṂŚATITAMAḤ

tena Khalu punar samayena Śakso devānām indras tasyām eva parṣadi saṃnipatitaḥ saṃniṣaṇṇo 'bhūt | atha Khalu Śakro devānām indro Bhagavantam etad avocat | gambhīrêyaṃ Bhagavan prajñāpāramitā durdṛśā duranubodhā batêyaṃ Bhagavan prajñāpāramitā ‖

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | evam etat Kauśikâivam etat | gambhīrêyaṃ Kauśika prajñāpāramitā durdṛśā duranubodhā batêyaṃ Kauśika prajñāpāramitā ākāśa-gambhīratayā gambhīrêyaṃ prajñāpāramitā viviktatvād durdṛśā śūnyatvād duranubodhêyaṃ prajñāpāramitā ‖

evam ukte Śakro devānām indro Bhagavantam etad avocat | na te Bhagavan sattvā avarakeṇa kuśala-mūlena samanvāgatā bhaviṣyanti ya imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyanti śrutvā côdgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti prāvartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ‖

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | evam etat Kauśikâivam etat | na te Kauśika sattvā avarakeṇa Kuśala-mūlena samanvāgatā bhaviṣyanti ya imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyanti śrutvā côdgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpṣyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti | yāvantaḥ Kauśika Jambūdvīpe sattvās te sarve daśa-kuśala-karma-patha-samanvāgatā (411) bhaveyus tat kiṃ manyase Kauṣika api nu te sattvās tato nidānaṃ bahu-puṇyaṃ prasaveyuḥ ‖

Śakra āha | bahu Bhagavan bahu Sugata ||

Bhagavān āha | ataḥ khalu punaḥ sa Kauśika kulaputro vā kuladuhitā vā bahutaraṃ puṇyaṃ prasavati ya imāṃ prajñāpāramitāṃ śroṣyati śrutvā côdgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati déśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati likhiṣyati | asya Kauśika puṇya-skandhasyâsau paurvakāṇāṃ Jāmbūdvīpakānāṃ sarva-sattvānāṃ śīla-mayaḥ puṇya-skandhaḥ śatatamīm api kalāṃ nôpaiti sahasratamīm api śata-sahasratamīm api koṭītamīm api koṭī-śatatamīm api koṭī-sahasratamīm api koṭī-śata-sahasratamīm api koṭī-niyuta-śata-sahasratamīm api kalām nôpaiti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy upaniṣām apy upaniṣadam api na kṣamate yena kuśala-mūlena sa kulaputro vā kuladuhitā vā samanvāgato bhavati ya imām gambhīrāṃ prajñāpāramitāṃ śroṣyati śrutvā côdgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati likhiṣyati ||

atha khalv anyataro bhikṣuḥ Śakraṃ devānām indram etad avocat | abhibhūto 'si Kauśika tena kulaputreṇa vā kuladuhitrā vā ya imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyati śrutvā côdgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati likhiṣyati ||

evam ukte Śakro devānām indras taṃ bhikṣuṃ etad avocat | eka-cittôtpā(412)denâivâham ārya tena kulaputreṇa vā kuladuhitrā vā 'bhibhūtaḥ | kaḥ punar vādo ya imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyati śrutvā côdgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyati pravartayiṣyati deśayiṣyaty upadekṣyaty uddekṣyati svādhyāsyati likhiṣyati | kaḥ punar

vādo ye śrutvôdgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāya likhitvā tathatvāya śikṣiṣyante tathatvāya pratipatsyante tathatvāya yogam āpatsyante te sa-deva-mānuṣâsuraṃ lokam abhibhavanto gamiṣyanti bodhisattvā mahāsattvāḥ | na kevalaṃ te sa-deva-mānuṣâsuraṃ lokam abhibhavanto gamiṣyanti ye 'pi te srotaāpannāḥ sakṛdāgāmino 'nāgāmino 'rhantaḥ samyaksambuddhās tān api te sarvān abhibhavanto gamiṣyanti bodhisattvā mahāsattvāḥ | na kevalaṃ srotaāpannān sakṛdāgāmino 'nāgāmino 'rhataḥ pratyekabuddhān abhibhavanto gamiṣyanti ye 'pi te bodhisattvā mahāsattvā mahā-dāna-patayaḥ prajñāpāramitôpāya-kauśalya-virahitās tān api te sarvān abhibhavanto gamiṣyanti bodhisattvā mahāsattvāḥ | na kevalaṃ tān mahā-dāna-patīn bodhisattvān mahāsattvān abhibhavanto gamiṣyanti ye 'pi te bodhisattvā mahāsattvāḥ pariśuddha-śīlā akhaṇḍena śīla-skandhenâcchidreṇâkalmaṣeṇa paripūrṇena pariśuddhenâśabalena śīla-skandhena samanvāgatāḥ prajñāpāramitôpāya-kauśalya-virahitās tān api te sarvān abhibhavanto gamiṣyanti bodhisattvā mahāsattvāḥ | na kevalam akhaṇḍenâcchidreṇâkalmaṣeṇa paripūrṇena priśuddhenâśabalena śīla-skandhena samanvāgatān bodhisattvān mahāsattvān abhibhavanto gamiṣyanti ye 'pi te bodhisattvā mahāsattvāḥ kṣānti-sampannā upaśama-(413)sampannā apratihata-cittā antato dagdha-sthūṇāyām apy āghāta-cittam nôtpādayanti prajñāpāramitôpāya-kauśalya-virahitās tān api te sarvān abhibhavanto gamiṣyanti bodhisattvā mahāsattvāḥ | na kevalaṃ kṣānti-sampannān upaśama-sampannān apratihata-cittān bodhisattvān mahāsattvān abhibhavanto gamiṣyanti ye 'pi te bodhisattvā mahāsattvā ārabdha-vīryā anikṣipta-dhurā akusīdā anavalīna-kāya-vāṅ-manaḥ-karmântāḥ prajñāpāramitô-

pāya-kauśalya-virahitās tān api te sarvān abhibhavanto gamiṣyanti bodhisattvā mahāsattvāḥ | na kevalam ārabdha-vīryān anikṣipta-dhurān akusīdān anavalīna-kāya-vāṅ-manaḥ-karmântān bodhisattvān mahāsattvān abhibhavanto gamiṣyanti ye 'pi te bodhisattvā mahāsattvā dhyān'ārāmā dhyāna-ratā dhyāna-balino dhyāna-balavanto dhyāna-pratiṣṭhitā dhyāna-vaśinaḥ prajñāpāramitôpāya-kauśalya-virahitās tān api te sarvān abhibhavanto gamiṣyanti bodhisattvā mahāsattvāḥ | yathā-nirdiṣṭāyām hi prājñāpāramitāyāṃ caran bodhisattvo mahāsattvaḥ sa-deva-mānuṣâsura-lokaṃ sarvān śrāvaka-pratyekabuddha-yānikān anupāya-kuśalāṃś ca bodhisattvān mahāsattvān abhibhavati | teṣāṃ cânabhibhūto bhavati ||

tat kasya hetoḥ | yo hi bodhisattvo mahāsattvo yathā-nirdiṣṭāyāṃ prajñāpāramitāyāṃ carati prajñāpāramitām anuvartate 'yaṃ bodhisattvo mahāsattvaḥ sarvajña-vaṃśasyânupacchedāya sthito bhavati ayaṃ bodhisattvo mahāsattvas tathāgatān na dūrīkariṣyati ayaṃ bodhisattvo mahāsattva evaṃ pratipadyamāno nacirād gamiṣyati bodhi-maṇḍam ayaṃ bodhisattvo mahāsattva (414) evaṃ śikṣamāṇaḥ sattvān kleśa-paṅke saṃsīdamānān uddhariṣyati ayaṃ bodhisattvo mahāsattva evaṃ śikṣamāṇo bodhisattva-śikṣāyāṃ śikṣate na śrāvaka-śikṣāyāṃ śikṣate na pratyekabuddha-śikṣāyāṃ śikṣate ||

pañcama-viśiṣṭa-kuśalamūla-samanvāgam'ātmaka-vivṛddhy[1]-artham āha: ***tena khalu punar*** ity-ādi.

bāla-janôttrāsakaratvād[2] *ākāśa-gambhīratayā gambhīrā.* hetu-phala-bhāva-rahitatvena yathākramaṃ *viviktatvād durdṛśyanā*[3], *śūnyatvād duranubodhā.*

darśana-bhāvanā-viśeṣa-mārgôtpādanârthaṃ yathā-saṃkhyaṃ *śikṣiṣyante pratipatsyante yogam āpatsyanta* iti vācyaṃ. saṃvara-sattvârtha-kriyā[4]-kuśala-

1. vṛddhy CT. rnam-par ḥphel-ba. 2. °kalatv° CT. 3. °tvādudṛśy° C. 4. °ttvāccakr° C.

dharma-saṃgrāhaka-trividha-śīla-skandhānāṃ vipakṣa-dharma-rahitatvād *akhaṇḍenêty-ādi-pada-trayaṃ.* teṣām evânukūla-dharma-sadbhāvāt *paripūrṇenêty-ādy* [Tib. 284a] aparaṃ pada-trayam iti kecit. kāyika-vācika-mānasâvadyâbhāvād *akhaṇḍo 'cchidro 'kalmaṣaḥ.*[1] śruta-cintā-bhāvanā-jñāna-sampannatvāt *paripūrṇaḥ pariśuddhâśabalaḥ* śīla-skandha ity apare. *kṣānti-sampannā* ity-ādi-pada-trayaṃ duḥkhâdhivāsan'ādi[2]-trividha-kṣānti-bhedāt. *ārabdha-vīryā* ity-ādi-pada-catuṣṭayam ārambha[3]-parikarma-pratyavekṣā-pratipatti-vīrya-bhedāt. *dhyān'ārāmā* ity-ādi-ṣaṭ-padāny anāgamya-dhyānântara-prathama-dvi-tri-caturtha-dhyānâdhigama-yogāt. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *yo hi bodhisattva* ity-ādi.

evaṃ śikṣamāṇaṃ ca prajñāpāramitāyāṃ bodhisattvaṃ mahāsattvaṃ catvāro loka-pālā mahā-rājāna upasaṃkramyâivaṃ vakṣyanti | kṣipraṃ tvaṃ kulaputrâsyāṃ bodhisattva-caryāyāṃ śikṣasva laghu śikṣasva imāni te catvāri pātrāṇi yāni tvayā bodhi-maṇḍe niṣadyânuttarāṃ samyaksambodhim abhisambuddhena pratigrahītavyānîti ||

evaṃ śikṣamāṇaṃ bodhisattvam mahāsattvaṃ yathā'nirdiṣṭāyāṃ prajñāpāramitāyāṃ na kevalaṃ catvāro loka-pālā mahā-rājāna upasaṃkramitavyaṃ maṃsyante aham api Bhagavaṃs taṃ bodhisattvaṃ mahāsattvam upasaṃkramiṣyāmi kaḥ punar vādas tad anye deva-putrāḥ | tathāgatair api sa 'rhadbhiḥ samyaksambuddhair nityam eva samanvāhṛto bhaviṣyati bodhisattvo mahāsattvaḥ ||

evaṃ prajñāpāramitāyāṃ carato bodhisattvasya mahāsattvasya yāni kānicil laukikāni duḥkhāni parôpakramikāṇi vā 'nyāni vā utpadyeran tāny asya sarveṇa sarvaṃ sarvathā sarvaṃ nôtpatsyante | ayam api Bhagavan dṛṣṭadhārmiko guṇas tasya bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato bhavati ||

1. °lmāṣ° CT. 2. °ḥkhâviv° C. 3. ālambha CT.

atha khalv āyuṣmata Ānandasyâtad abhavat | kim ayaṃ Śakro devānām indraḥ svakena pratibhānena bhāṣate ut' āho buddhânubhāvenêti ||

atha khalu buddhânubhāvena Śakro devānām indra āyuṣmata Ānandasya cetasâiva cetaḥ-parivitarkam ājñāy' āyuṣmantam Ānandam etād avocat | buddhânubhāvo 'yam āry' Ānanda veditavyo buddhâdhiṣṭhānam idam api āry' Ānanda vedi(415)tavyam apratibalo hy aham āry' Ānanda bodhisattvān mahāsattvān ārabhya vyāhartum ||

atha khalu Bhagavān āyuṣmantam Ānandam āmantrayate sma | evam etad Ānandâivam etat | yathā Śakreṇa devānām indreṇa bhāṣitaṃ tathāgatasyâiṣo 'nubhāvas tathāgatasyâtad adhiṣṭhānaṃ yac Chakreṇa devānām indreṇa bhāṣitam iti ||

ṣaṣṭha-sarva-deva-nikāyôpasaṃkrama-svabhāva-vivṛddhy-artham āha: *evaṃ śikṣamāṇaṃ ca prajñāpāramitāyām* ity-ādi. *aham apîti* Śakraḥ. *nôtpatsyanta* iti tathāgat'ādy-adhiṣṭhānād iti[1] bhāvaḥ.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ Śakra-parivarto nāma trayoviṃśatitamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ Śakra-parivarto nāma trayoviṃśatitamaḥ.

1. °n'ādi C.

XXIV.

ABHIMĀNA-PARIVARTO NĀMA CATURVIṂŚATITAMAḤ

(416) atha khalu Bhagavān punar apy āyuṣmantaṃ Ānandam āmantrayate sma | yasmin khalu punar Ānanda samaye bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ śikṣate prajñāpāramitāyāṃ yogam apadyate prajñāpāramitāṃ bhāvayati tasminn Ānanda samaye ye trisāhasra-mahā-sāhasre loka-dhātau Mārāḥ pāpīyāṃsas te sarve saṃśayitā bhavanti kim ayaṃ bodhisattvo mahāsattvo 'ntarā bhūta-koṭiṃ sākṣāt-kariṣyati śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā ut' āho 'nuttarāṃ samyaksambodhim abhisambhotsyate iti | punar aparam Ānanda tasmin samaye Mārāḥ pāpīyāṃsaḥ śoka-śalya-viddhā bhavanti yasmin samaye bodhisattvo mahāsattvaḥ prajñāpāramitā-vihāreṇa viharati || punar aparam Ānanda yasmin samaye bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carati prajñāpāramitāyāṃ yogam āpadyate prajñāpāramitāṃ bhāvayati tasmin samaye Mārāḥ pāpīyāṃso bodhisattvasya mahāsattvasya viheṭhām upasaṃharanti bhayaṃ saṃjanayanti ulkā-pātān diśi-diśy utsṛjanti dig-dāhān upadarśayanti | apy eva nāmâyaṃ bodhisattvo mahāsattvo 'valīyeta vā roma-harṣo vā 'sya bhaved yenâsyâika-cittôtpādo 'pi (417) kṣīyetâ'nuttarāyāḥ samyaksambodher iti | tatr' Ānanda na sarvasya bodhisattvasya mahāsattvasya Māraḥ pāpīyān upasaṃkrāmati viheṭhanā'bhiprāyaḥ api tu kasyacid upasaṃkrāmati kasyacin nôpasaṃkrāmati ||

Ānanda āha | kiyad-rūpasya Bhagavan bodhisattvasya mahāsattvasya upasaṃkrāmati Māraḥ pāpīyān viheṭhanā'bhiprāyaḥ ||

Bhagavān āha| yen' Ānanda bodhisattvena mahāsattvena pūrvântataḥ prajñāpāramitāyāṃ bhāṣyamāṇāyām adhimukti-cittaṃ nôtpāditaṃ bhavati asy' Ānanda bodhisattvasya mahāsattvasya Māraḥ pāpīyān upasaṃkrāmati viheṭhanā'bhiprāyo 'vatāraṃ câsya labhate‖ punar aparam Ānanda yo bodhisattvo mahāsattvo gambhīrāyāṃ prajñāpāramitāyām bhāṣyamāṇāyāṃ saṃśaya-prāpto bhavati vimatim utpādayati syād vêyaṃ prajñāpāramitā evaṃ na vā syād iti asyâpy Ānanda bodhisattvasya mahāsattvasya Māraḥ pāpīyān upasaṃkrāmati viheṭhanā'bhiprāyo 'vatāraṃ câsya labhate‖ punar aparam Ānanda yo bodhisattvo mahāsattvaḥ kalyāṇa-mitra-virahito bhavati pāpa-mitra-parigṛhītaś ca bhavati sa gambhīrāṇi gambhīrāṇi sthānāni prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ na śṛṇoti aśṛṇvan na jānāti ajānan na paripṛcchati kathaṃ prajñāpāramitā bhāvayitavyêti asyâpy Ānanda bodhisattvasya mahāsattvasya Māraḥ pāpīyān upasaṃkrāmati viheṭhanā'bhiprāyo 'vatāraṃ câsya labhate‖ punar aparam Ānanda yo bodhisattvo mahāsattvo 'sad-dharma-parigrāhakam ālīno bhavati eṣa mama sahāyakaḥ sarvârtheṣu māṃ na parityajati bahavo 'pi bodhi(418)sattvā mahāsattvā mamânye 'pi sahāyakāḥ santi| na ca punas te mamâbhiprāyaṃ paripūrayanti| ayaṃ tu mayā pratirūpaḥ sahāyo labdhaḥ| ayaṃ mamâbhiprāyaṃ paripūrayiṣyati| asyâpy Ānanda bodhisattvasya mahāsattvasya Māraḥ pāpīyān upasaṃkrāmati viheṭhanā'bhiprāyo 'vatāraṃ câsya labhate‖ punar aparam Ānanda yo bodhisattvo mahāsattvo 'syāṃ gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyām anyaṃ bodhisattvam evaṃ vadet| gambhīrā batêyaṃ prajñāpāramitā kim tavânayā śrutayā| na hy evam atra yujyamānam anyeṣu sūtrânteṣu yathā tathāgatena bhāṣitaṃ aham apy asyām agā-

dham āsvādaṃ ca labhe kiṃ tavânayā śrutayā likhitayā vêti| evam anyān api bodhisattvān mahāsattvān vivecayate| asyâpy Ānanda bodhisattvasya mahāsattvasya Māraḥ pāpīyān upasaṃkrāmati viheṭhanā'bhiprāyo 'vatāraṃ câsya labhate| punar aparam Ānanda yasmin samaye bodhisattvo mahāsattvo 'nyān bodhisattvān avamanyate| ahaṃ viveka-vihāreṇa viharāmi nânye viveka-vihāreṇa viharanti nânyeṣāṃ viveka-vihārāḥ saṃvidyante iti| tasminn Ānanda samaye Māraḥ pāpīyāṃs tuṣṭa udagra āttamanāḥ pramuditaḥ prītisaumanasya-jāto bhavati saṃharṣa-jāto harṣita-cittaḥ prīti-prāmodya-jāto bhavati| tat kasya hetoḥ| dūrīkaroty eṣa 'nuttarāṃ samyaksambodhim iti‖ punar aparam Ānanda yasmin samaye bodhisattvasya mahāsattvasya nāma-grahaṇaṃ vā gotra-grahaṇaṃ vā dhūta-guṇa-parikīrtanaṃ vā bhavati evaṃ sa tāvan-mātrakeṇa tato 'nyān bodhisattvān mahāsattvān peśalān kalyāṇa-dharmaṇo 'vamanyate| (419) te ca tasya guṇā na saṃvidyante ye 'vinivartanīyānāṃ bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitāyāṃ caratāṃ guṇās te ākārās tāni liṅgāni tāni nimittāni tasya na saṃvidyante| so 'saṃvidyamāneṣv avinivartanīya-guṇeṣu kleśam utpādayati yad ut' ātmānam utkrośayati parān paṃsayati na khalv ete teṣu dharmeṣu saṃdṛśyante yatrâhaṃ saṃdṛśya iti| tatra Mārāṇāṃ pāpīyasām evam bhavati| na śūnyāni Māra-bhavanāni bhaviṣyanti utsadāni bhaviṣyanti mahā-nirayās tiryañcaḥ preta-viṣayā āsurāś ca kāyā utsadā bhaviṣyantîti| tathā ca Māraḥ pāpīyān adhiṣṭhāsyati yathā te bodhisattvā mahāsattvā evaṃ pravṛttā adhyākrāntā lābha-satkāreṇa bhaviṣyanti ādeya-vacanāś ca bhaviṣyanti te tayā ādeya-vacanatayā bahu-janaṃ grāhayiṣyanti| teṣāṃ ca sa mahā-janaḥ śrotavyaṃ maṃsyate| te dṛṣṭvā śrutvā ca teṣām anukṛtim āpa-

tsyante | te dṛṣṭa-śrutânukṛtim āpadyamānā na tathatvāya śikṣiṣyante na tathatvāya pratipatsyante na tathatvāya yogam āpatsyante | evaṃ te na tathatāyāṃ śikṣamāṇā na tathatāyāṃ pratipadyamānā na tathatāyāṃ yogam āpadyamānāḥ saṃkleśaṃ vivardhayiṣyanti evaṃ te viparyastayā citta-saṃtatyā yad-yad eva karm' ārapsyante kāyena vā vācā vā manasā vā tat sarvam anirdiṣṭatvāyâkāntatvāyâpriyatvāyâmanaāpatvāya saṃvartsyate | evaṃ te mahā-nirayā utsadā bhaviṣyanti tiryañcaḥ preta-viṣayā āsurāś ca (420) kāyā Māra-bhavanāni côtsadāni bhaviṣyanti | imam apy Ānandârtha-vaśaṃ sampaśyam Māraḥ pāpīyāṃs tuṣṭa udagra āttamanāḥ pramuditaḥ prīti-saumanasya-jāto bhavati || punar aparam Ānanda yasmin samaye bodhisattvo mahāsattvaḥ śrāvaka-yānikena pudgalena sârdhaṃ kalahāyati vivadati vigṛhṇīte ākrośati paribhāṣate vyāpadyate doṣam utpādayati tasmin samaye Mārasya pāpīyasa evaṃ bhavati | dūrīkariṣyati batâyaṃ kulaputraḥ sarvajñatām atidūre sthāsyati sarvajñatāyāḥ | sacet punar bodhisattva-yānikaḥ pudgalo 'nyena bodhisattva-yānikena pudgalena sārdhaṃ kalahāyati vivadati vigṛhṇīte ākrośati paribhāṣate vyāpadyate doṣam utpādayati tatra Māraḥ pāpīyān bhūyasyā mātrayā tuṣṭo bhavaty udagra āttamanāḥ pramuditaḥ prīti-saumanasya-jāto bhavati | evaṃ câsya bhavaty ubhāv apy etau bodhisattvau dūre sthāsyataḥ sarvajñatāyā iti || punar aparam Ānanda yo bodhisattvo mahāsattvo vyākṛto 'vyākṛtena bodhisattvena mahāsatvena sārdhaṃ kalahāyed vivaded vigṛhṇīyād ākrośet paribhāṣeta vyāpadyeta doṣam utpādayec cittaṃ c' āghātayet tena bodhisattvena mahāsattvena cittôtpāde tāvata eva kalpān saṃnāhaḥ saṃnahyaḥ saced asyâparityaktā sarvvajñatā ||

evam ukte āyuṣmān Ānando Bhagavantam etad avocat |

asti Bhagavaṃs teṣāṃ (421) cittôtpādānāṃ kiṃcin niḥsaraṇam ut' āho tāvato eva kalpān avaśyaṃ tena bodhisattvena mahāsattvena saṃnāhaḥ saṃnahyaḥ ||

Bhagavān āha | sa-niḥsaraṇam Ānanda mayā dharmo deśitaḥ śrāvaka-yānikānāṃ pratyekabuddha-yānikānāṃ bodhisattva-yānikānāṃ ca pudgalānāṃ | tatr' Ānanda yo 'yaṃ bodhisattva-yānikaḥ pudgalo bodhisattva-yānikena pudgalena sārdhaṃ kalahāyitvā vivaditvā vigṛhya' ākruśya paribhāṣya vyāpadya doṣam utpādya na pratideśayati n' āyatyāṃ saṃvarāya pratipadyate anuśayaṃ vahati anuśaya-baddho viharati | nâhaṃ Ānanda tasya pudgalasya niḥsaraṇaṃ vadāmi | avaśyaṃ ten' Ānanda pudgalena punar eva tāvata eva kalpān saṃnāhaḥ saṃnahyaḥ || yaḥ punar Ānanda bodhisattva-yānikaḥ pudgalo bodhisattva-yānikena pudgalena sârdhaṃ kalahāyitvā vivaditvā vigṛhy' ākruśya paribhāṣya vyāpadya doṣam utpādya pratideśayati pratideśy' āyatyāṃ saṃvarāya pratipadyate evaṃ ca cittam utpādayati | yena mayā sarva-sattvānāṃ vigrahā vivādā virodhā utsārayitavyā nidhyāpayitavyāḥ praśamayitavyāḥ so 'haṃ nāma svayam eva vivadāmi lābhā me durlabdhā na sulabdhā yo 'haṃ jalpite pratijalpāmi | yena mayā sarva-sattvānāṃ saṃkrama-bhūtena bhavitavyaṃ so 'haṃ pareṣu tvam ity api vācaṃ bhāṣe paruṣaṃ vā karkaśaṃ vā prativaco dadāmîdam api mayā nâiva vaktavyaṃ jaḍa-sadṛśena eḍa-mūka-samena mayā kalaha-vigraha-vivādeṣu bhavitavyaṃ parato duruktāni durāgatāni durbhāṣitāni bhāṣyamāṇāni sṛṇvatā cittaṃ n' āghātayitavyaṃ pareṣām antike na mamâitat sādhu (422) na câitan mama pratirūpaṃ yo 'haṃ parasya doṣântaraṃ saṃjāne etad api me na pratirūpaṃ yad ahaṃ pareṣāṃ doṣântaram api śrotavyaṃ manye || tat kasya hetoḥ | na mayā 'dhyāśayato vikopayitavyaḥ yena

mayā sarva-sattvāḥ sarva-sukhôpadhānaiḥ sukhayitavyāḥ parinirvāpayitavyās cânuttarāṃ samyaksambodhim abisambudhya sa nāmâhaṃ vyāpadye | na ca mayā aparāddheṣv api pareṣu vyāpattavyaṃ sa nāmâhaṃ kṣobhaṃ gacchāmîdaṃ mayā na karaṇīyaṃ dṛḍha-parākramatayā parākrāntavyaṃ | na ca mayā jīvitântarāye 'pi kriyamāṇe kṣobhaḥ karaṇīyaḥ na bhrūkuṭir mukhe utpādayitavyêti | asyâham Ānanda bodhisattvasya mahāsattvasya niḥsaraṇaṃ vahāmi ‖ evaṃ c' Ānanda bodhisattvena mahāsattvena śrāvaka-yānikānām api pudgalānām antike sthātavyaṃ | yathā na kasyacit sattvasyântike kṣubhyeta evam eva ca sarva-sattvānām antike sthātavyaṃ |

saptama-sarva-Mārâbhibhavana-svarūpa-vivṛddhy-artham āha: *atha khalu Bhagavān* ity-ādi. *śikṣata*[1] ity-ādi-pada-trayam prayog'ānantarya-vimukti-mārga-bhedād uktaṃ. *śoka-śalya*[2]*-viddhā* iti sva-gocarâtikrameṇa vaimanasya-prāptāḥ. *caraty* asamāhitena cittena. [Tib. 284b] *yogam āpadyate* samāhitena. *na hy evam atra yujyamānam* iti *yathā 'nyeṣu sūtrânteṣu bhāṣitaṃ* tathā nâivâtra ghaṭamāna-vastu nirdiṣṭam. ato 'sya bhāṣitasya śruta-cintāmaya-jñānena [3]boddhum aśakyatvād[3] yathākramam *āgādham*[4] *āsvādaṃ* ca *na* prāpnuyām ity arthaḥ. mṛdu-madhyâdhimātra-sukhôdayena *tuṣṭa udagra ātta-manās*. tathâiva trividha-saumanasyôtpādāt *pramuditaḥ prīti-saumanasya-jātaḥ*. prayog'ādiṣu vighna-karaṇa-sāmarthyāt *saṃharṣa-jāto harṣita-cittaḥ* [5]*prāmodya-jātaḥ*. tathâiva *tat kasya hetor* ity āśaṅky' āha: *dūrīkarot*îty-ādi. udgatā ity *utsadā*. *adhyākrāntā* ity abhibhūtāḥ. *aniṣṭatvāy*êty-ādi-pada-catuṣṭayaṃ naraka-tiryak-pretâsura-gati-saṃvartanīyatvād iti kecit. tatra: sva-sthāne vākyam ārambhāt *kalahāyati*. rāja-kul'ādau vivadanād *vivadati*. daṇḍ'ādi-grahaṇād *vigṛhṇīte*. [6]duḥkhaṃ prati samājñānād[6] *ākrośati*. prahāra-niyamanāt *paribhāṣate*. [7]dveṣôpanipātād *vyāpadyate*. krodhôtpādād *doṣam utpāday.ti*. *saṃnāhaḥ saṃnahya* iti yadi sarvajñatā[8] 'parityaktā tadā kalah'ādi-samuttha-

1. °kṣita C. 2. śūlya C. 3 ... 3. buddhāmavākyātvād C. rtogs-par mi nus-paḥi phyir. 4. ăg° Ed. T. gtiṅ. 5. prītipr° Ed. T. rab-tu dgaḥ-ba skye-bar ḥgyur-ro. 6 ... 6. Sic CT. ḥthab-par bya-baḥi phyir ḥbod-pas = yuddhaṃ prati s°? 7. dviṣ° C. 8. sā sarv° T. sasavvajñ° C.

pāpâpanayanârthaṃ *cittôtpāde*[1] saṃkhyā'vacchinna-kalpa-pramāṇaṃ vīryaṃ karaṇīyam ity arthaḥ.

gurutaratvāt pāpasya niḥsaraṇam asambhāvayan[2] praśnârtham āha: *asti Bhagavann* ity-ādi.

sambhava-pratipatti[3]-pakṣatvena sarveṣām eva sampratikarmako dharma iti vyāptam āvedayann āha: [4]*sa-niḥsaraṇa* ity-ādi. etad uktaṃ: śrāvaka-yānik'ādīnāṃ[5] [Tib. 285a] sva-yāne saṃghâtiśeṣ'ādy-āpatteḥ pratikriyā-deśanayā sampratikarmako dharma-deśikaḥ. tathā mahāyānikānāṃ bodhisattva-piṭak'ādau *deśita* iti. prādhānyād bodhisattvānām ārabhya spaṣṭayann āha: *tatr' Ānanda yo 'yam* ity-ādi. [6]kṛta-pāpa-deśanān *na deśayati*.[6] akaraṇa-saṃvarâkaraṇān[7] *n' āyatyāṃ saṃvarāya pratipadyate*. *utsārayitavyā* ity-ādi-pada-trayaṃ mṛdu-madhyâdhimātra-vigrah'ādy-apanayanāt. *durlabdhā* iti *yo 'ham jalpite* sati parasmin pratijalpāmy[8] amī[9] kalah'ādayo 'praśastatvena *durlabdhā*[10] ity evaṃ cittam utpādayatîty arthaḥ. *paruṣaṃ vā karkaśaṃ* vêti śrotrâsukha-kāritvāt. *paruṣaṃ* vaimanasya-karatvāt *karkaśaṃ*. *duruktān*îty-ādi paiśunya-pāruṣya-sambhinnapralāpa-bhedād uktaṃ. tathâiva *tat kasya hetor* ity ā'saṅky' āha: *na mayā 'dhyāśayata* ity-ādi. *kṣobhaḥ* saṃrambhaḥ. *bhrūkuṭir* lalāṭa-saṃkocaḥ. *sarva-sattvānām antike sthātavyam* iti yathôkta-krameṇa Māra-karmaṇām abhibhavanāt sattva-viṣaye vartitavyaṃ.

kathaṃ c' Ānanda bodhisattvena mahāsattvenâpareṣāṃ bodhisattva-yānikānāṃ pudgalānām antike sthātavyaṃ | tadyathā 'pi nām' Ānanda śāstari | (te mama bodhisattvā śāstāra ity evaṃ sthātavyaṃ | eka-yāna-samārūḍhā batême mama bodhisattvā mahāsattvā eka-mārga-samārūḍhā batême mama bodhisattvā mahāsattvāḥ samānâbhiprāyā batême mama bodhisattvā mahāsattvāḥ sama-yāna-saṃprasthitā batême mama bodhi-

1. °da CT. 2. °pasya nismaraṇasamambhāvayana C. °pasyâniḥsaraṇa-sambhava-T. 3. sic CT. This would be a scriber's mistake. Not rendered in Tib. 4. sannisar° C. 5. yānikānāṃ CT. theg-pa la-sogs-pa-la. 6 ... 6. Sic CT. so-sor bśags-pa mi byed ces bya-ba ni sdig-pa byas-pa-la bśags-pas ḥchags-par mi byed-paḥo = kṛta-pāpâdeśanān na pratideśayati? 7. Sic CT. mi-byed-paḥi sdom-pa ḥdsin-par mi byed-paḥo. 8. °lpāśy C. °mîti T. slar smra-śiṅ. 9. āmī C, om T. 10. rñed-pa ṅan-pa rñed-pa yin-gyi rñed-pa legs-pa ma rñed-do = lābhā durlabdhā lābhā na sulabdhā?

sattvā mahāsattvāḥ | yatrâbhiḥ śikṣitavyaṃ tatra mayā śikṣitavyaṃ yatâiva câbhiḥ śikṣitavyaṃ tathâiva mayā śikṣitavyaṃ | sacet punar eṣāṃ kaścid vyavakīrṇa-vihāreṇa vihariṣyati na (423) mayā vyavakīrṇa-vihāreṇa vihartavyaṃ | sacet punar ete 'vyavakīrṇa-vihāreṇa vihariṣyanti sarvajñatā-pratisaṃyuktair manasikārair mayā 'py evaṃ śikṣitaryaṃ | evaṃ sarvajñatāyāṃ śikṣamāṇasy' Ānanda bodhisattvasya mahāsattvasyântarāyo na bhavaty anuttarāyāṃ samyaksambodheḥ kṣipraṃ cânuttarāṃ samyaksambodhim abhisambudhyate iti ||

aṣṭama-śāstṛ[1]-sadṛśa-jana-samānâvasthā-lakṣaṇa-vivṛddhy-artham āha : *katham c' Ānandêty*-ādi. tatr*âika-yāna-samārūḍhās* tulya-saṃnāha-pratipattyā. *eka-mārga-samārūḍhāḥ* sadṛśa-prasthāna-pratipattyā. *samānâbhiprāyāḥ* sambhāra-pratipatter ekatvena. [Tib. 285[b]] *sama-yāna-samprasthitā* niryāṇa-pratipattes tulyatvena. *yatrêti* dān'ādau. *yathêty* anupalambha-yogena.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāryām abhimāna-parivarto nāma caturviṃcatitamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyām abhimāna-parivarto nāma caturviṃśatitamaḥ.

1. °sta C, °stra T.

XXV.

ŚIKṢĀ-PARIVARTO NĀMA PAÑCAVIṂŚATITAMAḤ

(424) atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | kva punar Bhagavan śikṣamāṇo bodhisattvo mahāsattvaḥ sarvajñatāyāṃ śikṣate ||

Bhagavān āha | sacet Subhūte bodhisattvo mahāsattvaḥ kṣaye śikṣate sarvajñatāyāṃ śikṣate | evam anutpāde 'nirodhe 'jātau abhāve viveke virāge ākāśe dharma-dhātau sacet Subhūte bodhisattvo mahāsattvo nirvāṇe śikṣate sarvajñatāyāṃ śikṣate ||

Subhūtir āha | kiṃ kāraṇaṃ Bhagavan bodhisattvo mahāsattvaḥ kṣaye śikṣamāṇaḥ śikṣate sarvajñatāyāṃ | evam anutpāde 'nirodhe 'jātau abhāve viveke virāge ākāśe dharma-dhātau nirvāṇe śikṣamāṇaḥ śikṣate sarvajñatāyāṃ ||

evam ukte Bhagavān āyuṣmantam Subhūtim etad avocat | yat Subhūte evaṃ vadasi kiṃ kāraṇaṃ bodhisattvo mahāsattvaḥ kṣaye śikṣamāṇaḥ śikṣate sarvajñatāyāṃ | evam anutpāde 'nirodhe 'jātau abhāve viveke virāge ākāśe dharma-dhātau nirvāṇe śikṣamāṇaḥ śikṣate sarvajñatāyām iti | tat kiṃ manyase Subhūte yā tathāgatasya tathatā yayā tathatayā tathāgatas tathāgata iti prabhāvyate api nu sā kṣīyate ||

Subhūtir āha | no hîdaṃ Bhagavan || tat kasya hetoḥ | na hi Bhagavan kṣayaḥ kṣīyate akṣayo hi Bhagavan kṣayaḥ ||

(425) Bhagavān āha | tat kiṃ manyase Subhūte yā tathāgatasya tathatā yayā tathatayā tathāgatas tathāgata iti prabhāvyate api nu sā utpadyate vā nirudhyate vā jāyate vā bhavati vā

vibhavati vā vivicyate vā rajyate vā virajyate vā ākāśī-bhavati vā dharmī-bhavati vā ||

āha | no hîdaṃ Bhagavan ||

Bhagavān āha | tat kiṃ mayase Subhūte yā tathāgatasya tathatā yayā tathatayā tathāgatas tathāgata iti prabhāvyate api nu sā nirvāti ||

āha | no hîdaṃ Bhagavan ||

Bhagavān āha | tasmāt tarhi Subhūte evaṃ śikṣamāṇo bodhisattvo mahāsattvo na tathatā kṣīyate ity evaṃ śikṣate || evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ śikṣate sarvajñatāyāṃ evaṃ śikṣamāṇaḥ śikṣate prajñāpāramitāyāṃ śikṣate buddha-bhūmau śikṣate baleṣu śikṣate vaiśāradyeṣu śikṣate sarva-buddha-dharmeṣu śikṣate sarvajña-jñāne | evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ sarva-śikṣā-pāramitām anuprāpsyati | evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo na śakyo Māreṇa vā Māra-parṣadā vā Māra-kāyikābhir vā devatābhir abhimarditum || evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ kṣipram avinivartanīya-dharmatām anuprāpsyati || evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ kṣipraṃ bodhi-maṇḍe niṣatsyati || evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ svake gocare carati || evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ (426) śikṣate nātha-karakeṣu dharmeṣu śikṣate mahā-maitryāṃ śikṣate mahā-karuṇāyāṃ śikṣate mahā-muditāyāṃ śikṣate mahôpekṣāyāṃ śikṣate || evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ śikṣate tri-parivartasya dvādaś'ākārasya dharma-cakrasya pravartanāya || evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ sarva-dhātuṃ nônīkariṣyāmîti śikṣate || evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvas tathāgata-vaṃśasyânupacche-

dāya śikṣate || evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo 'mṛta-dhātu-dvāraṃ vicariṣyāmîti śikṣate | nêyaṃ Subhūte udārā śikṣā śakyā hīna-sattvena śikṣituṃ | na hy alpa-sthāmnā śakyam asyāṃ śikṣāyāṃ śikṣituṃ | tat kasya hetoḥ | sarva-sattva-sārā hi te Subhūte sarva-sattva-nātha-kāmā hi te subhūte ye 'syāṃ śikṣāyāṃ śikṣante | sarva-sattvâbhyudgatatāṃ te 'nuprāptu-kāmā ya iha śikṣāyāṃ śikṣante | evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo na nirayeṣûpapadyate na tiryag-yoniṣûpapadyate na preta-viṣayeṣûpapadyate n' āsureṣu kāyeṣûpapadyate na pratyanta-janapadeṣûpapadyate na caṇḍāla-kuleṣûpapadyate na śākunika-kuleṣûpapadyate na niṣāda-dhīvarâurabhrika-kuleṣûpapadyate nâpy anyeṣv evaṃrūpeṣu hīna-jātikeṣu hīna-karma-seviṣu vā kuleṣûpapadyate || evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo nândho bhavati na vadhiro bhavati na kāṇo bhavati na kuṇṭho bhavati na kubjo bhavati na kuṇir bhavati na laṅgo bhavati na khañjo bhavati na jaḍo (427) bhavati na lolo bhavati na lallo bhavati na kallo bhavati na hīnâṅgo bhavati na vikalâṅgo bhavati na vikṛtâṅgo bhavati na durbalo bhavati na durvarṇo bhavati na duḥsaṃsthāno bhavati na hīnêndriyo bhavati na vikalêndriyo bhavati sarv'ākāra-paripūrṇêdriyo bhavati svara-sampanno bhavati || evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo na prāṇâtipātī bhavati nâdatt'ādāyī bhavati na kāma-mithyā-cārī bhavati na mṛṣā-vādī bhavati na piśuna-vāg bhavati na paruṣa-vāg bhavati na saṃbhinna-pralāpī bhavati nâbhidhyālur bhavati na vyāpanna-citto bhavati na mithyā-dṛṣṭiko bhavati na mithyā-jīvena jīvikāṃ kalpayati || evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo na dīrgh'āyuṣkeṣu deveṣûpapadyate na duḥśīla-parigrāhako bhavati nâbhūta-dharma-parigrāhako bhavati na dhyāna-samā-

patti-vaśenôpapadyate | tat kasya hetoḥ | asti hi tasyôpāya-kauśalyaṃ yenôpāya-kauśalyena samanvāgato bodhisattvo mahāsattvo na dīrgh'āyuṣkeṣu deveṣûpapadyate || tat punaḥ Subhūte upāya-kauśalaṃ bodhisattvasya mahāsattvasya katamad yad utêyam eva prajñāpāramitā | tathā câtrôpāya-kauśalye yogam āpadyate yathā anyenôpāya-kauśalyena samanvāgato bodhisattvo mahāsattvo dhyānāni ca samāpadyate na ca dhyāna-vaśenôpapadyate || evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo (428) bala-pariśudhiṃ nigacchati vaiśāradya-pariśuddhiṃ nigacchati sarva-buddha-dharma-pariśuddhiṃ nigacchati tām anuprāpnoti ||

āyuṣmān Subhūtir āha | yadā Bhagavan sarva-dharmā evaṃ prakṛti-pariśuddhās tat katamasya Bhagavan dharmasya bodhisattvo mahāsatvo bala-pariśuddhiṃ nigacchati vaiśāradya-pariśuddhiṃ nigacchati sarva-buddha-dharma-pariśuddhiṃ nigacchati tām anuprāpnoti ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | evam etat Subhūte evam etat || tat kasya hetoḥ | sarva-dharmā hi Subhūte prakṛtyâiva pariśuddhāḥ || evaṃ Subhūte prakṛti-pariśuddheṣu sarva-dharmeṣu bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ śikṣamāṇasya yā 'saṃsīdanatā anavalīnatā iyaṃ sā Subhūte prajñāpāramitā || evaṃ Subhūte bāla-pṛthagjanā enān dharmān ajānanto 'paśyanto dharmāṇāṃ dharmatāṃ na jānanti na paśyanti | teṣāṃ sattvānāṃ kṛtaśaḥ Subhūte bodhisattvā mahāsattvā vyāyacchante vīryam ārabhante vayam evam ajānakān sattvān jānayiṣyāmo vayam eva apaśyakān sattvān paśyayiṣyāma ity atra śikṣāyāṃ śikṣante || atra śikṣāyāṃ śikṣamāṇā bodhisattvā mahāsattvā balāny anuprāpnuvanti vaiśāradyāny anuprāpnuvanti sarva-buddha-dharmāny anuprāpnuvanti || evaṃ śikṣamāṇāḥ Subhūte bodhisattvā mahāsattvāḥ para-sattvānāṃ para-pudgalānāṃ citta-carita-vispanditāni yathābhūtaṃ prajānanti yathābhūtaṃ prajānantaḥ para-citta-carita-jñatāyāḥ pāraṃ gacchanti ||

navamôpāya-kauśala-pariśuddha-śikṣā-svarūpa-vivṛddhy-arthaṃ praśnayann āha: *kva punar* ity-ādi.

kṣay'ādau śikṣamāṇo buddhatve śikṣata ity āvedayann āha: *saced* ity-ādi.

tathatâiva vyāvṛtti-bhedād yathā kṣayânutpād'ādibhir[1] vyapadiśyate tathā vyākhyātā.[2] katham anyatra śikṣāyām anyatra śikṣā vidhīyata iti pṛcchayann āha: *kiṃ-kāraṇam* ity-ādi.

yat Subhūta ity-ādinā tad vacanam anūdya pratipraśnena pariharann āha: *tat kiṃ manyasa* ity-ādi. *tathat*êti sarvajñatā buddhatvam iti yāvat.

tathâiva *tat kasya hetor* ity āśaṅky' āha: *akṣayo hi Bhagavan kṣaya* iti. kṣīyante 'smin sarva-vikalpā iti buddhatvaṃ kṣayo dharmadhātur vināśa-rahitatvād akṣaya iti tādātmya-sambandhena kṣay'ādi-svabhāvā sarvajñatêty arthaḥ.

utpadyata ity-ādy anutpād'ādi-viparyayeṇâvagantavyaṃ.

pariśuddha-śikṣatvena praśaṃsā'rtham[3] āha: *tasmāt tarh*îty-ādi. pūrvavat [Tib. 286[a]] *tat kasya hetor* ity āśaṅky' āha: *sarva-sattva-sārā h*îty-ādi. tatra: pakṣighātakāḥ[4] *śakunikāḥ*. māṃsa-vikraya-kāriṇo *niṣādāḥ*.[5] kaivartā[6] *dhīvarāḥ*. mṛg'ādi-ghātanād[7] *aurabhrikāḥ*. cakṣuḥ-śrotra-vijñānâbhāvād *andha-badhirau*. ekâkṣi-vaikalyāt *kāṇaḥ*. hast'ādi-cchedāt *kuṇṭhaḥ*. vakra-pṛṣṭhatvāt *kubjaḥ*. [8]kurparôpari-hrasva-parvatvāt[8] *kuṇiḥ*. visadṛśa-jaṅghôrutvāl *laṅgaḥ*. skhaladgatitvāt[9] *khañjaḥ*. sahasā-vaktum[10] asamarthatvāj *jaḍaḥ*. kvacij jaḍḍa iti pāṭhaḥ. tatrâpy ayam evârtha iti kecit. laula[11] ity uccārya-vacanāl *lolaḥ*. guru-la-kāram uccāryâbhidhānāl *lallaḥ*. uccaiḥ-śravaṇāt *kallaḥ*.[12] hasta-pād'ādy-alpa-pramāṇatvena *hīnâṅgaḥ*. nyūnâtirekâṅgo[13] *vikalâṅgaḥ*. vairūpyād *vikṛtân*=

1. °pādābh° C. mi-ḥbyuṅ-ba la-sogs-pa. 2. Ex conj. °taṃ CT. bśad-pa yin-no. 3. °śnaṃs° C. phan yon bstan-pa. 4. ghāṭak° C. 5. °ṣyād° C. 6. kairv° C. 7. ghāṭan° CT. 8 ... 8. kahlaśikôpari-hr° C. byin-pa mi-mñam-pa. 9. ṣalaṅg° C. ḥkhyor-ṣiṅ ḥgro-ba. 10. °hasāktum C. mod-la smras. 11. laula C. 12. karṇṇaḥ C. 13. °kâṅgatvād T.

gaḥ. tathâiva *tat kasya hetor* ity āśaṅky' āha: *asti hi tasyêty*-ādi.

prakṛti-pariśuddhitvena bal'ādi-viśuddhyā 'dhigamo nôpapadyata ity āha: *yadā Bhagavann* ity-ādi.

saṃvṛty-adhigamād āha: *evam etad* ity-ādi. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *sarva-dharmā hîty*-ādi.

etad uktaṃ: prakṛti-pariśuddhatve 'pi sarva-dharmāṇāṃ svabhāva-śuddha-dharmâparijñānavatāṃ sattvānāṃ tathā-bhūta-jñānôtpādanârtha-māyôpama-dharmabhāvanayā 'saṃsīdanatvena saṃvṛtyā[1] bal'ādi-pariśuddhiṃ prāpnotîti.

tad-yathā 'pi nāma Subhūte 'lpakās te mahā-pṛthivyāṃ pṛthivī-(429)pradeśā ye 'pagata-pāṣāṇā yatra suvarṇaṃ vā jātarūpaṃ vā rajataṃ vôtpadyate ||

atha khalu punar bahutarakās te mahā-pṛthivyāṃ pṛthivī-pradeśā ya ūṣarā ujjaṅgalā vividha-tṛṇa-khāṇḍa-kaṇṭak'ādhānāḥ | evam eva Subhūte 'lpakās te bodhisattvā mahāsattvāḥ sattva-nikāye saṃvidyante ye 'syāṃ sarvajñatā-śikṣāyāṃ śikṣante yad uta prajñāpāramitā-śikṣāyāṃ | atha khalu bahutarakās te sattvāḥ sattva-nikāye saṃvidyante ye śrāvaka-pratyekabuddha-śikṣāyāṃ śikṣante ||

daśama-buddha-gotrībhavana-lakṣaṇa-vivṛddhy-artham āha: *tad-yathā 'pi Subhūte 'lpakās te mahā-pṛthivyām* ity-ādi. [Tib. 286^{b}] kṣāra-prācuryād *ūṣarāḥ*. rūkṣatvād *ujjaṅgalāḥ*. *alpakās te bodhisattvā* ity anena buddha-gotrāṇāṃ mūrdhâbhisamaye vivṛddhi[2]-lābha-yogyānām alpīyastvaṃ jñāpitaṃ syāt.

punar aparaṃ Subhūte tad-yathā 'pi nāmâlpakās te sattvāḥ sattva-nikāye saṃvidyante ye cakravarti-rājya-saṃvartanīyaṃ karma samādāya vartante | atha khalu bahutarakās te sattvāḥ sattva-nikāye saṃvidyante ye koṭṭa-rājya-saṃvartanīyaṃ karma samādāya vartante | evam eva Subhūte alpakās te bodhisattvā

1. °tyā C. 2. vaivṛddhi CT.

mahāsattvāḥ sattva-nikāye saṃvidyante ya imaṃ mārgam ārūḍhā yad uta prajñāpāramitā-mārgaṃ anuttarāṃ samyaksambodhim abhisambhotsyāmahe iti | atha khalu bahutarakās te sattvāḥ sattva-nikāye saṃvidyante ye śrāvaka-pratyekabuddha-mārgam ārūḍhāḥ || punar aparaṃ Subhūte tad-yathā 'pi nāmâlpakās te sattvāḥ sattva-nikāye saṃvidyante ye Śakra-saṃvartanīyaṃ karma samādāya vartante | atha khalu bahutarakās te sattvāḥ sattva-nikāye saṃvidyante ye deva-loka-saṃvartanīyaṃ karma samādāya vartante | evam eva Subhūte 'lpakās te bodhisattvā mahāsattvāḥ sattva-nikāye saṃvidyante ye 'syāṃ prajñāpāramitā-śikṣāyāṃ śikṣante | atha khalu bahutarakās te bodhisattvā mahāsattvāḥ sattva-nikāye saṃvidyante ye śrāvaka-pratyekabuddha-śikṣāyāṃ śikṣante || punar aparaṃ Subhūte tad-yathā 'pi nāmâlpakās te sattvāḥ sattva-nikāye (430) saṃvidyante ye Brahma-saṃvartanīyaṃ karma samādāya vartante | atha khalu bahutarakās te sattvāḥ sattva-nikāye saṃvidyante ye Brahma-pārṣadya-saṃvartanīyaṃ karma samādāya vartante | evam eva Subhūte 'lpakās te bodhisattvā mahāsattvāḥ sattva-nikāye saṃvidyante ye 'vinirtanīyā anuttarāyāḥ samyaksambodheḥ | atha khalu bahutarakās te bodhisattvā mahāsattvāḥ sattva-nikāye saṃvidyante ye vivartante 'nuttarāyāḥ samyaksambodheḥ || tasmāt tarhi Subhūte 'lpakās te sattvāḥ sattva-nikāye saṃvidyante ye 'nuttarāyāṃ samyaksambodhau samprastitāḥ | tebhyo 'pi Subhūte 'lpebhyo 'lpatarakās te sattvā ye tathatvāya pratipadyante | tebhyo 'pi Subhūte 'lpatarakebhyas tathatvāya pratipadyamānebhyo 'lpatamās te ye prajñāpāramitāyāṃ yogam āpadyante | tebhyo 'pi Subhūte 'lpatamebhyaḥ prajñāpāramitāyāṃ yogam āpadyamānebhyo 'lpatamās te bodhisattvā mahāsattvā ye 'vinivartanīyā

anuttarāyāḥ samyaksambodheḥ ‖ tasmāt tarhi Subhūte bodhisattvena mahāsattvena ya ete 'lpatamebhyo 'lpatamā avinivartanīyā bodhisattvā mahāsattvās teṣu gaṇanāṃ gantu-kāmena ihâiva prajñāpāramitāyāṃ śikṣitavyaṃ yogam āpattavyaṃ ‖ punar aparaṃ Subhūte bodhisattvasya mahāsattvasya evaṃ prajñāpāramitāyāṃ śikṣamāṇasya na khila-sahagataṃ cittam utpadyate na vicikitsā-sahagataṃ cittam utpadyate nêrṣyā-mātsarya-sahagataṃ cittam utpadyate na dauḥśīlya-sahagataṃ cittam utpadyate na vyāpāda-sahagataṃ cittam utpadyate na kausīdya-sahagataṃ cittam utpadyate na vikṣepa-sahagataṃ cittam utpadyate na dauṣprajña-sahagataṃ cittam utpadyate |

ekādaśama-buddhatva-phala-prāpti-nimitt'ātmaka-vivṛddhy-arthaṃ[1] mṛdu-madhyâdhimātra-dṛṣṭânta-bhedena hāraka-trayam āha: *punar aparaṃ Subhūte*[2] *tad-yathā 'pi nām*êty-ādi. *prajñāpāramitā-mārgam* iti tathāgata-pada[3]-prāpti-nimitt'ātmakâikādaśīṃ[4] vivṛddhim ity arthaḥ.

evaṃ hi Subhūte prajñāpāramitāyāṃ śikṣamāṇena bodhisattvena mahāsattvena sarvāḥ pāramitāḥ saṃgṛhītā bhavanti sarvāḥ (431) pāramitā udgṛhītā bhavanti sarvāḥ pāramitā anugatā bhavanti sarvāḥ pāramitā antargatā bhavanti ‖

dvādaśa-pāramitā-vipakṣa-cittânutpāda-svabhāva-vivṛddhy-artham āha:[5] *evaṃ hi Subhūte prajñāpāramitāyām* ity-ādi. tatra kalpita-paratantra-pariniṣpanna-vastv-abhiniveśena yathākramaṃ *saṃgṛhītāḥ parigṛhītā udgṛhītāḥ.* viparyāsa-rahitatvenâvabodhād *anugatāḥ.*

1. °rtha C. 2. Om. CT. 3. Om. T. 4. °ttām ek° T & Tib. °tmakādaśī C.
5. In All MSS. twelvth vivṛddhy-artha and designation of thirteenth vivṛddhy-artha is wanting. Tib. runs thus: rab-ḥbyor gṣan yaṅ byaṅ-chub-sems-dpaḥ ṣes-bya-ba la-sogs-pa (gsuṅs-pa yin-te). de-la tha-ba ṣes-bya-ba ni dge-baḥi lo-tog mi-skye-baḥi don-kyis de ḥdod-chags la-sogs-paḥi ñon-moṅs-pa-rnams-so. bcu-gsum-pa gyugs la-sogs-pa daṅ ldan-par rtogs-paḥi sems mi-skye-baḥi raṅ-gyi ṅo-boḥi rnam-par ḥphel-baḥi don ni... gsuṅs-te = *punar aparam Subhūte bodhisattvas*yêty-ādi. tatra: ....

tad-yathā 'pi nāma Subhūte satkāya-dṛṣṭau dvāṣaṣṭi-dṛṣṭi-gatāny antargatāni bhavanti | evam eva Subhūte prajñāpāramitāyāṃ śikṣamāṇasya bodhisattvasya mahāsattvasya tasyāṃ sarvāḥ pāramitā antargatā bhavanti | tad-yathā 'pi nāma Subhūte puruṣasya jīvitêndriye pravartamāne sarvāṇîndriyāṇy antargatāni bhavanti evam eva Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ śikṣamāṇasya sarva-kuśalā dharmā antargatā bhavanti | tad-yathā 'pi nāma Subhūte puruṣasya jīvitêndriye niruddhe sarvāṇîndriyāṇi niruddhāni bhavanti evam eva Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ śikṣamāṇasy' ājñāne niruddhe sarve 'kuśalā dharmā niruddhā bhavanti sarvāś ca tad-anyāḥ pāramitā antargatāḥ parigṛhītā bhavanti ‖

caturdaśa-sarva-pāramitā-saṃgraha-jñāna-lakṣaṇa-vivṛddhy-artham āha: *tad-yathā 'pi nāma Subhūte satkāya-dṛṣṭāv* ity-ādi. *dvāṣaṣṭi-dṛṣṭ*ayo Brahmajālaparipṛcch'ādau draṣṭavyāḥ, grantha-prācuryān na likhyante. yathôkta-vivṛddhim[1] eva spaṣṭayann āha: *tad-yathā 'pi nāma Subhūte puruṣasy*êty-ādi.

tasmāt tarhi Subhūte bodhisattvena mahāsattvena sarvāḥ pāramitāḥ parigṛhītu-kāmena prajñāpāramitāyāṃ śikṣitavyaṃ | prajñāpāramitāyāṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ sarva-sattvānām agratāyāṃ śikṣate ‖ tat kasya hetoḥ | puṇyâgratvāt ‖ tat kiṃ manyase Subhūte yāvantas tri-sāhasra-mahā-sāhasre lokadhātau sarva-sattvāḥ sattva-saṃgraheṇa saṃgṛhyamāṇāḥ api nu te bahavo bhavanti ‖

Subhūtir āha | Jambūdvīpakā eva tāvad Bhagavan bahavaḥ sattvā bhavanti kaḥ punar vādo ye tri-sāhasra-mahā-sāhasre lokadhātau sattvāḥ ‖

1. °ddhyam C.

Bhagavān āha | yaḥ Subhūte eko bodhisattvo mahāsattvo yāvajjīvaṃ tiṣṭhaṃs tān sarva-sattvān cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkāraiḥ sarva-sukhôpādhānaiś côpatiṣṭhet tat kiṃ manyase Subhūte api (432) nu sa bodhisattvo mahāsattvas tato nidānaṃ bahutaraṃ puṇyaṃ prasavati ||

Subhūtir āha | bahu Bhagavan bahu Sugata |

Bhagavān āha | ataḥ sa Subhūte bodhisattvo mahāsattvas tato nidānaṃ bahutaraṃ puṇyaṃ prasavati yaḥ imāṃ prajñā-pāramitām antato 'cchaṭā'saṃghāta-mātrakam api bhāvayet | tat kasya hetoḥ | evaṃ mahā'rthikā hi Subhūte prajñāpāramitā bodhisattvasya mahāsattvasyânuttarāyāḥ samyaksambodher āhārikā || tasmāt tarhi Subhūte bodhisattvena mahāsattvena anuttarāṃ samyaksambodhim abhisaṃboddhu-kāmena sarva-sattvānām anuttaratāṃ gantu-kāmena sarva-sattvānām anāthānāṃ nāthena bhavitu-kāmena buddha-viṣayam anuprāptu-kāmena buddha-vṛṣabhitām anugantu-kāmena buddha-vikrīḍitaṃ vikrīḍitu-kāmena buddha-siṃha-nādaṃ naditu-kāmena buddha-sampattim anuprāptu-kāmena tri-sāhasra-mahā-sāhasre lokadhātau dharma-sāṃkathyaṃ kartu-kāmena bodhisattena mahāsattvena prajñāpāramitāyāṃ śikṣitavyaṃ | prajñāpāramitāyāṃ Subhūte śikṣamāṇasya bodhisattvasya mahāsattvasya nâhaṃ tāṃ sampattiṃ samanupaśyāmi yā tena na śikṣitā bhavati ||

Subhūtir āha || kiṃ punar Bhagavan śrāvaka-sampattir api tena bodhisattvena mahāsattvena śikṣitā bhavati ||

Bhagavān āha | śrāvaka-sampattir api Subhūte tena bodhisattvena mahāsattvena śikṣitā bhavati | na khalu punaḥ Subhūte bodhisattvo mahāsattvaḥ śrāvaka-sampattyāṃ sthāsyāmîti śikṣate śrāvaka-sampattir vā me bhaviṣyatîti | (433)

nâivaṃ śikṣate ye 'pi te Subhūte śrāvaka-gaṇās tān api sa jānāti na ca tatrâvatiṣṭhate evaṃ ca vyavacārayati na ca prativahati | mayā 'py ete śrāvaka-guṇā deśayitavyāḥ prakāśayitavyā iti śikṣate ||

[Tib. 287a] pañcadaśa-sarva-sampat[1]-pratilambhârtha-vivṛddhy-artham āha: *tasmāt tarhi Subhūte bodhisattvenê*ty-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *puṇyâgratvād* iti. amum evârthaṃ vistārayituṃ praśnayann āha: *tat kiṃ manyasa* ity-ādi.

pūrvavat (P. 224a) *tat kasya hetor* ity āśaṅky' āha: *evaṃ mahā'rthikā hî*ty-ādi. tatra: darśan'ādi-mārga-catuṣṭayâdhigamād *anuttaratāṃ gantu-kāmenê*ty-ādi-pada-catuṣṭayaṃ, dharma-sambhoga-nirmāṇa-kāya-traya-pratilambhāya[2] *buddha-vikrīḍitam* ity-ādi-pada-trayaṃ vācyam.

sarva-sampat-prāptau śrāvako 'pi syād ity āha: *kiṃ punar* ity-ādi.

anyârthatayā 'bhyasanān nâiva śrāvaka ity āha: *śrāvaka-sampattir apî*tyādi.

evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ sa-deva-mānuṣâsurasya lokasya dakṣiṇīyatāṃ gacchati | evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ sarvāṃs tato 'nyān dakṣiṇīyān śrāvaka-pratisaṃyuktān pratyekabuddha-pratisaṃyuktāṃś câbhibhavati | sarvajñatā câsy' āsannībhavati | evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo na riñcati prajñāpāramitāṃ carati prajñāpāramitāyām avirahitaḥ prajñāpāramitā-vihāreṇa | evaṃ caran Subhūte bodhisattvo mahāsattvo 'parihāṇa-dharmā 'parihāṇa-dharmêti veditavyaḥ sarvajñatāyā dūrīkaroti śrāvaka-bhūmiṃ pratyekabuddha-bhūmiṃ ca āsannībhavaty anuttarāyāḥ samyaksambodheḥ | sacet punar asyâivaṃ bhavati iyaṃ sā prajñāpāramitā imāṃ sarvajñatām āhariṣyatîty evaṃ saṃjānīte carati prajñāpāramitāyāṃ | atha

1. sanmata C. phun-sum tshogs-pa. 2. °mbhād PC.

tām api prajñāpāramitāṃ na saṃjānīte iyaṃ sā prajñāpāramitā asya vā prajñāpāramitā sarvajñatām āhariṣyatîti vā evam api Subhūte bodhisattvo mahāsattvo na saṃjānīte na samanupaśyati | saced evaṃ carati bodhisattvo mahāsattvaś carati prajñāpāramitāyām iti ||

ṣoḍaśa-samyaksambodhy-āsannībhāva-svabhāva[1]-vivṛddhy-artham āha: *evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattva* ity-ādi. tatrâpy abhiniveśo bandhanam ity āha: *sacet punar* ity-ādi. *na caratîti* bhāvôpalambha-viparyāsād iti bhāvaḥ. [2]anabhiniveśam eva[2] tattvam ity āha: [3]*atha tām*[3] *apîty*-ādi. yathôktā eva vivṛddhayo grāhyāḥ.

tathā côktam:

Jambūdvīpa-janêyattāṃ[4] buddha-pūjā[5]-śubh'ādikām
upamāṃ bahudhā kṛtvā vivṛddhiḥ ṣoḍaś'ātmakā || iti. (2)

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ śikṣā-parivarto nāma pañcaviṃśatitamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ [Tib. 287b] śikṣā-parivarto nāma pañcaviṃśatitamaḥ.

1. om. PC. 2...2. °śas PCT. mṅon-par ṣen-pa med-pa ñid 3...3. tathat° C.
4. ´ttā CT, °tnā P. skye-bo sñed. 5. °jāṃ PC.

XXVI.

MĀYÔPAMA-PARIVARTO NĀMA ṢAḌVIṂŚATITAMAḤ

(434) atha khalu Śakrasya devānām indrasyâitad abhavat | carann eva tāvad ayaṃ bodhisattvo mahāsattvaḥ sarvān abhibhavati kaḥ punar vādo yadā 'nuttarāṃ samyaksambodhim abhisambuddho bhaviṣyati | lābhās teṣāṃ sattvānāṃ sulabdhāḥ sujīvitaṃ ca te sattvā jīvanti yeṣāṃ sarvajñatāyāṃ cittaṃ krāmati kaḥ punar vādo yair anuttarāyāṃ samyaksambodhau cittam utpāditaṃ | spṛhaṇīyās te sattvā ye sattva-sārā anuttarāṃ samyaksambodhim abhisambhotsyante |

atha khalu Śakro devānām indro māndāravāṇi puṣpāṇy abhinirmāya puṣpāṇām añjaliṃ kṛtvā tathāgatam arhantam samyaksambuddham abhyavākirat evaṃ ca vācam abhāṣata yair bodhisattva-yānikaiḥ pudgalair anuttarāyāṃ samyaksambodhau cittam utpāditam anuttarāṃ samyaksambodhim abhisambhotsyāmahe abhisambudhya sarva-sattvān mahatā saṃsārârṇavenôhyamānān same pārime tīre pratiṣṭhāpayiṣyāma iti samṛdhyantāṃ teṣām abhīpsitāḥ paricintitāḥ parigṛhītāś cittôtpādāḥ eteṣām eva buddha-dharmāṇāṃ paripūraṇāya bhavantu eteṣām eva sarvajñatā-pratisaṃyuktānāṃ dharmāṇāṃ paripūraṇāya bhavantu eteṣām eva svayambhū-dharmāṇāṃ paripūraṇāya bhavantu eteṣām evâsaṃhārya-dharmāṇāṃ paripūraṇāya bhavantu ||

vivṛddhyâivaṃ vivardhitasya mūrdhâbhisamayasy' ātmībhāva[1]-gamana-paryanta-lakṣaṇāṃ nirūḍhiṃ vaktuṃ[2] praśaṃsayann āha: *carann eva tāvad ayam*

1. sātm° PCT. bdag-ñid-du gyur-pa. 2. Om. P.

ity-ādi. *spṛhaṇīyās ta* iti anena mūrdhâbhisamaya-lābhināṃ durlabhatāṃ kathayati.

saṃjāta-prasādâtiśayatvād iṣṭ'āśaṃsanāṃ kurvann adhu(P. 224b)nā nirūḍhim āvedayann āha: *yair bodhisattva-yānikair* ity-ādi. *uhyamānān* iti preryamāṇān. sarva-doṣa-vaiṣamyâbhāvāt *same. pārime tīre* nirvāṇe buddhatva iti yāvat. sva-parôbhayârtha-sampat[1]-sampādakatvena yathākramam *abhīpsitāḥ paricintitāḥ parigṛhītā* iti kecit. tri-sarvajñatā-niṣpādakatvenêty anye.[2] *buddha-dharmāṇām* ity uddeśa-padaṃ. *sarvajñatā-pratisaṃyukta-dharmāṇāṃ svayambhū-dharmāṇām asaṃhārya-dharmāṇām* iti sarv'ākārajñatādi[3]-bhedena nirdiṣṭaṃ. tad evaṃ tri-sarvajñatā-dharmāṇām anuttarā paripūriḥ kathitā syāt.

na me Bhagavann eka-cittôtpādo 'py utpadyate yat te bodhisattvā mahāsattvā mahā-karuṇayā samanvāgatā vivarterann anuttarāyāḥ samyaksaṃbodher iti | na me Bhagavann eka-cittôtpā(435)do 'py utpadyate yat te bodhisattva-yānikāḥ pudgalā anuttarāṃ samyaksambodhim abhisaṃboddhuṃ samprasthitas tato vivarterann iti yad bhūyasyā mātrayā praṇidhiṃ janayiṣyanty anuttarāyāṃ samyaksambodhau imāni saṃsārâvacarāṇi duḥkhāni sattvānāṃ sampaśyantaḥ ‖ tat kasya hetoḥ | tayā mahā-karuṇayā artha-kāmā hita-kāmā hi te sa-deva-mānuṣâsurasya lokasyânukampakā ya imair evaṃrūpaiś cittôtpādaiḥ samanvāgatāḥ kim iti vayaṃ tīrṇāḥ sattvāṃs tārayema muktā mocayema āśvāstā āśvāsayema parinirvṛtāḥ parinirvāpayema ity etaiś cittôtpādair viharanti ‖

sā câparityakta-sattvârthā[4] nirūḍhir ity āha: *na me Bhagavaun* ity-ādi. *mahā-karuṇayā samanvāgatā* iti evaṃ-bhūtâdhigamâvasthāyām api nirvāṇa-pāta-parihārârthaṃ mahā-karuṇā-saṃmukhīkaraṇāt sattvâvatāraṇ'ādi-cittôtpādāc ca mahā-karuṇayā yuktāḥ. tathâiva *tat kasya hetor ity* āśaṅky' āha: *tayā*

1. °myak C. 2. °kanety anye C, °katvene P. 3. °jñatā P, jñatād iti C. 4. °rtha CT.

mahā-karuṇayêty-[Tib. 288a]ādi. darśana-bhāvanā-viśeṣâśaikṣa[1]-mārgâdhigama-bhedād yathākramaṃ *vayaṃ tīrṇā* ity-ādi-pada-catuṣṭayaṃ.

etad uktaṃ: samyag-upāya-kauśala-balenâivaṃ[2] nirvikalpâdhigamâvasthāyāṃ mahā-karuṇ'ādi-saṃmukhīkaraṇa-bhāvenâparityakta-sattvârtha-lakṣaṇā yathôkta-sarv'ākārajñat'ādi-tri-sarvajñatā-dharmāṇā(P. 225a)m anuttarā paripūrir[3] nirūḍhir iti.

tathā côktaṃ:

tri-sarvajñatva-dharmāṇāṃ paripūrir anuttarā
aparityakta-sattvârthā nirūḍhir abhidhīyate ‖ iti. (3)

yas teṣāṃ Bhagavan prathama-yāna-samprasthitānāṃ bodhisattvānāṃ mahāsattvānāṃ cittôtpādān anumodate 'vinivartanīyānām apy avinivartanīya-dharmatām anumodate ekajātipratibaddhānām api bodhisattvānāṃ mahāsattvānām ekajātipratibaddha-dharmatāṃ anumodate kiyat sa Bhagavan kulaputro vā kuladuhitā vā bahutaraṃ puṇyaṃ prasavati ‖

nirūḍhyâivaṃ nirūḍhasya sthirībhāva-lakṣaṇāṃ citta-saṃsthitiṃ pratipādayituṃ praśnayann āha: *yas teṣāṃ Bhagavann* ity-ādi. *yo 'numodate kiyat sa puṇyaṃ prasavat*îti sambandhaḥ. *prathama-yāna-samprasthitānāṃ caryā-pratipannānām avinivartanīyānām ekajātipratibaddhānām* ity anena yathāsambhavaṃ pūrvôkta-catur-vikalpa-pratipakṣayor darśana-bhāvanā-mārgayoś caturvidhâdhigantavyâpadeśāc caturvidhyaṃ khyāpitam ity eke. liṅga-vivṛddhi-nirūḍhi-citta-saṃsthiti-svarūpâvabodha-bhedād ity anye. adhimukti-caryā-bhūmau *prathama-yāna-samprasthitāḥ.* pramudit'ādi-sapta-bhūmiṣu *caryā-pratipannāḥ.* acal'ādi-bhūmi-dvitaye *'vinivartanīyāḥ.* daśamyāṃ bhūmāv *ekajātipratibaddhā* ity apare.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | syāt khalu punaḥ Kauśika śakyeta Sumeroḥ parvata-rā-

1. viśeṣa-śaikṣâśaikṣa C. 2. °va C. de ltar-na. 3. °pūri- CT.

jasya palâgreṇa tulyamānasya pramāṇaṃ grahītuṃ na tv eva Kauśika tasya kulaputrasya vā kuladuhitur vā bodhisattvasya mahāsattvayânumodanā-sahagatasya cittôtpādasya puṇya-pramāṇaṃ grahītuṃ | syāt khalu punaḥ Kauśika śakyeta cātur-mahā-dvīpake lokadhātau palâgreṇa tulyamāne pramāṇaṃ grahītuṃ na tv eva Kauśika tasyânumodanā-sahagatasya cittôtpādasya puṇya-pramāṇaṃ grahītuṃ | syāt khalu punaḥ Kauśika śakyeta sāhasre cūḍike lokadhātau tulya(436)māne palâgreṇa pramāṇaṃ grahītuṃ na tv eva Kauśika tasyânumodanā-sahagatasya cittôtpādasya puṇya-pramāṇaṃ grahītuṃ | syāt khalu punaḥ Kauśika śakyeta dvi-sāhasre madhyame lokadhātau palâgreṇa tulyamāne pramāṇaṃ grahītuṃ na tv eva Kauśika tasyânumodanā-sahagatasya cittôtpādasya puṇya-pramāṇaṃ grahītuṃ | syāt khalu punaḥ Kauśika śakyeta tri-sāhasra-mahā-sāhasre lokadhātau tulyamāne palâgreṇa pramāṇaṃ grahītuṃ na tv eva Kauśika tasya kulaputrasya vā kuladuhitur vā bodhisattvasya mahā-sattvasyânumodanā-sahagatasya cittôtpādasya puṇya-pramāṇaṃ grahītuṃ ||

citta-saṃsthitim āvedayan praśna-parihārârtham āha: *syāt khalu punar* [Tib. 288[b]] ity-ādi. *palâgreṇêti* pala-pramāṇena. etad uktaṃ. sambhavat-pramāṇasya vastuno yogibhir iyattayā pala-pramāṇena parimāṇaṃ pramātuṃ śakyata iti nyāyāc catur-dvīp'ādi-trisāhasra-lokadhātu-pramāṇaṃ gṛhyate, na tv anumodanā-puṇya-pramāṇam ity arthântara-vyājena pramāṇâtikrānta-puṇya-svarūpā samādhi-lakṣaṇā citta-saṃsthitiḥ kathitêti. tathā côktam:

catur-dvīpaka-sāhasra-dvi-tri-sāhasrakôpamā
kṛtvā puṇya-bahutvena samādhiḥ parikīrtitaḥ || iti. (4)

etāni ca liṅg'ādīni yathākramam ūṣm'ādi-catur-nirvedhabhāgīya-svarūpāṇi mūrdhâbhisamaye veditavyāni.

evaṃ ukte Śakro devānām indro Bhagavantam etad

avocat | Mārâdhiṣṭhitās te Bhagavan sattvā veditavyā ye bodhisattvānāṃ mahāsattvānāṃ prathama-cittôtpādam upādāya yāvad anuttarāṃ samyaksambodhim abhisambuddhānām evam aprameyam anumodanā-sahagatasya cittôtpādasya puṇyam iti na sṛṇvanti na jānanti na paśyanti tām anumodanāṃ na samanvāharanti | Māra-pākṣikā Bhagavaṃs te sattvā bhaviṣyanti ye bodhisattvānāṃ mahāsattvānām imāṃś cittôtpādān nânumodiṣyante | Māra-bhavanebhyaś ca te Bhagavan sattvāś cyutā bhaviṣyanti ya imāṃś cittôtpādāṃs teṣāṃ bodhisattvānāṃ mahāsattvānāṃ nânumodiṣyante || tat kasya hetoḥ | Māra-bhavana-vidhvaṃsana-karā hi tair Bhagavann ime cittôtpādā abhinirhṛtā yair amī cittôtpādā anuttarāyāṃ samyaksambodhau pariṇāmitā anumoditā vā amī cittôtpādāḥ || anumoditavyā Bhagaṃs teṣāṃ bodhisattvānāṃ mahāsattvānāṃ amī cittôtpādā yair bodhisattvair mahāsattvair anuttarāyāṃ samyaksambodhau (437)cittam utpāditaṃ | yeṣāṃ Bhagavaṃs tathāgato 'parityakto dharmo 'parityaktaḥ saṃgho parityaktas taiḥ kulaputraiḥ kuladuhitṛbhiś cême cittôtpādā anumoditavyāḥ ||

nirvedhabhāgīyânantaraṃ darśana-mārgaḥ. tatra caturvidho vipakṣo grāhya-grāhaka-vikalpaḥ sa-pratipakṣo vaktavya ity ādau tāvat sakala-pravṛtti-pakṣâdhiṣṭhānaṃ prathamaṃ grāhya-vikalpam āvedayann āha: *Mārâdhiṣṭhitās te Bhagavann* ity-ādi. *Mārâdhiṣṭhitā Mārapākṣikā*[1] *Māra-bhavana-cyutā* iti mṛdu-madhyâdhimātra-nindā'bhidhānāt pada-trayaṃ. tathâiva *tat kasya hetor* ity āśaṅky' āha: *Māra-bhavana-vidhvaṃsana-karā h*ity-ādi. vyatireka-mukhena nirdiśyânvaya-mukhena tam eva vikalpaṃ kathayann āha: *anumoditavyā Bhagavann* ity-ādi. māyôpama-bhāvanayā dvayâdvaya[2]-saṃjñā-vigatānāṃ bodhisattvānām evaṃvidha-cittôtpādânumodan'[3] ādau [Tib. 289[a]] pravṛttiḥ kāryêty arthaḥ.

1. pakṣ° P & Ed. 2. dvaya P. gñis daṅ gñis-su med-pa. 3. °pādanânum° P.

evam ukte Bhagavān Śakraṃ devānām indram etād avocat | evam etat Kauśikâivam etat | yeṣāṃ Kauśika tathāgato 'parityakto dharmo 'parityakto saṃgho 'parityaktas taiḥ kulaputraiḥ kuladuhitṛbhiś cême cittôtpādā anumoditavyāḥ ||

sādhûktatvād anuvadann āha: *evam etat Kauśik*êty-ādi.

yaiḥ Kauśika kulaputraiḥ kuladuhitṛbhiś cême cittôtpādā anumoditā bodhisattva-yānikair vā pratyekabuddha-yānikair vā śrāva-yānikair vā te kṣipraṃ tathāgatān arhataḥ samyaksaṃbuddhān ārāgayiṣyanti na virāgayiṣyanti |

dvitīyaṃ nivṛtti-pakṣâdhiṣṭhānaṃ grāhya-vikalpaṃ kathayann āha: *yaiḥ Kauśika kulaputrair* ity-ādi. *na virāgayiṣyant*îti heye vastuni. nivṛtti-grāhya-vikalpa-balād iti bhāvaḥ.

evam ukte Śakro devānām indro Bhagavantam etad avocat | evam etad Bhagavann evam etat Sugata | yaiḥ kulaputraiḥ kuladuhitṛbhiś cême cittotpādā anumoditāḥ bodhisattva-yānikair vā pratyekabuddha-yānikair vā śrāvaka-yānikair vā te kṣipraṃ tathāgatān arhataḥ samyaksambuddhān ārāgayiṣyanti na virāgayiṣyanti ||

tathâivâviparītatvena praśaṃsayann āha: *evam etad Bhagavann* ity-ādi. etad uktaṃ: anupalambhôpalambha-svabhāvau pravṛtti-nivṛtti-pakṣau yathākramam ādāna-saṃtyāga-kāreṇa grāhyāv iti pravṛtti-nivṛtti-pakṣâdhiṣṭhānau grāhya-vikalpau vastuny apratibaddha-vṛttitvena vitatha-pratibhāsitvād ayathā-viṣaya-svarūpau vakṣyamāṇa-viṣaya-bhedena pratyekaṃ nava-prakārau vibandhakatvāt kleśavad vipakṣau jñeyāv iti.

tathā côktaṃ:

pravṛttau ca nivṛttau ca pratyekaṃ tau nav'ātmakau
grāhyau vikalpau vijñeyāv ayathā-viṣay'ātmakau || iti. (5)

evaṃ tair anumodanā-sahagataiś cittôtpāda-kuśala-mūlair yatra-yatrôpapatsyante tatra-tatra satkṛtāś ca bhaviṣyanti gurukṛtāṣ ca bhaviṣyanti mānitāś ca bhaviṣyanti pūjitāś ca bhaviṣyanti arcitāś ca bhaviṣyanti apacāyitāś ca bhaviṣyanti na ca te amanaāpāni rūpāṇi drakṣyanti na ca te amanaāpān gandhān ghrāsyanti na ca te amanaāpān rasān paribhokṣyante na ca te amanaāpāni (438) spraṣṭavyāni sprakṣyanti | na ca teṣām apāyeṣûpapattiḥ pratikāṅkṣitavyā svargôpapattis teṣāṃ pratikāṅkṣitavyā || tat kasya hetoḥ | tathā hi taiḥ kula-putraiḥ kula-duhitṛbhir vā sarva-sattva-sukh'āvahāny aprameyāṇām asaṃkhyeyānāṃ sattvānāṃ kuśala-mūlāny anumoditāni ||

evaṃ[1] grāhya-vikalpa-dvayaṃ nirdiśya[2] grāhaka-vikalpa-dvayaṃ vaktavyam iti[3] prathamaṃ dravya-sat-pṛthagjana-puruṣâdhiṣṭhānaṃ grāhaka-vikalpaṃ kathayann āha: *evaṃ tair anumodanā-sahagatair* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hi tair* ity-ādi. dravya-sann ev' ātmā grāhaka iti vikalpâbhiniveśena pṛthagjanair anumoditāni kuśala-mūlāni yatas tasmāt [Tib. 289[b]] satkār'ādikaṃ phalam uktaṃ, na tv anyad[4] buddhatv'ādikam ity arthaḥ.

nanu cânātmānaḥ sarva-dharmā ity api pṛthagjanāḥ pratipadyanta ity avyāpinī prathama-grāhaka-vikalpa-vyavasthā. adhimukti-manaskāraḥ sa teṣāṃ, tattva-manaskāraś cêha vivakṣita ity asāraṃ.

yair api Bhagavaṃś chandam utpādya bodhaye bodhisattva-yānikānāṃ pudgalānāṃ te cittôtpādā anumoditās teṣāṃ te cittôtpādā vivardhamānā anuttarāyāḥ samyaksambodher āhārakā bhaviṣyanti | te 'py anuttarāṃ samyaksambodhim abhisaṃbudhyâprameyān asaṃkhyeyān sattvān parinirvāpayiṣyanti ||

1. Om. CT. 2. °śyâiva CT. 3. Om. P. 4. °ktannaśūnyatvād C.

dvitīyaṃ prajñapti-sad-ārya-pudgalâdhiṣṭhānaṃ grāhaka-vikalpaṃ vaktum āha: *yair api Bhagavaṃś chanda*(P. 226[b])*m utpādy*êty-ādi. *samyaksambodher āhārakā bhaviṣyant*îti prajñapti-sann ev' ātmā grāhaka iti vikalpâbhiniveśen' āryāṇām anumodanā-[1]cittôpādā vivardhamānā bodhir anuttarāyāḥ samutpādakā mukhyato bhaviṣyantîty arthaḥ.

Bhagavān āha| evam etat Kauśikâivam etat| yathā tvayā vāg bhāṣitā tathāgatasyâivânubhāvena| yena Kauśika kulaputreṇa vā kuladuhitrā vā bodhisattva-yānikānāṃ pudgalānāṃ te cittôtpādā anumoditā anena Kauśika paryāyeṇa tena kulaputreṇa vā kuladuhitrā vā bodhisattva-yānikānāṃ pudgalānāṃ tāṃś cittotpādān anumodyâprameyāṇāṃ sattvānām asaṃkhyeyānāṃ sattvānāṃ kuśala-mūlāny anumoditāni bhavanty avaropitāni abhinirhṛtāni ca bhavanti||

dharmatā'viruddhatvād anuvadann āha: *evam etat Kauśik*êty-ādi. mṛdu-madhyâdhimātrânumodanā[1]-bhedād *anumoditān*ity-ādi-pada-trayaṃ vācyaṃ.

nanu c' āryasyâpy evaṃ bhavati: aśrauṣam[2] ahaṃ bhikṣavo rātryāḥ pratyūṣa-samaye śṛgālasya prāṇino vāśita-śabdaṃ, tathā 'haṃ sa tasmin samaye 'nindito nāma mṛga-rājo 'bhūvam ity avyāpinī dvitīya-grāhaka-vikalpa-vyavasthā. sāṃvyavahārikam[3] āryāṇām evaṃvidhaṃ vacanaṃ, na pāramârthikam ity asāraṃ.

etad uktaṃ: pṛthagjan'ārya-pudgalayor yathākramaṃ dravya-prajñapti-sat-puruṣâdhiṣṭhānau grāhakāv iti dvāv etau grāhaka-vikalpau. yadā tad-viṣaya-bhāv'āpanna[4]-grāhyāv arthau [Tib. 290[a]] na tathā grāhya-rūpeṇa bhavatas tadā na kasyacit[5] tau grāhakāv iti grāhaka-rūpeṇânayor viviktaṃ rūpam iti vitatha-pratibhāsitvād ayathā-viṣaya-svarūpau vakṣyamāṇa-viṣaya-bhedena pratyekaṃ nava-prakārau vibandhakatvād vipakṣāv iti.

tathā côktaṃ:

dravya-prajñapti-sat-sattva-vikalpau grāhakau matau

1...1. Om. P. 2. °ṣim C. 3. sāṃvy° P, vy° T. 4. °yâbh° C, °yatāv° P. yul-gyi dṅos-por gyur-ba. 5. kasyātaucit (!) C.

pṛthagjan'ārya-bhedena pratyekaṃ tau nav'ātmakau,|| (6)
grāhyau cen na tathā sto 'rthau kasya tau grāhakau matau
iti grāhaka-bhāvena śūnyatā lakṣaṇaṃ tayoḥ| iti. (7)

Subhūtir āha| kathaṃ ca Bhagavan māyôpamaṃ cittaṃ anuttarāṃ samyaksambodhim abhisambudhyate||

tatra kathaṃ viṣaya-bhedena prathamo grāhya-vikalpo navadhêti prathama-vikalpârtham āha: *kathaṃ Bhagavann* ity-ādi. *katham* iti kena prakāreṇa. na māyôpamaṃ cittaṃ na māyā nâpy[1] anyo (P. 227[a]) dharmas tattvena kathaṃcid abhisambudhyata iti.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat| tat kiṃ manyase Subhūte samanupaśyasi tvaṃ māyôpamaṃ cittaṃ||

Subhūtir āha| no hîdaṃ Bhagavan|

Bhagavān āha| tat kiṃ manyase Subhūte samanupaśyasi tvaṃ māyāṃ||

(439) āha| no hîdaṃ Bhagavan| nâhaṃ Bhagavan māyôpamaṃ cittaṃ nâpi māyāṃ samanupaśyāmi||

Bhagavān āha| tat kiṃ manyase Subhute yan na māyāṃ nâpi māyôpamaṃ cittaṃ samanupaśyasi tat kiṃ tvam anyatra māyāyā māyôpamād vā cittāt taṃ dharmaṃ samanupaśyasi yo dharmo 'nuttarāṃ samyaksambodhim abhisambudhyate||

āha| no hîdaṃ Bhagavan| nâhaṃ Bhagavann anyatra māyāyā māyôpamād vā cittāt taṃ dharmaṃ samanupaśyāmi yo dharmo 'nuttarāṃ samyaksambodhim abhisambudhyate| so 'haṃ Bhagavann anyatra māyāyā māyôpamād vā cittāt taṃ dharmam asamanupaśyan katamaṃ dharmam upadekṣyāmi astîti vā nâstîti vā| yaś câtyanta-vivikto dharmo na so 'stîti vā nâstîti

1. nāmapy C.

vā upaiti yo 'pi dharmo 'tyantatayā vivikto nâsāv anuttarāṃ samyaksambodhiṃ abhisambudhyate | tat kasya hetoḥ | na hi Bhagavann asaṃvidyamāno dharmo 'nuttarāṃ samyaksambodhim abhisambudhyate || tasmāt tarhi Bhagavan atyanta-viviktā prajñāpāramitā | yaś ca dharmo 'tyanta-vivikto nâsau dharmo bhāvayitavyaḥ nâpy asau kasyacid dharmasy' āvāhako vā nirvāhako vā | kathaṃ Bhagavan bodhisattvo mahāsattvo 'tyanta-viviktāṃ prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambudhyate | anuttarā 'pi nāma Bhagavan samyaksambodhir atyanta-viviktā | yadā Bhagavan prajñāpāramitā 'py atyanta-viviktā (440) anuttarā 'pi samyaksambodhir atyanta-viviktā tadā kathaṃ Bhagavan viviktena viviktam abhisambuddhaṃ bhavati ||

pratipraśnena pratipādayitum āha: *tat kiṃ manyasa* ity-ādi. *yaś câtyanta-vivikto dharma* iti yo dharmaḥ svabhāva-śūnyaḥ so 'nutpannatvād astitāṃ na[1] pratipadyate.

na ca nirviṣayaḥ sādhuḥ prayogo vidyate nañaḥ
vikalpâpāśrayatve vā sāṃvṛtaḥ syān na tāttvikaḥ ||

iti nyāyān nâstitāṃ ca na pratipadyata ity arthaḥ. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *na hi Bhagavann* ity-ādi. viviktatvād eva sarva-dharmāṇāṃ na[2] hetu-phala-bhāva ity āha: *yaś ca dharmo 'tyanta-vivikta* ity-ādi. *āvāhako vā nirvāhako* vêti utpādako vā nāśako vêty arthaḥ. [Tib. 290b] amum evârthaṃ vistārayann āha: *kathaṃ ca Bhagavann* ity-ādi. tattvato nâiva bodhya-bodhakam ity upasaṃharann āha: *yadā Bhagavann* ity-ādi.

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | sādhu sādhu Subhūte | evam etat Subhūte evam etat | atyanta-viviktā Subhūte prajñāpāramitā 'tyanta-viviktâivânuttarā samyaksambodhiḥ | yata eva Subhūte 'tyanta-viviktā prajñāpāra-

1. °tvān na C. 2. Om. P.

mitā 'ta evâtyanta-viviktā 'nuttarā samyaksambodhir abhisambudhyate | sacet Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitām atyanta-viviktām iti saṃjānīte na sā prajñāpāramitā syāt || evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambudhyate nâpi Subhūte prajñāpāramitām āgamyânuttarāṃ samyaksambodhim abhisambudhyate | na ca vivekena vivekam abhisambudhyate 'bhisambudhyate ca bodhisattvo mahāsattvo 'nuttarāṃ samyaksambodhiṃ na ca prajñāpāramitām anāgamyâbhisambudhyate ||

Subhūtir āha | yathā 'haṃ Bhagavan Bhagavato bhāṣitasyârtham ājānāmi tathā gambhīre Bhagavann arthe carati bodhisattvo mahāsattvaḥ ||

su-bhāṣitatvāt svahastayann āha: *sādhu sādhv* ity-ādi. kiṃ-tu saṃvṛtyā su-viśuddhāt kāraṇāt su-viśuddhaṃ phalam ity āha: *yata eva Subhūta* ity-ādi. māyôpamatvena kārya-kāraṇayor aviparyastatvād iti bhāvaḥ. viviktatêty apy abhiniveśo na kārya ity āha: *sacet Subhūte bodhisattva* ity-ādi.

śūnyatā sarva-dṛṣṭīnāṃ proktā niḥsaraṇaṃ jinaiḥ
yeṣāṃ tu śūnyatā-dṛṣṭis tān asādhyān babhāṣire ||

iti nyāyād viviktatā 'bhiniveśasyâpi viparyāsa-rūpatvān nâiva prajñāpāramitā syāt. kathaṃ tarhi tām āgamyâbhisambudhyata i(P. 227b)ti cet. āha: *evaṃ khalu Subhūta* ity-ādi. evam avicārâikaramyatvena saṃvṛti-rūpatayêti yāvat. atha eva paramârtham adhikṛty' āha: *nâpi Subhūte prajñāpāramitām* ity-ādi. saṃvṛtyôpasaṃharann āha: *abhisambudhyate* cêty-ādi. *bhāṣitasy*êti *nâbhisambudhyate 'bhisambudhyate* cêty asya.

Bhagavān āha | evam etat Subhūte evam etat | gambhīre 'rthe Subhūte carati bodhisattvo mahāsattvaḥ | duṣkara-kārakaḥ Subhūte bodhisattvo mahāsattvo yo gambhīre 'rthe carati taṃ cârthaṃ na sākṣāt-karoti yad uta śrāvaka-bhūmau vā

pratyekabuddha-bhūmau vā ||

tathâivânuvadann āha: *evam etad* ity-ādi. *duṣkara-kāraka* iti saṃvṛti-saty'āśrayeṇêti bhāvaḥ.

Subhūtir āha | yathā 'haṃ Bhagavan Bhagavato bhāṣitasyârtham ājānāmi tathā na kaścid duṣkara-kārako bodhisattvo mahāsattvaḥ || tat kasya (441) hetoḥ | tathā hi Bhagavan sa eva dharmo nôpalabhyate yaḥ sākṣātkuryāt so 'pi dharmo nôpalabhyate yaḥ sākṣāt-kriyate so 'pi dharmo nôpalabhyate yena sākṣāt-kriyeta || saced Bhagavann evaṃ bhāṣyamāṇe bodhisattvo mahāsattvo na saṃsīdati nâvalīyate na saṃlīyate na vipṛṣṭhībhavati nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate carati prajñāpāramitāyāṃ | sacec carāmîti na samanupaśyati carati prajñāpāramitāyāṃ | āsannā me 'nuttarā samyaksambodhir iti saced evam api na samanupaśyati carati prajñāpāramitāyāṃ | dūrīkṛtvā me śrāvaka-bhūmiḥ pratyekabuddha-bhūmir vêti saced asyâivam api na bhavati carati prajñāpāramitāyāṃ ||

ata eva paramârtha-satyam adhikṛty' āha: *yathā 'haṃ* [Tib. 291a] *Bhagavann* ity-ādi. *bhāṣitasyêti duṣkara-kāraka* ity asya. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hi Bhagavann* ity-ādi. kartṛ-karma-kriyā'nupalambha-deśanāyām anavasād'ādinā svabhāva-vikalpa-virahāt samyak-[1]pravṛttatvena Jinajananyāṃ caratîty āha: *saced Bhagavann* ity-ādi.

tad-yathā 'pi nāma Bhagavann ākāśasya nâivaṃ bhavati kasyacid aham āsannaḥ kasyacid vā dūra iti || tat kasya hetoḥ | avikalpatvād Bhagavann ākāśasya || evam eva Bhagavan prajñāpāramitāyāṃ carato bodhisattvasya mahāsattvasya nâivaṃ bhavati anuttarā samyaksambodhir mam' āsannā śrāvaka-bhūmiḥ pratyekabuddha-bhūmiś ca mama dūra iti || tat kasya

1. saṃvṛtt° C. ṣugs-pa-ñid-kyis.

hetoḥ | nirvikalpatvād Bhagavan prajñāpāramitāyāḥ ||

dvitīya-vikalpârtham āha: *tad-yathā 'pi nāma Bhagavann* ity-ādi. *avikalpatvād Bhagavann* ity anena gotra-vikalpa-nirāso[1] jñāpitaḥ.

tad-yathā 'pi nāma Bhagavan māyā-puruṣasya nâivaṃ bhavati māyā-kāro mam' āsanno yaḥ punar anyo jana-kāyaḥ saṃnipatitaḥ sa mama dūra iti || tat kasya hetoḥ | avikalpatvād Bhagavan māyā-puruṣasya || evam eva Bhagavan prajñāpāramitāyāṃ carato bodhisattvasya mahāsattvasya nâivaṃ bhavati anuttarā samyaksambodhir mam' āsannā śrāvaka-bhūmiḥ pratyekabuddha-bhūmiś ca mama dūra iti || tat kasya hetoḥ | avikalpatvād Bhagavan (442) prajñāpāramitāyāḥ ||

tṛtīya-vikalpârtham āha: *māyā-puruṣasyê*ty-ādi. *nâivaṃ bhavaty anuttarê*ty anena pratipattau samudāgama-vikalpa-niṣedhaḥ kṛtaḥ.

tad-yathā 'pi nāma Bhagavan pratibhāsasya nâivaṃ bhavati yen' ārambaṇena pratibhāsa utpadyate tan mam' āsanne ye tu khalu punar atra nôpasaṃkrāntā ādarśe vā udaka-pātre vā te mama dūra iti || tat kasya hetoḥ | avikalpatvād Bhagavan pratibhāsasya || evam eva Bhagavan prajñāpāramitāyāṃ carato bodhisattvasya mahāsattvasya nâivaṃ bhavati anuttarā samyaksambodhir mam' āsannā śrāvaka-bhūmiḥ pratyekabuddha-bhūmiś ca mama dūra iti || tat kasya hetoḥ | avikalpatvād Bhagavan prajñāpāramitāyāḥ ||

caturtha-vikalpârtham āha: *pratibhāsasyê*ty-ādi. pratibhāsa-dṛṣṭânten' ālambana-vikalpâpoho darśitaḥ.

tad-yathā 'pi nāma Bhagavaṃs tathāgatasya kaścit priyo vā 'priyo vā na saṃvidyate || tat kasya hetoḥ | sarva-kalpa-vikalpa-

1. vināśo C. bsal-ba.

prahīṇatvāt tathāgatasya || evam eva Bhagavan prajñāpāramitāyāṃ carato bodhisattvasya mahāsattvasya na kaścit priyo vā 'priyo vā saṃvidyate || tat kasya hetoḥ | avikalpatvād Bhagavan prajñāpāramitāyāḥ ||

pañcama-vikalpârtham āha: *tathāgatasya kaścit priyo vêty*-ādi. *avikalpatvād eva Bhagavann* ity anena bodhisattvasyâpi tathāgata-priyâpriyâsaṃvidyamāna-dṛṣṭântena pratipakṣa-vipakṣa-vikalpâpoho darśitaḥ.

yathâiva hi Bhagavan sarva-kalpa-vikalpa-prahīṇas tathāgatas tathâiva Bhagavan prajñāpāramitā 'pi sarva-kalpa-vikalpa-prahīṇā ||

(P. 228a) ṣaṣṭha[1]-vikalpârtham āha: *yathâiva hi Bhagavann* ity-ādi. *sarva-kalpa-vikalpa-prahīṇa* iti svâdhigama-vikalpânupalambho darśitaḥ.

tad-yathā 'pi nāma Bhagavaṃs tathāgatenârhatā samyaksambuddhena yo nirmitako nirmito na tasyâivaṃ bhavati śrāvaka-bhūmiḥ pratyekabuddha-bhūmiś ca mama dūre 'nuttarā samyaksambodhir mam' āsannêti || tat kasya hetoḥ | avikalpatvād Bhagavan nirmitasya || evam eva Bhagavan bodhisattvasya mahāsattvasya prajñāpāramitāṃ carato nâivaṃ bhavati śrāvaka-bhūmiḥ pratyekabuddha-bhūmiś ca mama dūre 'nuttarā samyaksambodhir mam' āsannêti || tat kasya hetoḥ | avikalpatvād eva Bhagavan prajñāpāra(443)mitāyāḥ ||

saptama-vikalpârtham āha: [Tib. 291b] *tathāgatenârhatêty*-ādi. tathāgata-nirmitôdāharaṇena nirmāṇânvaya-kartṛ-vikalpâpoho darśitaḥ.

tad-yathā 'pi nāma Bhagavan sa nirmitako yasya kṛtasya kṛtaśo nirmitas tat kṛtyaṃ karoti sa ca nirmitako 'vikalpaḥ || tat kasya hetoḥ | avikalpatvād eva nirmitasya || evam eva

1. °ṣṭhama C.

Bhagavan bodhisattvo mahāsattvo yasya kṛtasya kṛtaśa imāṃ prajñāpāramitāṃ bhāvayati tac ca kṛtyaṃ karoti sā ca prajñāpāramitā 'vikalpā || tat kasya hetoḥ | avikalpatvād eva Bhagavan prajñāpāramitāyāḥ ||

aṣṭama-vikalpârtham āha: *sa nirmitako yasyêty*-ādi. anena ca dṛṣṭântena kāritra-vikalpa-viveko niveditaḥ.

tad-yathā 'pi nāma Bhagavan dakṣeṇa palagaṇḍena vā palagaṇḍântevāsinā vā dārumayī strī vā puruṣo vā yantra-yuktaḥ kṛto bhavet | sa yasya kṛtyasyârthāya kṛtas tac ca kṛtyaṃ karoti sa ca dāru-saṃghāto 'vikalpaḥ || tat kasya hetoḥ | avikalpatvād eva Bhagavan dāru-saṃghātasya || evam eva Bhagavan bodhisattvo mahāsattvo yasya kṛtasya kṛtaśa imāṃ prajñāpāramitāṃ bhāvayati tac ca kṛtyaṃ karoti sā ca prajñāpāramitā avikalpā || tat kasya hetoḥ | avikalpatvād eva Bhagavann asyāḥ prajñāpāramitāyā iti ||

navama-vikalpârtham āha: *dakṣeṇa palagaṇḍenêty*-ādi. *sa ca dāru-saṃghāto 'vikalpa* ity anena kriyā-sāphalya-vikalpa-viraho [1]nigaditaḥ syāt.

etad uktaṃ: viviktena viviktânavabodha-svabhāve, acal'ādi-bhūmi-praveśena niyata-buddha[2]-gotre, māyôpama-pratipattyā darśan'ādi-mārga-samudāgame, pratibhāsa-mātreṇâbhrānta-jñān'ālambane, guṇa-doṣa-darśana-pūrvakôpādeya-heyatvena pratipakṣa-vipakṣe, sarvatrag'āditvena svâdhigame, hīnâpraṇītatvena śrāvak'ādi-bhūmi-dūrīkaraṇe, yath'āśayânurūpa-nirmāṇena sattvârtha-vyāpāre, samyag-upāya-kauśala-balena[3] sarva-jana-nirvāṇa-pratiṣṭhāpana-kriyā-phale ca nirdoṣatayā sarvathôpādeyatvena pravṛttiḥ kāryêty evaṃ pravṛtti-pakṣâdhiṣṭhānaḥ prathamo grāhya-vikalpo nava-prakāro mūrdhâbhisamaye darśana-mārga-prayogâvasthāyāṃ[4] bodhisattvānāṃ praheyas tat-tat[5]-pratipakṣâvasthā-pratipādanena vyatireka-mukhena pratipādita iti.

1. vig° C. 2. °ddhi C. saṅs-rgyas. 3. °śalena P. 4. °sthāyā C. 5. Om. C & Tib.

tathā côktaṃ:

esa svabhāve[I] gotre ca[II] pratipat-samudāgame[III]
jñānasy' ālambanâbhrā(P. 228[b])ntau[IV] pratipakṣa-vipaksayoḥ[V] ‖ (8)
[Tib. 292[a]] svasminn adhigame[VI] kartṛ[VII]-tat-kāritra[VIII]-kriyā-phale[IX]
pravṛtti-pakṣâdhiṣṭhāno vikalpo navadhā mataḥ ‖ iti. (9)

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ māyôpama-parivarto nāma ṣaḍviṃśatitamaḥ ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ māyôpama-parivarto nāma ṣaḍviṃśatitamaḥ.

XXVII.

SĀRA-PARIVARTO NĀMA SAPTAVIṂŚATITAMAḤ.

(444) atha khalv āyuṣmān Śāriputra āyuṣmantaṃ Subhūtim etad avocat | sāre batâyam āyuṣman Subhūte bodhisattvo mahāsattvaś carati yaḥ prajñāpāramitāyāṃ carati ‖

evam ukte āyuṣmān Subhūtir āyuṣmantaṃ Śāriputram etad avocat | sāre batâyam āyuṣman Śāriputra bodhisattvo mahāsattvaś carati yaḥ prajñāpāramitāyāṃ carati ‖

kathaṃ nivṛtti-pakṣâdhiṣṭhāno dvitīyo grāhya-vikalpo navadhêti prathama-vikalpârtham āha: *sāre batâyam* ity-ādi. prajñā-karuṇayoḥ saṃsāra-nirvāṇâpāta-kāritratvena sakalâdhigamâvipatty-ādyaḥ *prajñāpāramitāyāṃ carati* sa *sāre* pradhāne *caratîty* anena nyūnatā'dhigama-vikalpo niṣiddhaḥ. kiṃ-tu [1]tatrâpi sāratvâbhiniveśo na kārya ity āha: *asāre batâyam* ity-ādi. sāratvâvagrahâbhāvād[2] *asāraḥ*.

atha khalu sambahulānāṃ kāmâvacarāṇāṃ deva-putra-sahasrāṇāṃ etad bhavati | namaskartavyās te sattvā yair anuttarāyāṃ samyaksambodhau cittāny utpāditāny abhinirhṛtāni ‖

dvitīya-vikalpârtham āha: *namaskartavyās* ta ity-ādi. kalyāṇamitr'ādi-samparigraheṇa yuktā ye prajñāpāramitāyāṃ caranti te namaskaraṇīyā ity anena samparigrahâbhāva-vikalpo nirastaḥ.

ye cêha gambhīrāyāṃ prajñāpāramitāyāṃ caranti tathā caranto bhūta-koṭiṃ na sākṣāt-kurvanti yad uta śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā ‖ anenâpi paryāyeṇa du=

1. °trāsār° P. 2. sñin-po ni stoṅ-ba de-ñid-du ḥdsin-pa med-pās na = sāras tu tat-śūnyatva-grahâbhāvād?

ṣkara-kārakā bodhisattvā mahāsattvā veditavyā ye dharmāṇāṃ dharmatāyāṃ caranti na ca tāṃ dharmatāṃ sākṣāt-kurvanti ||

tṛtīya-vikalpârtham āha: *ye cêha gambhīrāyāṃ prajñāpāramitāyām* ity-ādi. *na ca tāṃ dharmatāṃ sākṣātkurvantîty* anena pratipatti-viśeṣa-jñāpanāt pratipatti-vaikalya-vikalpâbhāvo darśitaḥ.

atha khalv āyuṣmān Subhūtis teṣāṃ sambahulānāṃ kāmâvacarāṇāṃ deva-putra-sahasrāṇāṃ cetasâiva cetaḥ-parivitarkam ājñāya tāni sambahulāni kāmâvacarāṇāṃ devaputrāṇāṃ sahasrāṇy āmantrayate sma | nêdaṃ deva-putrās teṣaṃ bodhisattvānāṃ mahāsattvānāṃ duṣkaraṃ yat te tāṃ bhūta-koṭiṃ na sākṣāt-kurvanti ||

caturtha-vikalpârtham āha: *atha khalv āyuṣmān* ity-ādi. *na sākṣātkurvantî*ti *yad* bodhisattvānāṃ bhūta-koṭer asākṣātkaraṇaṃ nâitad *duṣkaram* adhigame[1] svātantrya-lābhād [Tib. 292[b]] iti bhāvaḥ. ataḥ para-pratyaya-gāmitva-vikalpo (P. 229[a]) nirastaḥ.

idaṃ tu deva-putrās teṣāṃ bodhisattvānāṃ mahāsattvānāṃ duṣkaraṃ câiva parama-(445)duṣkaraṃ câiva yad aprameyān asaṃkhyeyān apramāṇān sattvān parinirvāpayiṣyāma iti saṃnāhaṃ saṃnahyante | te ca sattvā atyantatayā na saṃvidyante asaṃvidyamānā nôpalabhyante sattva-viviktatvāt evaṃ vainayikā atyantatayā na saṃvidyante | evaṃ ca bodhisattvā mahāsattvā anuttarāṃ samyaksambodhim abhisamboddhuṃ samprasthitāḥ sattvān vineṣyāma iti ||

pañcama-vikalpârtham āha: *idaṃ tu deva-putrā* ity-ādi. *sattvān vineṣyāma* iti māyôpamatve 'pi sarva-dharmāṇāṃ sattva-vinayârtham avyāvṛtti-gamana-yogenânya-yāna-gamanâbhāvena cânuttara-bodhy-adhigama-prasthānāt sarv'ākārajñatôddeśâparibhraṃśenôddeśa-nivṛtti[2]-vikalpa-virahaḥ sūcitaḥ.

1. °ma C. Om. Tib. 2. viv° P.

ākāśaṃ sa deva-putrā vinetavyaṃ manyeta yaḥ sattvān vinetavyān manyeta || tat kasya hetoḥ | ākāśa-viviktatayā hi deva-putrāḥ sattva-viviktatā veditavyā | anena deva-putrāḥ paryāyeṇa duṣkara-kārakā bodhisattvā mahāsattvā ye 'saṃvidyamānānām anupalabhyamānānāṃ sattvānāṃ kṛtaśaḥ saṃnāhaṃ saṃnahyante ||

ṣaṣṭha[1]-vikalpârtham āha: *ākāśaṃ sa deva-putrā* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *ākāśa-viviktatayê*ty-ādi. *sattvānāṃ kṛtaśaḥ saṃnāhaṃ saṃnahyanta* iti[2] ākāśôpama-nikhila-sattva-dhātu-vinayanârthaṃ saṃnahanenâprādeśika-mārga-vyāpāra-kathanāt prādeśika-kāritra-vikalpa-viveko 'rthāt kathitaḥ.

ākāśena sa deva-putrāḥ sârdhaṃ veditavyaṃ manyeta yaḥ sattvānāṃ kṛtaśaḥ saṃnāhaṃ saṃnaddhavyaṃ manyeta ||

saptama-vikalpârtham āha: *ākāśena sa* ity-ādi. sattvānām ākāśa-svabhāvôpagamana-jñāpanād anenâdhigama-nānātva-vikalpâbhāvo darśitaḥ.

ayaṃ ca saṃnāho bodhisattvena mahāsattvena sattvānāṃ kṛtaśaḥ saṃnaddhaḥ sarvâtyantatayā sattvânupalabdhir uktā Tathāgatenârhatā samyaksambuddhena | sā ca sattva-viviktatayâiva veditavyā vainayika-viviktatayā ca sattva-viviktatā veditavyā | saced atrâiva bhāṣyamāṇe bodhisattvo mahāsattvo na saṃsīdati veditavyam etad deva-putrāś caraty ayaṃ bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ || tat kasya hetoḥ | sattva-viviktatayā hi rūpa-viviktatā veditavyā | evaṃ sattva-(446)viviktatayā vedanā-saṃjñā-saṃskāra-viviktā veditavyā sattva-viviktatayā vijñāna-viviktatā veditavyā | evaṃ yāvat sattva-viviktatayā sarva-dharma-viviktatā veditavyā | evaṃ deva-putrāḥ sarva-dharma-viviktatā draṣṭavyā | evaṃ deva-putrāḥ sarva-dharma-viviktatāyāṃ bhāṣyamāṇāyāṃ bodhisattvo mahāsattvo na saṃsīdati |

1. °ṣṭhama C. 2. °ty-ādi P.

yato na saṃsīdati tataś carati prajñāpāramitāyāṃ ‖

aṣṭama-vikalpârtham āha: *ayaṃ ca saṃnāha* ity-ādi. sattvānām arthāya saṃnahanena[1] prekṣā-pūrva-kāritvāt sthāna-gamanâjñāna-vikalpâsaṃśleṣo darśitaḥ.

navama-vikalpârtham āha: *sā câtyantatayêty*-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *sattva-viviktatayêty*-ādi. [Tib. 293[a]] pāramârthika-dravyânupalambhād rūp'ādīnāṃ māyôpamatā 'nugantavyā. *yāvad* ity anena dvādaś'āyatan'ādi-parigrahaḥ. Tathāgat'ādy-adhigama-dharmāṇām api śūnyatvāt *sarva-dharma-viviktatā.* upasaṃharann āha: *evaṃ deva-pu*(P. 229[b])*trāḥ sarva-dharma-viviktatā draṣṭavyêti.* evam anupalambha-deśanāyām anavasādāc caraṇam ity āha: *evaṃ deva-putrāḥ sarva-dharma-viviktatāyām* ity-ādi.

atha khalu Bhagavān jānann ev' āyuṣmantaṃ Subhūtim etad avocat | kiṃ kāraṇaṃ Subhūte bodhisattvo mahāsattva evaṃ sarva-dharma-viviktatāyāṃ bhāṣyamāṇāyāṃ na saṃsīdati ‖

anuttrāse ko hetur ity āha: *kiṃ kāraṇam* ity-ādi.

Subhūtir āha | viviktatvād Bhagavan na saṃsīdati | anena Bhagavan kāraṇena bodhisattvo mahāsattvaḥ sarva-dharma-viviktatāyāṃ bhāṣyamāṇāyāṃ na saṃsīdati ‖

kartṛ-karma-kriyā'nupalambhāt pariharann āha[2]: *viviktatvād* iti. upasaṃharann āha: *anena Bhagavann* ity-ādi. etad uktaṃ: śūnyatvād eva bhetṛ-bhīti-bhetavyānām abhāvād yato na saṃsīdati tataś carati mukhyato niryāṇa-svabhāvāyāṃ prajñāpāramitāyāṃ. evaṃ ca pṛṣṭhato niryāṇa-vikalpâpoho darśitaḥ syāt.

etad uktaṃ: saṃsāra-nirvāṇânyatara-prapātitvena[3] nyūnatā'dhigame, kalyāṇamitrôpāya-kauśala-vikalpatvena samparigrahâbhāve, samasta-jñey'āvaraṇâpratipakṣatvena pratipad-vaikalye, tathāgat'ādy-upadeśa-sâpekṣatvena para-pratyaya-gāmitve, sarva-sattvâgratā-mahattv'ādy-apravṛttatvenôddeśa-nivṛttau, kleś'āvaraṇa-pratipakṣatvena prādeśika-mārga-vyāpāre, [Tib. 293[b]] sôpalambhatvena[4]

1. prasannahatena P. 2. °rati PT. 3. prayāt° C. ltuṅ-ba-ñid-kyis.
4. °mbhena P.

prathama-phal'ādy-adhigama[1]-nānātve, sarvâvidyā'nuśayâprahīṇatvena sthāna-gamanâjñāne, mahāyāna-sarva-saṃgrāhakatvena sarv'ākārajñatā-sarva-nirvāṇa-paścād-anugamane ca sa-doṣatayā 'grāhyatvena vinivṛttiḥ kāryā. ity evaṃ nivṛtti-pakṣâdhiṣṭhānaḥ śrāvaka-pratyekabuddha-saṃtānôpādeyatva-samudbhavo[2] dvitīyo grāhya-vikalpo bodhisattvānāṃ darśana-mārga[3]-citta-caitta-vṛtty-avasthāyāṃ praheyaḥ. tat-tat[4]-pratipakṣâvasthā-pratipādane(P. 79[a])na vyatireka-mukhena pratipādita iti.

tathā côktaṃ:

bhava-śānti-prapātitvān[5] nyūnatve 'dhigamasya[I] ca
parigrahasyâbhāve[II] ca vaikalye pratipad-gate[III] ‖ (10)
para-pratyaya-gāmitve[IV] samuddeśa-nivartane[V]
prādeśikatve[VI] nānātve[VII] sthāna-prasthāna-mohayoḥ[VIII] ‖ (11)
pṛṣṭhato gamane[X] câti vikalpo 'yaṃ nav'ātmakaḥ
nivṛtti-pakṣâdhiṣṭhānaḥ śrāvak'ādi-mano-bhavaḥ ‖ iti. (12)

nâpi Bhagavan kaścid dharmaḥ saṃsīdati ‖ tat kasya hetoḥ | na hi Bhagavan kaścid dharma upalabhyate yaḥ saṃsīdet so 'pi Bhagavan dharmo nôpalabhyate yena dharmeṇa yo dharmaḥ saṃsīdet ‖

katham dravya-sat-pṛthagjana-puruṣâdhiṣṭhānaḥ prathamo grāhaka-vikalpo navadhêti prathama-vikalpârtham āha: *nâpi Bhagavan kaścid* ity-ādi. grahaṇa-mokṣaṇa-vikalpâbhāvād iti bhāvaḥ. etad eva spaṣṭayann āha: *tat kasya hetor* ity-ādi.

Bhagavān āha | evam etat Subhūte evam etat | api tu khalu punaḥ Subhūte saced evaṃ bhāṣyamāṇe deśyamāne nirdiśyamāne evam upadiśyamāne bodhisattvo mahāsattvo na saṃsīdati na viṣīdati na viṣādam āpadyate nâvalīyate na saṃlīyate na vipṛṣṭhī-karoti mānasaṃ na bhagna-pṛṣṭhī-karoti nôttrasyati na saṃtrasyati na saṃtrāsam āpadyate carati prajñāpāramitāyāṃ ‖

1. °l'ādi-darśana C & Tib. 2. samudādbhāvo C. 3. °rge P. 4. Om. Tib.
5. prayāt° PC. ltuṅ-baḥi phyir.

Subhūtir āha | evaṃ etad Bhagavann evaṃ etat Sugata | saced Bhagavan bodhisattvo mahāsattva evaṃ carati carati prajñāpāramitāyāṃ ||

dvitīya-vikalpârtham āha: *api tu khalu punar* ity-ādi. *evaṃ carati carati prajñāpāramitāyām* iti sarva-dharmânupalambha-deśanāyām evam anavasād'ādinā yaś carati sa manasikāra-vikalpâbhāvāt [Tib. 294a] samyak carati Jinajananyām ity arthaḥ.

evaṃ carantaṃ bodhisattvaṃ mahāsattvaṃ sêndrakā devāḥ sa-Brahmakāḥ sa-Prajāpatikāḥ sêśānāḥ sa-ṛṣi-nara-nārī-gaṇā ārāt prāñjalī-bhūtā namasyanti ||

(447) Bhagavān āha | na kevalaṃ Subhūte evaṃ carantaṃ bodhisattvaṃ mahāsattvaṃ sêndrakā devā sa-Brahmakā sa-Prajāpatikāḥ sêśānāḥ sa-ṛṣi-nara-nārī-gaṇā ārāt prāñjalī-bhūtā namasyanti ye 'pi te Subhūte Brahmakāyikā devā Brahmapurohitā Brahmapārṣadyā Mahābrahmāṇāḥ Parīttābhā Apramāṇ'ābhā Ābhāsvarāḥ Parīttaśubhā Apramāṇaśubhāḥ Śubhakṛtsnā Anabhrakāḥ Puṇyaprasavā Bṛhatphalā Asaṃjñisattvā Avṛhā Atapāḥ Sudṛśāḥ Sudarśanā Akaniṣṭhāś ca devāḥ te 'pi Subhūte taṃ bodhisattvaṃ mahāsattvaṃ prajñāpāramitāyāṃ evaṃ carantaṃ namasyanti ||

tṛtīya-vikalpârtham āha: *evaṃ carantaṃ bodhisattvam* ity-ādi. *evaṃ carantaṃ namasyantîti* traidhātuka-śleṣa-vikalpa-virahān mahā'nubhāvatva[1]-prāptyā namaskurvanti.

ye 'pi te Subhūte 'prameyeṣv asaṃkhyeyeṣu lokadhātuṣu tathāgatā arhantaḥ samyaksambuddhā etarhi tiṣṭhanti dhriyante yāpayanti te 'pi buddhā bhagavantaḥ prajñāpāramitāyām evaṃ carantaṃ bodhisattvaṃ mahāsattvaṃ buddha-cakṣuṣā

1. °rahânubhavatva P.

paśyanti | te ca Subhūte bodhisattvaṃ mahāsattvaṃ prajñāpāramitāyāṃ carantam anugṛhṇanti samanvāharanti || ye ca khalu punaḥ Subhūte bodhisattvā mahāsattvāḥ prajñāpāramitāyāṃ carantas tathāgatair arhadbhiḥ samyaksambuddhair anugṛhyante samanvāhriyante te-te Subhūte bodhisattvā mahāsattvā avinivartanīyā anuttarāyāḥ samyaksambodher dhārayitavyāḥ | na ca teṣām antarāyā utpatsyante Mārato vā 'nyato vā || tat kasya hetoḥ | ye Subhūte tri-sāhasra-mahāsāhasre lokadhātau sattvās te sarve Mārāḥ pāpīyāṃso bhaveyuḥ | ekâikaś ca Māraḥ pāpīyāṃs tāvatīr eva Māra-senā abhi(448)nirmimīte | te 'pi Subhūte Mārāḥ pāpīyāṃsas tasya buddha-samanvāhṛtasya bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato na pratibalā antarāyaṃ kartum anuttarāyāḥ samyaksambodheḥ || tiṣṭhantu khalu punaḥ Subhūte tri-sāhasra-mahā-sāhasre lokadhātau sarva-sattvā Mārāḥ pāpīyāṃso yāvantaḥ Subhūte Gaṅgā-nadī-vālukôpameṣu tri-sāhasra-mahā-sāhasreṣu lokadhātuṣu sattvās te 'pi sarve Mārāḥ pāpīyāṃso bhaveyuḥ ekâikaś ca Māraḥ pāpīyāṃs tāvatīr eva Māra-senā abhinirmimīte | te 'pi Subhūte Mārāḥ pāpīyāṃsas tasya buddha-samanvāhṛtasya bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato na pratibalā antāryaṃ kartum anuttarāyāḥ samyaksambodheḥ ||

caturtha-vikalpârtham āha: *ye' pi te Subhūte 'prameyeṣv* ity-ādi. *buddha-cakṣuṣā paśyantîti* sthāna-vikalpa-vivekād viśiṣṭârthôtpādanâbhiprāyeṇa nirūpayanti. kārya-niṣpādanād *anugṛhṇanti.* bhavyatā-rūpeṇâvadhāraṇāt *samanvāharanti.* tathāgatânugrahād eva praśaṃsayann[1] āha: *ye ca khalu punar* ity-ādi. pūrvavat *tat kasya hetor* i(P. 79b)ty āśaṅky' āha: *ye Subhūta* ity-ādi. etad eva vistārayann āha: *tiṣṭhantv* ity-ādi.

dvābhyāṃ Subhūte dharmābhyāṃ samanvāgato bodhisattvo

1. praśnay° CT. bsṅags-pa.

mahāsattvas tasmin samaye durdharṣo bhavati Māraiḥ pāpīyobhir Māra-kāyikābhir vā devatābhiḥ ‖ katamābhyāṃ dvābhyāṃ yad uta sarva-sattvāś câsyâparityaktā bhavanti sarva-dharmāś cânena śūnyatāto vyavalokitā bhavanti | ābhyāṃ Subhūte dvābhyāṃ dharmābhyāṃ samanvāgato bodhisattvo mahāsattvo durdharṣo bhavati Māraiḥ pāpīyobhir Māra-kāyikābhir vā devatābhiḥ ‖

pañcama-vikalpârtham āha: *dvābhyām* ity-ādi. *aparityaktā bhavantî*ty anenâbhāvâbhiniveśa-vikalpo niṣiddhaḥ. *sarva-dharmāś cânena śūnyatāto vyavalokitā bhavantî*ty anena bhāvâbhiniveśa-vikalpaś ca pratikṣiptaḥ.

aparābhyāṃ Subhūte dvābhyāṃ dharmābhyāṃ samanvāgato bodhisattvo mahāsattvo durdharṣo bhavati Māraiḥ pāpīyobhir Māra-kāyikābhir vā devatābhiḥ | katamābhyāṃ dvābhyāṃ yad uta yathā-vādī tāthā-kārī ca bhavati buddhaiś ca bhagavadbhiḥ samanvāhriyate | ābhyāṃ Subhūte dvābhyāṃ samanvāgato bodhisattvo mahāsattvo durdharṣo bhavati Māraiḥ pāpīyobhir Māra-kāyikābhir vā devatābhiḥ ‖

ṣaṣṭha[1]-vikalpârtham āha: *aparābhyāṃ Subhūte dvābhyām* ity-ādi. dharma-vastu-prajñapti-vikalpo mayā prahātavya ity uktârthasya niṣpādanād *yathā-vādī tathā-kārī ca bhavati,* [Tib. 294b] ata eva *ca samanvāhriyate.*

evaṃ carataḥ Subhūte bodhisattvasya mahāsattvasya devā apy upasaṃkramitavyaṃ maṃsyante | upasaṃkramya ca paripraṣṭavyaṃ maṃsyante paripraśnī-kartavyaṃ (449) maṃsyante paryupāsitavyaṃ maṃsyante utsāhaṃ câsya vardhayiṣyanti kṣipraṃ tvaṃ kula-putrânuttarāṃ samyaksambodhim abhisambhotsyase tasmāt tarhi kula-putrânenâiva vihāreṇa vihara yad-uta prajñāpāramitā-vihāreṇa ‖ tat kasya hetoḥ | etenâiva hi

1. °ṣṭhama C.

tvaṃ kula-putra vihāreṇa viharann anāthānāṃ sattvānāṃ nātho bhaviṣyasi atrāṇānāṃ sattvānāṃ trātā bhaviṣyasi aśaraṇānāṃ sattvānāṃ śaraṇaṃ bhaviṣyasi alayanānāṃ sattvānāṃ layanaṃ bhaviṣyasi aparāyaṇānāṃ sattvānāṃ parāyaṇaṃ bhaviṣyasi advīpānāṃ sattvānāṃ dvīpo bhaviṣyasi andhānāṃ sattvānāṃ āloko bhaviṣyasi apariṇāyakānāṃ sattvānāṃ pariṇāyako bhaviṣyasi agatikānāṃ sattvānāṃ gatir bhaviṣyasi mārga-praṇaṣṭānāṃ sattvānām apratisaraṇānāṃ mārga-praṇetā pratisaraṇaṃ bhaviṣyasi | evaṃ te devaputrās tasya bodhisattvasya mahāsattvasyôtsāhaṃ vardhayiṣyanti ‖ tat kasya hetoḥ | etena hi Subhūte prajñāpāramitā-vihāreṇa viharato bodhisattvasya mahāsattvasya ye te 'prameyeṣv asaṃkhyeyeṣu lokadhātuṣu buddhā bhagavantas tiṣṭhanti dhriyante yāpayanti te 'pi bhikṣu-saṃgha-parivṛtā bodhisattva-gaṇa-puraskṛtāḥ prajñāpāramitāyāṃ carato viharatas tasya bodhisattvasya mahāsattvasya ebhir evaṃrūpair guṇaiḥ samanvāgatasya yad uta prajñāpāramitā-viharaṇa-guṇair buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā dharman deśayanti udānaṃ côdānayanti tasya bodhisattvasya mahāsattvasya | tad-yathā 'pi nāma Subhūte 'ham etarhi Ratnaketor bodhisattvasya mahāsattvasya Śikhino bodhi(450)sattvasya mahāsattvasya nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpo dharmaṃ deśayāmy udānaṃ côdānayāmi apareṣāṃ ca bodhisattvānāṃ mahāsattvānāṃ ya etarhi Akṣobhyasya tathāgatasyârhataḥ samyaksambuddhasyântike brahma-caryaṃ caranti | evam eva Subhūte te 'pi buddhā bhagavanto ya etarhîha mama buddha-kṣetre bodhisattvā mahāsattvā brahma-caryaṃ caranti anena ca prajñāpāramitā-vihareṇa viharanti teṣāṃ ca bodhisattvānāṃ mahāsattvānāṃ nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca

parikīrtayamāna-rūpā dharmaṃ deśayanti udānaṃ côdānayanti ||

saptama-vikalpârtham āha: *evaṃ carataḥ Subhūta* ity-ādi. *yad-uta prajñāpāramitā-vihāreṇêti*. sakti-vikalpa-prahāṇa-kāritvād asya vihārasyêti bhāvaḥ. etad eva spaṣṭayann āha: *tat kasya hetor* ity-ādi. samāhitâsamāhita-bhedād *viharann evaṃ carann* iti boddhavyaṃ. pramuditāṃ bhūmim ārabhya yāvat samanta-prabhā-buddha-bhūmy-adhigama-lābhād yathākramaṃ *nātho bhaviṣyasîty*-ādy-ekādaśa-padāni vācyāni. upasaṃharam āha: *evaṃ te devaputrā* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *etena hi Subhūta* ity-ādi. yasmād yathôkta-*vihāreṇa viharato bodhisattvasya buddhā bhagavanto nām*'ādi-kīrtana-dharma-deśanā-pūrvakam *udānam*[1] *udīrayanti* tasmād utsāhaṃ vardhayiṣyantîty arthaḥ. etad eva dṛṣṭântena spaṣṭayann āha: *tad-yathā 'pi nāmêty*-ādi. sarva-bodhisattvānām ānantyān nāma-grahaṇâśakyatvā(P. 231a)d atidiśann āha: *apareṣām* ity-ādi. Śākyamuni-tathāgata-buddhakṣetre[2] praśaṃsanârhā bodhisattvā na vidyanta iti cet. āha: *evam eva Subhūta* ity-ādi. etad uktaṃ: yathā 'haṃ sva-buddha-kṣetrâvasthita-bodhisattvôtsāhanāyâpara-tathāgata-kṣetrâvasthita-bodhisattvānāṃ nām'ādi-kīrtana-paro dharmaṃ deśayāmi *evam eva te 'kṣobhy*'ādayo *'pi* tathāgatā mad-buddha-kṣetrâvasthita-bodhisattvānāṃ nām'ādi-kīrtana-parā *dharmaṃ deśayantî*ti.

Subhūtir āha | kiṃ sarveṣām eva Bhagavan bodhisattvānāṃ mahāsattvānāṃ nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rupās te buddhā bhagavanto dharmaṃ deśayanti udānaṃ côdānayanti ||

Bhagavān āha | no hîdaṃ Subhūte | na Subhūte sarveṣāṃ bodhisattvānāṃ mahāsattvānāṃ nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpās te buddhā bhagavanto dharmaṃ deśayanti udānaṃ côdānayanti | kiṃ tarhi Subhūte ye te 'vinivartanīyā bodhisattvā mahāsattvāḥ sarva-saṃga-vigatās teṣāṃ te buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā dharmaṃ

1. upād° P. 2. -kṣetre C.

deśayanti udānaṃ côdānayanti ||

aṣṭama-vikalpârtham āha: *kiṃ sarveṣām evêty*-ādi. *no hîdam* iti parihāra-vacanaṃ vivṛṇvann āha: *na Subhūta* ity-ādi. *kiṃ tarhi Subhūte*[1] *ye te*[2] *'vinivartanīyā* iti pratipakṣa-vikalpa-vigamād[3] ye 'ṣṭamy-ādi-bhūmāv avinivartanīyatāṃ prāptā ity arthaḥ.

Subhūtir āha | santi Bhagavann avinivartanīyān bodhisattvān mahāsattvān sthāpayitvā tato 'nye bodhisattvā mahāsattvā yeṣāṃ te buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā dharmaṃ deśayanti udānaṃ côdānayanti ||

Bhagavān āha | santi Subhūte pratipakṣa-balino bodhisattva-yānikāḥ (451) pudgalā avinivartanīyān bodhisattvān mahāsattvān sthāpayitvā yeṣāṃ te buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā dharmaṃ deśayanti udānaṃ côdānayanti | te punaḥ katame ya etarhy Akṣobhyasya tathāgatasyârhataḥ samyaksambuddhasya bodhisattva-caryām anuśikṣamāṇa-rūpā bodhisattva-cārikāṃ caranti anuśikṣamāṇa-rūpā viharanti ime te Subhūte bodhisattva-yānikāḥ pudgalā avinivartanīyān bodhisattvān mahāsattvān sthāpayitvā yeṣāṃ te buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā dharmaṃ deśayanti udānaṃ côdānayanti | ye 'pi te Subhūte Ratnaketor bodhisattvasya mahāsattvasya bodhisattva-caryām anuśikṣamāṇa-rūpā bodhisattva-caryāṃ caranti anuśikṣamāṇā viharanti ime 'pi te Subhūte bodhisattvā mahāsattvā avinivartanīyān bodhisattvān mahāsattvān sthāpayitvā yeṣāṃ te buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā dharmaṃ deśayanti udānaṃ côdānayanti ||

1. Om. PCT, but Ed. & Tib. 2. Om. PT. 3. °lpâdhigam° CT.

navama-vikalpârtham āha: *santi Bhagavann avinivartanīyān* ity-ādi. vidyanta ity āha: *santi Subhūta* ity-ādi. etad eva *te punaḥ katama* ity āśaṅkya pratipādayann āha: *ya etarhî*ty-ādi. *Akṣobhyasyêti*[1] vacanaṃ bāhulyena tad-buddha-kṣetre pariśuddha-saṃtatīnām utpādāt. anyān apy atideśayann āha: *ye 'pi te Subhūta* ity-ādi. *Ratnaketu-bodhisattva*-grahaṇaṃ tat-samāna-jātīya-bodhisattvôpalakṣaṇa-paraṃ jñeyaṃ. prativiśiṣṭa-kalyāṇamitr'ādi-parigraha-balenâcalāyā bhūmer api prāk kathaṃcid yathêccha-gamana-vyāghāta-vikalpa-virahād ṛddhi-vaśitāṃ [2]prāptā ye 'kṣobhy'ādi-buddha-kṣetre bodhisattvā vihara(P. 231[b])nti te 'vinivartanīyān sthāpayitvā nām'ādi-kīrtana-viṣayā vidyanta ity arthaḥ.

etad uktaṃ: yathāvat-saṃvṛtyā [Tib. 295[b]] grahaṇa-mokṣaṇe, tattvato 'manaskāreṇa manaskaraṇe, dharmatayā traidhātukôpaśleṣaṇe, śūnyatā'navasthānenâvasthāne, anabhiniveśena sarvâbhiniveśe, dravya-sadbhāvena sarva-dharma-prajñaptau, tattva-jñānâsaktyā 'bhiniveśa[3]-pūrvaka-saktau, samatā-bhāvanā-pratipakṣatayā pratipakṣe, samyag-avijñāta[4]-prajñāpāramitatvena yathêccha-gamana-vyāghāte ca pāramārthika-bhāvâbhininiveśena dravya-sann ev'[5] ātmā grāhakaḥ pravartate. ity evaṃ pṛthagjana-sambandhī[6] prathamo grāhaka-vikalpo nava-prakāro bodhisattvānāṃ darśana-mārga-prayogâvasthāyāṃ praheyaḥ. tat-tat[7]-pratipakṣâvasthā-pratipādanena vyatireka-mukhena pratipādita iti.

tathā côktaṃ:

grāhakaḥ prathamo jñeyo grahaṇa-pratimokṣaṇe[I]
manaskriyāyāṃ[II] dhātūnām upaśleṣe trayasya[III] ca ‖ (13)
sthāne[IV] câbhiniveśe[V] ca prajñaptau dharma-vastunaḥ[VI]
saktau[VII] ca pratipakṣe[VIII] ca yathêcchaṃ ca gati-kṣatau[IX] ‖ iti. (14)

punar aparaṃ Subhūte ye bodhisattvā mahāsattvāḥ prajñāpāramitāyāṃ carantaḥ sarva-dharmā anutpattikā ity adhimuñcanti na ca tāvad anutpattika-dharma-kṣānti-pratibabdhā bhavanti sarva-dharmāḥ śāntā ity adhimuñcanti na ca sarva-dharmeṣv avinivartanīya-vaśitā-prāptim avakrāntā bhavanti | anenâpi Subhūte vihāreṇa viharatāṃ teṣāṃ bodhisattvānāṃ

1. °syêva C. 2. prāgbhāro 'kṣ° (!) C. 3. °ktyā 'nabh° PCT. 4. abhijñ° PC. ma-śes-pa. 5. aiv' C. 6. °ndhanī C. 7. Om. CT.

mahāsattvānāṃ te buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā (452) dharmaṃ deśayanti udānaṃ côdānayanti ‖

kathaṃ prajñapti-sat-puruṣâdhiṣṭhāno dvitīyo grāhaka-vikalpo navadhêti prathama-vikalpârtham āha: *punar aparaṃ Subhūta* ity-ādi. *adhimuñcantî*ti sarva-sattvâgrat'ādy-uddeśa-gamanâbhiprāyeṇâ*nutpattikāḥ*. *śāntā* iti vā sarva-dharmān manasikurvanti. *na ca tāvat* prakarṣavatīm *anutpattika-dharma-kṣāntim avinivartanīya-vaśitā-prāptiṃ* câdhigatā bhavantîty evam uddeśâniryāṇa-vika(P. 232[a])lpâbhāvo darśitaḥ.

yeṣāṃ khalu punaḥ Subhūte bodhisattvānāṃ mahāsattvānāṃ te buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā dharmaṃ deśayanti udānaṃ côdānayanti prahīṇā teṣāṃ śrāvaka-bhūmiḥ pratyekabuddha-bhūmiś ca buddha-bhūmir eva teṣāṃ pratikāṅkṣitavyā ‖

dvitīya-vikalpârtham [Tib. 296[a]] āha: *yeṣāṃ khalu punar* ity-ādi. *prahīṇā teṣāṃ śrāvaka-bhūmiḥ pratyekabuddha-bhūmis cê*ty anena mārgâmārgâvadhāraṇa-vikalpâbhāvam āha. *buddha-bhūmir eva teṣāṃ pratikāṅkṣitavyê*ty anenâpi sva-mārgâvadhāraṇa-vikalpa-viraho darśitaḥ. anyathā viparyāsa-sadbhāvena[1] buddha-bhūmer asambhavāt.

te 'pi vyākariṣyante 'nuttarāyāṃ samyaksambodhau ‖ tat kasya hetoḥ | yeṣāṃ hi Subhūte bodhisattvānāṃ mahāsattvānāṃ evaṃ prajñāpāramitāyāṃ caratāṃ te buddhā bhagavanto nāma ca gotraṃ ca balaṃ ca varṇaṃ ca rūpaṃ ca parikīrtayamāna-rūpā dharmaṃ deśayanti udānaṃ côdānayanti te 'py avinivartanīyatāyāṃ sthāsyanti ‖

tṛtīya-vikalpârtham āha: *te 'pi vyākariṣyante 'nuttarāyām* ity-ādi. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *yeṣāṃ hi Subhūta* ity-ādi. *evaṃ prajñā-*

1. °paryaya-smabh° C.

pāramitāyāṃ caratām iti utpāda-nirodha-vikalpa-vivekenânutiṣṭhatām ity arthaḥ.

punar aparaṃ Subhūte ye bodhisattvā mahāsattvā imāṃ gambhīrāṃ prajñāpāramitāṃ bhāṣyamāṇāṃ śrutvā 'dhimokṣyanti na dhandhāyiṣyanti na kāṅkṣiṣyanti na vicikitsyanti evam etad yathā tathāgatenârhatā samyaksambuddhena bhāṣitam ity adhimucya vistareṇa śroṣyanti evaṃ ca cittaṃ utpādayiṣyanti imāṃ vayaṃ prajñāpāramitām Akṣobhyasya tathāgatasyârhataḥ samyaksambuddhasyântikād vistareṇa śṛṇuyāmêti teṣāṃ ca bodhisattva-yānikānāṃ pudgalānāṃ ye câsya buddha-kṣetre brahma-caryaṃ caranti teṣāṃ cântikād imām eva prājñāpāramitāṃ śrutvā 'dhimokṣyanti te 'py enāṃ prajñāpāramitām adhimucyamānā yathā tathāgatena bhāṣitā tathā câdhimokṣyante (453) tathā câdhimucyamānā avinivartanīyatāyāṃ sthāsyanti ||

caturtha-vikalpârtham āha: *punar aparaṃ Subhūta* ity-ādi. *avinivartanīyatāyāṃ sthāsyantî*ti ye bodhisattvāḥ kāṅkṣ'ādikam akṛtvā vistareṇa śravaṇ'ādikaṃ kariṣyanti[1] teṣāṃ cântike[2] brahma-carya-caraṇ'ādikam anuṣṭhāsyanti. te 'pi saṃyoga-viyoga-vikalpa-virahād avinivartanīyatve sthāsyantîty arthaḥ.

evaṃ Subhūte bahu-karaṃ prajñāpāramitāyāḥ śravaṇam api vadāmi kaḥ punar vādo ya enām adhimokṣyanti adhimucya tathatvāya sthāsyanti tathatvāya pratipatsyante tathatvāya sthitvā tathatvāya pratipadya tiṣṭhante tathatāyāṃ tathatāyāṃ tiṣṭhantaḥ sarvajñatāyāṃ ca dharmaṃ deśayiṣyanti ||

pañcama-vikalpârtham āha: *kaḥ punar vādo ya enām* ity-ādi. rūp'ādi-sthāna-vikalpânupalambhena ye tv *adhimucya* prajñāpāramitāṃ *tathatvāya* ca *sthitvā* buddhatva-nimittaṃ sattvebhyo *dharmaṃ deśayiṣyanti* te nitarām avinivartanīyatve sthāsyantîti pūrveṇa sambandhaḥ.

Subhūtir āha | yadā Bhagavaṃs tathatā-vinirmukto nânyaḥ

1. °ṣante | C, °ntīti | P, °ntîti T. 2. °ko P.

kaścid dharma upalabhyate tadā ko 'yaṃ Bhagavan dharmaḥ sthāsyati tathatāyāṃ ko vā 'yam anuttarāṃ samyaksambodhim abhisaṃbhotsyate ko vā 'yam imaṃ dharmaṃ deśayiṣyati ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat yat Subhūte evaṃ vadasi yadā tathatā-vinirmukto nânyaḥ kaścid dharma upalabhyate tadā ko 'yaṃ Bhagavan dharmas tathatāyāṃ sthāsyati ko vā 'yam anuttarāṃ samyaksambodhim abhisambhotsyate ko vā 'yam imaṃ dharmaṃ deśayiṣyatîti || na Subhūte tathatā-vinirmukto 'nyaḥ kaścid dharmaḥ upalabhyate yo dharmas tathatāyāṃ sthāsyati | tathatâiva tāvat Subhūte nôpalabhyate kaḥ punar vādo yas tathatāyāṃ sthāsyati ||

[Tib. 296b] ṣaṣṭha[1]-vikalpârtham āha: *yadā Bhagavaṃs tathatê*ty-ādi. *yat Subhūta* ity-ādinā tad-vacanam anūdya pariharann āha: *na Subhūte ta*(P. 232b)*thatā-vinirmukto 'nya* ity-ādi. dharmadhātu-svabhāvatvāt sarva-dharmāṇāṃ *tathatā*-vyatiriktânya-*dharm*ânupalambhe sati nâiva *kaścit* paramârthatas *tathatāyāṃ sthāsyati.* saṃvṛtyā punar gotra-vipraṇāśa-vikalpa-virahāt sthāsyatîti bhāvaḥ. paramârtham evâdhikṛtya spaṣṭayann āha: *tathâiva tāvad* ity-ādi.

na Subhūte tathatā 'nuttarāṃ samyaksambodhim abhisambudhyate | so 'pi Subhūte dharmo na kaścid upalabhyate yo 'nuttarāṃ samyaksambodhim abhisambuddho vā abhisambhotsyate vā abhisambudhyate vā ||

saptama-vikalpârtham āha: *na Subhūte tathatā 'nuttarām* ity-ādi. tattvato *na tathatā* nânyo vā dharmo *bodhim abhisambudhyate.* kiṃ tu saṃvṛtyā prārthanā'bhāva-vikalpa-virahāt prārthayitavya[2]-vastûpalambhenâbhisambudhyata iti matiḥ.

na Subhūte tathatā dharmaṃ deśayati ||

aṣṭama-vikalpârtham āha: *na Subhūte tathatā dharmaṃ deśayatî*ti tattvato

1. °ṣṭhama C. 2. °vyaṃ C.

na tathatā dharmaṃ deśayaty api tu saṃvṛtyā hetv-abhāva-vikalpa-virahād dhetu-sadbhāvena deśayatîty abhiprāyaḥ.

so 'pi Subhūte nôpalabhyate yo dharmo deśyeta||

navama-vikalpârtham āha: *so 'pi Subhūte nôpalabhyate*[1] *yo dharmo de ś yetêti* pratyarthika-dharmôpalambha-vikalpâbhāvena deśyamāna-dharmânupala= mbha ity arthaḥ.

etad uktaṃ: śrāvak'ādi-niryāṇatvena yathôktôddeśâniryāṇe, hitâhita-prāpti-parihāratvena mārgâmārgâvadhāraṇe, saṃvṛti-kārya-kāraṇa-bhāvenôtpāda-niro= dhe, nirantarêtara-pratibhāsatvena samasta-vastu-saṃyoga-viyoge, vyomâvasthita-[Tib. 297[a]]śakuni-sadṛśatvena rūp'ādi-sthāne, bodhicittôtpād'ādi-dvāreṇa śrāvak'ā= di-gotra-vināśe, tathatā-prativiśiṣṭa-(P. 233[a])dharmatā'bhāvenâbhilāṣâbhāve, para= mârtha-saty'āśrayeṇa hetv-abhāve, abhyasta-mātsarya-dharmatayā pratyarthika-Mār'ādi-vastûpalambhe ca tāttvika-bhāvâbhiniveśena prajñapti-sann ev' ātmā grāhakaḥ pravartate. ity evam āryāṇāṃ sambandhī[2] dvitīyo grāhaka-vikalpo nava-prakāro darśana-mārga-citta-caitta-pravṛtty-avasthāyāṃ bodhisattvānāṃ praheyaḥ. tat-tat[3]-pratipakṣâvasthā-pratipādanena vyatireka-mukhenôkta iti.

tathā côktaṃ:

yathôddeśam aniryāṇe[I] mārgâmārgâvadhāraṇe[II]
sa-nirodhe samutpāde[III] vastu-yoga-viyogayoḥ[IV]|| (15)
sthāne[V] gotrasya nāśe[VI] ca prārthanā[VII]-hetv[VIII]-abhāvayoḥ
pratyarthikôpalambhe[IX] ca vikalpo grāhako 'paraḥ|| iti. (16)

syād grāhya-vikalpo na grāhaka-vikalpa iti catuṣkoṭikaṃ tatra: prathamā koṭiḥ ṣaḍ[4]-viṣaya-pratibhāsā grāhy'ākārā vijñaptiḥ. dvitīyā tv eka-kṣaṇikī grā= hak'ākārā. tṛtīyā sâva[5] kṣaṇântare. caturthī tad-ākāra-vinirmuktā prajñāpā= ramitêti. syād gotram eva na gotra-vikalpa iti paścātpādakaḥ: yas tāvad [6]gotra-vikalpo[6] gotram api tat, tad-yathā pratipakṣa-samudāgama-kāle gotraṃ. syād gotram eva na gotra-vikalpaḥ, [7]tad-yathā [8]samudāgacchad-gotram iti. syāt samudāgama[8]-vikalpo n' ālambana-vikalpa[7] iti pūrvapādakaḥ: yas tāvat samu=

1. °bhyeta C. 2. °ndho P. 3. Om. CT. 4. ṣaḍ P, yad CT. drug. 5. sauva P. 6 ... 6. Om. P. 7 ... 7. Om. both Tib. sde-dge & gnas-brtan. 8 ... 8. (cchad-g°) (°dāga) Om. C.

dāgama-vikalpa ālambana-vikalpo 'pi saḥ, (P. 233[b]) tad-yathā [Tib. 297[b]] samudā= gacchataḥ samyag-ālambane prayogaḥ. syād ālambana-vikalpa eva na[1] samu= dāgama-vikalpaḥ, tad-yathā 'pariniṣpannam ālambanam iti. anayā diśā śeṣo 'bhyūhyaḥ.

(454) atha khalu Śakro devānām indro Bhagavantam etad avocat| gambhīrā Bhagavan prajñāpāramitā duṣkara-kārakā Bhagavan bodhisattvā mahāsattvā ye 'nuttarāṃ samyaksaṃ= bodhim abhisamboddhu-kāmāḥ|| tat kasya hetoḥ| na ca nāma Bhagavan kaścid dharmas tathathāyāṃ tiṣṭhati nâpi kaścid dharmo 'nuttarāṃ samyaksaṃbodhim abhisambudhyate nâpi kaścid dharmaṃ deśayati| atra ca te nâvalīyante nâpi kāṅ= kṣanti nâpi dhandhāyante||

atha khalv āyuṣmān Subhūtiḥ Śakraṃ devānām indram etad avocat| yat Kauśikâivaṃ vadasi duṣkara-kārakā bodhi= sattvā mahāsattvā yeṣām evaṃ gambhīreṣu dharmeṣu bhāṣyamā= ṇeṣu na bhavati kāṅkṣāyitatvaṃ dhandhāyitatvaṃ vêti| sarva-dharmeṣu Kauśika śūnyeṣu kasyâtra kāṅkṣāyitatā vā bhavati dhandhāyitatā vā bhavati||

darśana-mārge vipakṣaṃ sa-pratipakṣam evaṃ nirdiśya yan mahā-bodhi-niṣ= pattaye[2] darśana-mārgo yena trividha-kāraṇena sahita iṣyate tad idānīṃ vaktavyam iti mahā-bodhau darśan'ādi-mārga-saṃdarśanenânyeṣāṃ pratiṣṭhāpanaṃ pratha= maṃ kāraṇaṃ kathayann āha: *gambhīrā Bhagavann* ity-ādi. pūrvavat *tat ka= sya hetor* ity āśaṅky' āha: *na ca nāma Bhagavann* ity-ādi. sarva-dharmânu= tpāde 'py avalayan'ādikam akṛtvā ye 'nuttarāṃ bodhiṃ saṃvṛtyā boddhu-kāmās te duṣkara-kārakā ity utsāha-pravedanād[3] bodhau darśan'ādi-mārga-saṃdarśanā 'nyeṣāṃ pratipāditā syāt.

paramārtha-samāśrayeṇa na kiṃcid duṣkaram ity āha: *yat Kauśikâivam* ity-ādi.

1. Om. PC. 2. pariniṣp° C. grub-par bya-baḥi phyir. 3. veśan° C. ston-pa.

Śakra āha | yad-yad ev' ārya-Subhūtir nirdiśati tad-tad eva śūnyatām ārabhya nirdiśati na ca kvacit sajjati | tad-yathā 'pi nāmântarīkṣe iṣuḥ kṣipto nâiva kvacit sajjati evam ev' ārya-Subhūter dharma-deśanā na kvacit sajjati |

subhāṣitatvena praśaṃsayann āha: *yad-yad*[1] ev' *ārya-Subhūtir* ity-ādi. [2]*na kvacit sajjatîti*[2] na kvacid abhiniviśate.

atha khalu Śakro devānām indro Bhagavantam etad avocat | kaccid ahaṃ Bhagavan Subhūtim sthaviram ārabhya evaṃ bhāṣamāṇa evaṃ nirddiśaṃs tathāgatasyôkta-vādī bhavāmi dharma-vādī ca dharmasya cânudharmaṃ vyākurvan vyākaromi ||

svôktârthaṃ dṛḍhayann āha: *kaccid*[3] *aham* ity-ādi. *dharmasya cânudharmam iti*[4] yathā-praṇihitasya śūnyatā-dharmasya pratipattim.

evam ukte Bhagavān Śakraṃ devānām indram etad avocat | yat khalu tvaṃ Kauśikâivaṃ bhāṣase | evam etat Kauśikâivam etat | evaṃ bhāṣamāṇaḥ evaṃ nirdiśaṃs tathāgatasyôkta-vādī bhavasi dharma-vādī ca dharmasya cânudharmaṃ vyākurvan vyākaroṣi || tat kasya hetoḥ | yad-yad eva hi Kauśika (455) Subhūteḥ sthavirasya pratibhāti tad-tad eva Kauśika śūnyatām ārabhya pratibhāti || tat kasya hetoḥ | Subhūtir hi Kauśika sthaviraḥ prajñāpāramitām api tāvan na samanupaśyati nôpalabhate kutaḥ punar yaḥ prajñāpāramitāyāṃ carati | bodhim eva tāvan nôpalabhate kiṃ punar yo bodhim abhisambhotsyate | sarvajñatām eva tāvan nôpalabhate kutaḥ punar yaḥ sarvajñatām anuprāpsyati | tathatām eva tāvan nôpalabhate kutaḥ punar yas tathāgato bhaviṣyati | anutpādam eva tāvan nôpalabhate kiṃ punar yo 'nutpādaṃ sākṣāt-kariṣyati | bodhisattvam

1. °ha: etad C. 2...2. Om. P. 3. kvacid PC, not in Tib. but Ed. 4. ity-ādi. P.

eva tāvan nôpalabhate kutaḥ punar yo bodhim abhisambhotsyate | balāny eva tāvan nôpalabhate kutaḥ punar yo bala-samaṅgī bhaviṣyati | vaiśāradyāny eva tāvan nôpalabhate kutaḥ punar yo viśārado bhaviṣyati | dharmam eva tāvan nôpalabhate kutaḥ punar yo dharmaṃ deśayiṣyati | sarva-dharma-vivikta-vihāreṇa sarva-dharmânupalambha-vihāreṇa hi Kauśika Subhūtiḥ sthaviro viharati |

sādhûktam ity āha: *yat khalu tvam* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *yad-yad*[1] *eva hîty*-ādi etad eva kuta iti *tat kasya hetor* ity āśaṅky' aha: [Tib. 298[a]] *Subhūtir hi Kauśikêty*-ādi. kām'ādi-dhātu-traye pratyekaṃ mṛdu-madhyâdhimātra-kleśa-prahā(P. 234[a])ṇa-kāriṇo darśana-mārgasya śūnyatā-rūpeṇa darśitatvād yathākramaṃ *prajñāpāramitām api tāvan nôpalabhata* ity ārabhya yāvad *dharmam eva tāvan nôpalabhata* iti nava padāni vācyāni.

sāmānyena sarva-dharmāṇāṃ kārya-kāraṇayor anupalambhād yathāsaṃkhyaṃ sarva-dharma-vivikta-vihāraḥ sarva-dharmânupalambha-vihāraś ca grāhyaḥ.

yaḥ khalu punar ayaṃ Kauśika Subhūteḥ sthavirasya sarva-dharma-vivikta-vihāraḥ sarva-dharmânupalambha-vihāraś ca eṣa Kauśika vihāro bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato viharataḥ śatatamīm api kalāṃ nôpaiti sahasratamīm api śata-sahasratamīm api koṭītamīm api koṭī-śatatamīm api koṭī-sahasratamīm api koṭī-śata-sahasratamīm api koṭī-niyuto-śata-sahasratamīm api kalāṃ nôpaiti saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy upaniṣām apy upaniṣadam api na kṣamate | tathāgata-vihāraṃ hi Kauśika sthāpayitvā tato 'nyān sarvān vihārāṃ abhibhavaty ayaṃ vihāro yo 'yaṃ bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato viharato vihāraḥ | ayaṃ (456) Kauśika teṣāṃ

1. °ha: tad C.

sarva-vihārāṇām agra ākhyāyate śreṣṭha ākhyāyate jyeṣṭha ākhyāyate vara ākhyāyate pravara ākhyāyate praṇīta ākhyāyate uttama ākhyāyate 'nuttama ākhyāyate niruttara ākhyāyate 'sama ākhyāyate 'sama-sama ākhyāyate sarva-śrāvaka-pratyekabuddha-vihārān ayaṃ vihāro 'bhibhavati yo 'yaṃ bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato viharato vihāraḥ | tasmāt tarhi Kauśika sarva-sattvānām agratāṃ gantu-kāmena śreṣṭhatāṃ gantu-kāmena jyeṣṭhatāṃ gantu-kāmena varatāṃ gantu-kāmena pravaratāṃ gantu-kāmena praṇītatāṃ gantu-kāmena uttamatāṃ gantu-kāmena anuttamatāṃ gantu-kāmena niruttaratāṃ gantu-kāmena asamatāṃ gantu-kāmena asama-samatāṃ gantu-kāmena Kauśika kula-putreṇa vā kula-duhitrā vā anena vihāreṇa vihartavyaṃ yo 'yaṃ bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitāyāṃ caratāṃ viharatāṃ vihāra iti ||

yady evaṃ bodhisattvaiḥ samāna eva śrāvakāṇāṃ vihāra iti cet. āha: *yaḥ khalu punar* ity-ādi. *teṣām* iti tathāgata-vihāra-vyatiriktānām anyeṣāṃ. *anena vihāreṇa vihartavyam* iti bodhisattva-vihārânuśaṃsa-kathanenâiva mahā-bodhau darśan'ādi-mārga-saṃdarśanā 'nyeṣāṃ nigaditā syāt.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ sāra-parivarto nāma saptaviṃśatitamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ sāra-parivarto nāma saptaviṃśatitamaḥ.

XXVIII.

AVAKĪRṆA-KUSUMA-PARIVARTO NĀMÂṢṬĀVIṂŚATITAMAḤ

(457) atha khalu tasmin samaye 'nyataro deva-putras trāyastriṃśair deva-putraiḥ sârddhaṃ māndāravāṇi mahā-māndāravāṇi ca puṣpāṇi gṛhītvā yena Bhagavāṃs tenôpasaṃkrāntaḥ | ṣaṣṭhaṃ śataṃ ca bhikṣūṇāṃ tasminn eva samaye tasyām eva parṣadi saṃnipatitaṃ sanniṣaṇṇaṃ câbhūt | te utthāy' āsanebhya ekâṃsāny uttar'āsaṅgāni kṛtvā dakṣiṇāni jānu-maṇḍalāni pṛthivyāṃ pratiṣṭhāpya yena Bhagavāṃs tenâñjaliṃ praṇamayāmāsuḥ | teṣāṃ bhikṣūṇāṃ Buddhânubhāvena te 'ñjali-pragrahā māndārava-mahā-māndāravāṇāṃ puṣpāṇāṃ paripūrṇā abhūvan | te tair māndāravair mahā-māndāravaiś ca puṣpais Tathāgatam arhantaṃ samyaksambuddham avākirann abhyavākirann abhiprākiran evaṃ ca vācam abhāṣanta vayaṃ Bhagavann asyāṃ prajñāpāramitāyāṃ cariṣyāmo vayaṃ Bhagavann anenânuttareṇa prajñāpāramitā-vihāreṇa vihariṣyāma iti ||

atha khalu Bhagavāṃs tasyāṃ velāyāṃ smitaṃ prādur-akarot | dharmatā khalu punar eṣāṃ buddhānāṃ bhagavatāṃ yadā smitaṃ prāduṣ-kurvanti atha tadā nānā-varṇā aneka-varṇā raśmayo Bhagavato mukha-dvārān niścaranti | tad-yathā nīla-pīta-lohitâvadāta-māñjiṣṭha-sphaṭika-rajata-suvarṇās te niścaryânantâparyantān lokadhātūn ābhayā 'vabhāsya yāvad Brahma-lokam abhyudgamya punar eva pratyudāvṛtya Bhagavantaṃ triḥ pradakṣiṇī-kṛtya Bhagavato mūrdhany antardhīyante ||

(458) atha khalv āyuṣmān Ānanda utthāy' āsanād ekâ-

ṃsam uttar'āsaṅgaṃ kṛtvā dakṣiṇaṃ jānu-maṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena Bhagavāṃs tenâñjaliṃ praṇamayya Bhagavantam etad avocat | nâhetukaṃ nâpratyayaṃ tathāgatā arhantaḥ samyaksaṃbuddhāḥ smitaṃ prāduṣ-kurvanti ko Bhagavan hetuḥ kaḥ pratyayaḥ smitasya prāduṣ-karaṇāya ||

evam ukte Bhagavān āyuṣmantam Ānandam etad avocat | idam Ānanda bhikṣūṇāṃ ṣaṭ-śataṃ śatam anāgate 'dhvani Tārakôpame kalpe 'nuttarāṃ samyaksambodhim abhisambhotsyate 'bhisambudhya ca sattvebhyo dharmaṃ deśayiṣyati | sarve câika-nāmāno bhaviṣyanti yad utÂvakīrṇakusuma-nāmānas tathāgatā arhantaḥ saṃyaksambuddhāḥ śāstāro loke bhaviṣyanti | eṣāṃ khalu punar ĀnandÂvakīrṇakusuma-nāmnāṃ tathāgatānām arhatāṃ samyaksambuddhānāṃ sarveṣāṃ samaḥ śrāvaka-saṃgho bhaviṣyati | sarveṣāṃ ca teṣām Avakīrṇakusuma-nāmnāṃ tathāgatānām arhatāṃ samyaksambuddhānāṃ samam ev' āyuḥ-pramāṇaṃ bhaviṣyati viṃśati-kalpa-sahasrāṇi | sarveṣām eva câikâikasya vaistārikaṃ pravacanaṃ bhaviṣyati pṛthu-vaipulya-prāptaṃ deva-manuṣyeṣu | sarveṣām eva ca saddharmaḥ samaṃ sthāsyati viṃśatim eva kalpa-sahasrāṇy ekâikasya | sarve ca te yato-yata eva grāma-nagara-nigama-janapada-rāṣṭra-rājadhānīto 'bhiniṣkramiṣyanti abhiniṣkramya yatra-yatra dharma-cakraṃ pravartayiṣyanti pravartya ca yatra-yatra ca vihariṣyanti yato-yataś ca yatra-yatrâiva ca pravekṣyanti yena-yena ca yato-yata eva câbhiniṣkramiṣyanti tatas-tatas tatra-tatra teṣāṃ praviśatām abhiniṣkrāmatāṃ viharatāṃ ca pañca-varṇikānāṃ puṣpāṇāṃ puṣpa-varṣāḥ pravartiṣyante | (459) tasmāt tarhy Ānanda bodhisattvair mahāsattvair uttamena vihāreṇa vihartu-kāmaiḥ prajñāpāramitā-vihārena vihartavyaṃ tathāgata-vihāreṇ' Ānanda vihartu-kāmaiḥ prajñāpāramitā-vihāreṇa vihartavyaṃ ||

yathôkta-bodhi-darśan'ādi-mārga-saṃdarśanayā sampanna-hetukair darśana-mārgâdhigamād bhikṣubhiḥ kṛtā pūjêty āha: *atha khalv* ity-ādi. gṛhīta-māndārava-puṣpa-devaputra[1]-saṃnipāto bhikṣūṇāṃ puṣpa-prāptaye pūrva-praṇidhāna-balād ity[2] avagantavyam. adhigama-sampratyaya-lābhād uttarôttarâbhivṛddhy-arthaṃ praṇidhānaṃ ca kṛtavanta ity āha: *evaṃ ca vācam abhāṣantêty*-ādi. *atha khalu Bhagavān* ity-ādi vyākhyātam. *viṃśati-kalpa-sahasrāṇî*ti aparimit'āyuṣo manuṣyān ārabhya[Tib. 298ᵇ] yā(P. 234ᵇ)vad daśa-varṣ'āyuṣo jāyante 'yaṃ śastra-rogābhyāṃ durbhikṣeṇa ca nirgamād apakarṣaḥ prathamo 'ntara-kalpaḥ. tebhyo daśa-varṣ'āyuṣkebhyaḥ krameṇôtkarṣaṃ gacchanto 'śīti-varṣa-sahasr'āyuṣo bhavanti. punaś ca tathâivâpakarṣaṃ pratipadyamānā daśa-varṣ'āyuṣa ity evam utkarṣâpakarṣa-bhedenâṣṭādaśântara-kalpāḥ. tato 'pi daśa-varṣ'āyuṣkebhya evôtkarṣaṃ prāpnuvanto 'śīti-varṣa-sahasr'āyuṣa ity ayam utkarṣo viṃśatitamo 'ntara-kalpaḥ. tathā yāvān evânyeṣām[3] utkarṣaṇâpakarṣaṇa-kālas tāvān eva prathamasyântara-kalpasyâpakarṣa-kālaḥ paścimasyôtkarṣa-kāla iti samāna-kālāḥ sarve bhavanti. evam ekenântara-kalpena bhājanānāṃ dhvaṃsād ekônaviṃśatyā śūnyībhavanād viṃśatim antara-kalpål[4] lokaḥ saṃvartate. viṃśatim antara-kalpān saṃvṛttas tiṣṭhati. tathâikenântara-kalpena bhājanâbhinirvartanād ekônaviṃśatyā vāsanād [5]viṃśatim antara-kalpål[5] loko vivartate.[6] viṃśatim antara-kalpān vivṛttas tiṣṭhati. evam aśīty-antara-kalpa-saṃkhyā'vacchinno mahā-kalpo 'yaṃ Bhadra-kalp'ādiḥ. Tārakôpamas[7] tu[8] kalpo nâivaṃ praṇidhāna-kuśala-mūl'ādhipateyatvenâtidīrghatvāt. ato 'pakarṣa eva kāle yathôktâ(P. 235ᵃ)ntara-kalpa-pramāṇena kālasya paricchedād *viṃśati-kalpa-sahasrāṇî*ty ucyate.

ye hi kecid Ānanda bodhisattvā mahāsattvāḥ prajñāpāramitāyāṃ cariṣyanti niṣṭhā tatra gantavyā manuṣyebhya evâite cyutā bhaviṣyanti te ihôpapannās Tuṣitebhya eva vā deva-nikāyebhyaś cyutā bhaviṣyanti manuṣyeṣv evôpannāḥ || tat kasya hetoḥ | tathā hi manuṣyeṣu Tuṣiteṣu ca deveṣv iyaṃ prajñāpā amitā vistareṇa pracariṣyatîti || tathāgatâvalokitāḥ khalu punar Ānanda te bodhisattvā mahāsattvā veditavyāḥ ya iha

---

1. °trasya C. 2. PCT add eva. 3. any° P. 4. °lpān C. 5 ... 5. °śati-kalpān C. 6 vinivart° C. 7. °ko yam° P. skar-ma lta-bu. 8. °kroṣayant° C.

prajñāpāramitāyāṃ cariṣyanti ya imāṃ prajñāpāramitām udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pra= vartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhy= āsyanti antaśo likhiṣyanti udgṛhya dhārayitvā vācayitvā paryavāpya pravartya deśayitvôpadiśyôddiśya svādhyāyya antaśo likhitvā bodhisattvān mahāsattvān avavadiṣyanty anuśā= siṣyanti saṃdarśayiṣyanti samādāpayiṣyanti samuttejayiṣyanti sampraharṣayiṣyanti avaropita-kuśala-mūlās te Ānanda bodhisa= ttvā mahāsattvā veditavyās tathāgateṣv arhatsu samyaksambud= dheṣu | na kevalaṃ śrāvaka-pratyekabuddhānām antike taiḥ kuśala-mūlāny avaropitāni iha prajñāpāramitāyāṃ śikṣituṃ niḥsaṃśayaṃ khalu punar Ānanda tathāgateṣv arhatsu samya= ksambuddheṣu taiḥ kuśala-mūlāny avaropitāni bodhisattvair mahāsattvair ya iha prajñāpāramitāyāṃ śikṣante na côttrāsam āpadyante | ye c' Ānandânāṃ (460) prajñāpāramitām udgra= hīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayi= ṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti ca tathā 'rthataś ca dharmataś ca nayataś cânuga= miṣyanti niṣṭh' Ānanda tatra gantavyā sammukhībhūtās te abhūvan bodhisattvā mahāsattvās tathāgatānām arhatāṃ sam= yaksambuddhānām iti | ye cânāṃ prajñāpāramitāṃ na prati= krośanti na prativahanti na pratikopayanti na pratisaṃharanti na pratiṣedhayanti na pratikṣipanti na pratibādhitavyāṃ maṃ= syante te 'py Ānanda bodhisattvā mahāsattvāḥ pūrva-jina-kṛtâ= dhikārā veditavyāḥ ‖ kiṃ câpy Ānanda bodhisattvena mahā= sattvena tathāgatānām arhatāṃ samyaksambuddhānām antike kuśala-mūlam avapopitam evaṃ hi tan na śrāvaka-pratyekabud= dhatvāya dāsyati vipākaṃ saced bodhisattvo mahāsattvo 'nutta= rāyāṃ samyaksambodhau na visaṃvādayiṣyati praṇidhānam api

tu khalu punar Ānanda prāyeṇa tena bodhisattvena mahāsa= ttvena kṛta-jñena bhavitavyaṃ prajñāpāramitāyāṃ caritavatā |

bodhi-nimittârtham evânyeṣāṃ samyag-granthârth'ādi-dvāreṇa prajñāpāra= mitā-pratyarpaṇaṃ dvitīyaṃ kāraṇaṃ vaktum upôdghātayann āha: *ye hi kecid Ānandêty*-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *tathā hi manuṣyeṣv* ity-ādi. *na pratikrośantîty*[1]-ādi-sapta-padāni [Tib. 299[a]] yathākramaṃ sarv'ākā= rajñat'ādi-[2]saptâbhisamaya-vilomanād[2] iti vācyāni. *na visaṃvādayiṣyati pra= ṇidhānam* iti annuttara[3]-bodhi-viṣaye pravṛtta-praṇidhānam. yady anyathā pra= ṇidhi-karaṇān na visaṃvādayiṣyaty evaṃ tat kuśala-mūlaṃ śrāvaka-pratyeka= buddhatvāya na dāsyati vipākam ity arthaḥ.

tasmāt tarhi te Ānanda parīndāmy anuparīndāmîmāṃ pra= jñāpāramitāṃ bhūyasyā mātrayā akṣara-saṃnipātād udgraha= ṇāya dhāraṇāya vācanāya paryavāptaye pravartanāya cirasthitaye yathêyaṃ nântardhīyeta | sacet tvam Ānanda yo mayā te dha= rmo deśitaḥ sākṣāt sthāpayitvā prajñāpāramitāṃ tāṃ sarvāṃ dharma-deśanām udgṛhya punar eva vipraṇāśayeḥ punar evô= tsṛjer vismārayer na me tvam Ānandâitāvatā 'parāddhaḥ syāḥ | yat khalu punas tvam Ānanda prajñāpāramitā-pratisaṃyaktaṃ padaṃ vā (461) pada-sāmantakaṃ vā nāśayer utsṛjer vismā= rayes tāvatā tvam Ānanda mamâparāddhaḥ syā na ca me tvaṃ cittam ārādhayeḥ ‖ sacet punas tvam Ānanda prajñāpāramitām udgṛhya punar eva nāśayeḥ punar evôtsṛjer vismārayer na tvayā 'haṃ satkṛto gurukṛtaḥ syāṃ na mānito na pūjito nâr= cita nâpacāyitaḥ syāṃ ye 'pi te Ānandâtītânāgata-pratyutpannā buddhā bhagavantas te 'pi tvay' Ānanda na satkṛtā na guru= kṛtā na mānitā na pūjitā nârcitā nâpacāyitā bhavanti ‖ sacet punas tvam Ānanda prajñāpāramitām udgṛhya punar eva nā= śayeḥ punar evôtsṛjer vismārayes tāvatā tvam Ānanda mamâ=

1. ta C. 2 ... 2. °yâv° C. 3. antarā P.

parāddhaḥ syā na me tvaṃ cittam ārādhayeḥ || tat kasya hetoḥ | uktam etad Ānanda Tathāgatena prajñāpāramitā 'tītânāgata-pratyutpannānāṃ tathāgatānām arhatāṃ samyaksambuddhānāṃ Mātā Jananī Janayitrī sarvajñatāyā āhārikêti | tasmāt tarhy Ānanda parīndāmy anuparīndāmi te imāṃ prajñāpāramitāṃ yathêyaṃ nântardhīyeta ||

upodghātaṃ kṛtvêdānīṃ tathāgata-sambandhena mṛdu-parīndanā'rtham āha: *tasmāt tarhîty*-ādi. *parīndāmi* pratyarpayāmi. *anuparīndāmi* punar api pratyarpayāmi. *udgrahaṇ*'ādy-arthaṃ pratyarpaṇād ev' āry'Ānando 'syā Mātuḥ saṃgīti-kāra iti kecit. *dhāraṇ*'ādy-artham eva pratyarpaṇān Mahāvajradhara eva saṃgīti-kāra i(P. 225^{b})ty apare. tatra *vipraṇāśanam* anyathā-karaṇam *utsarjanaṃ* sarvathā pratyākhyānam. *vismaraṇam* amanasikāraḥ.[1] *pada-sāmantakaḥ* padâikadeśaḥ. kāya-traya-prāpaṇād yathākramaṃ *Mātā Jananī Janayitrī* tasmād eva[2] *sarvajñatāyāḥ* samutpādanād *āhārikā*

udgrahītavyêyam Ānanda prajñāpāramitā dhārayitavyêyam Ānanda prajñāpāramitā vācayitavyêyam Ānanda prajñāpāramitā paryavāptavyêyam Ānanda prajñāpāramitā pravartayitavyâyam Ānanda prajñāpāramitā deśayitavyêyam Ānanda prajñāpāramitā upadeṣṭavyêyam Ānanda prajñāpāramitā uddeṣṭavyêyam Ānandā prajñāpāramitā svādhyātavyêyam Ānanda prajñāpāramitā likhitavyêyam Ānanda prajñāpāramitā bhāvayitavyêyam Ānanda prajñāpāramitā | su-manasikṛtā ca su-dhṛtā ca su-paryavāptā ca su-pravartitā ca tvay' Ānandêyaṃ prajñāpāramitā kartavyā | su-parivyaktenâkṣara-pada-vyañjanena su-niruktā côdgrahītavyā || tat kasya hetoḥ | atītânāgata-pratyut(462)pannānāṃ hy Ānanda tathāgatānām arhatāṃ samyaksambuddhānāṃ dharma-kāyatêti tāṃ dharmatāṃ pramāṇī-kṛtya ||

1. °karaṇaṃ CT. 2. evaṃ P. ñid.

madhya-parīndanârtham āha: *udgrahītavyêyam* ity-ādi.

yathā tattvam Ānanda etarhi me Tathāgatasya tiṣṭhato dhriyamāṇasya yāpayato hitâiṣitayā premato vā gauravato vā kalyāṇato vā sparśa-vihārato vā kartavyaṃ vā dātavyaṃ vā samanvāhartavyaṃ vā manyase tathâiva tvay' Ānandêyaṃ prajñāpāramitôdgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā deśayitavyôpadeṣṭavyôddeṣṭavyā svādhyātavyā likhitavyā bhāvayitavyā satkartavyā gurukartavyā mānayitavyā pūjayitavyā arcayitavyā apacāyitavyā tayā hitâiṣitayā tena premṇā tena gauravena tayā guṇavatayā | evaṃ tvay' Ānandâhaṃ pūjito bhavāmi te ca bodhisattvā mahāsattvā atītânāgata-pratyutpannānāṃ ca buddhānāṃ bhagavatām antike prema ca prasādaś ca gauravaṃ côtpāditaṃ bhavati | yadi te Ānandâhaṃ priyo manaāpo 'parityaktas tathāgatas tatas te Ānandêyaṃ prajñāpāramitā priyā manaāpā 'parityajanīyā bhavatu yathā te eka-padam api na praṇaśyet yathā nântardhīyeta | bahv api te Ānandâhaṃ bhāṣeyaṃ prajñāpāramitāyāḥ parīndanām ārabhya kalpaṃ vā kalpâvaśeṣaṃ vā kalpa-śataṃ vā kalpa-saharaṃ vā kalpa-śata-sahasraṃ vā kalpa-koṭīṃ vā kalpa-koṭī-śatam vā kalpa-koṭī-sahasraṃ vā kalpa-koṭī-śata-sahasraṃ vā tato vā upari saṃkṣepeṇ' Ānanda yādṛśas tavâhaṃ śāstā tādṛśī te prajñāpāramitā śāstā | yādṛśās te 'tītânāgata-pratyutpannā buddhā bhagavantaḥ sa-deva-mānuṣâsurasya lokasya śāstāras tādṛśī prajñāpāramitā sa-deva-mānuṣâsurasya lokasya śāstā || tasmāt tarhy Ānandâparimāṇā prajñāpāramitā aparimāṇayā parīndanayā prajñāpārami(463)tāṃ te parīndāmy anuparīndāmi sa-deva-mānuṣâsurasya lokasya hitāya sukhāya || yasy' Ānanda tathāgato na parityakto dharmo na parityaktaḥ saṃgho na parityaktaḥ atītânā-

gata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ bodhir na parityaktā tasya prajñāpāramitā 'parityaktā bhavatu | iyam asmākam anuśāsanīyo 'pi kaścid Ānandânāṃ prajñāpāramitām udgṛhṇīyād dhārayed vācayet paryavāpnuyāt pravartayed deśayed upadiśed uddiśet svādhyāyet likhed bhāvayed atītânāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ tena bodhir anuparigṛhītā bhavet || yo hi kaścid Ānandânāṃ prajñāpāramitāṃ pralujyamānām anuparigṛhṇīte 'tītānāgata-pratyutpannānāṃ buddhānāṃ bhagavatāṃ tena bodhir anuparigṛhītā bhavati | tat kasya hetoḥ | prajñāpāramitā-nirjātā hy Ānanda buddhānāṃ bhagavatāṃ bodhiḥ ||

adhimātra-parīndanā'rtham āha: *yathā tad* ity-ādi tat-tad iti-*kartavyaṃ vêty*-ādinā sambandhaḥ. *tayā [1]hitâṣitayêti* tathāgata-hitâṣitayā[1].

ye 'pi te Ānandâbhūvann atīte 'dhvani tathāgatā arhantaḥ samyaksambuddhās teṣām apy Ānanda buddhānāṃ bhagavatāṃ prajñāpāramitā-nirjātâivânuttarā samyaksambodhir abhūt ||

bodhisattva-sambandhenâpi mṛdu-parīndanârtham āha: *ye 'pi ta* ity-ādi.

ye 'pi te Ānanda anāgate 'dhvani bhaviṣyanti tathāgatā arhantaḥ samyaksambuddhās teṣām apy Ānanda buddhānāṃ bhagavatāṃ prajñāpāramitā-nirjātâivânuttarā samyaksambodhir bhaviṣyanti | ye 'pi te Ānandâprameyeṣv asaṃkhyeyeṣu loka-dhātuṣu tathāgatā arhantaḥ samyaksambuddhā etarhi tiṣṭhanti dhriyante yāpayanti teṣām apy Ānanda buddhānāṃ bhagavatāṃ prajñāpāramitā-nirjātâivânuttarā samyaksambodhiḥ || tasmāt tarhy Ānanda bodhisattvena mahāsattvenânuttarāṃ samyaksambodhim abhisamboddhu-kāmena ṣaṭsu pāramitāsu śikṣitu-kā=

1 ... 1. hitâṣitayā PC.

mena iyam eva prajñāpāramitā śrotavyôdgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā deśayita(464)vyôpadeṣṭavyôddeṣṭavyā svādhyātavyā likhitavyā ihâiva prajñāpāramitāyāṃ śikṣitavyaṃ yogam āpattavyaṃ ||

madhya-parīndanā'rtham āha *ye 'pi*[1] *kecid* ity-ādi.

tat kasya hetoḥ | eṣā hy Ānanda prajñāpāramitā bodhisattvānāṃ mahāsattvānāṃ Mātā Jananī Janayitrī | ye 'pi kecid Ānanda bodhisattvā mahāsattvāḥ ṣaṭsu pāramitāsu śikṣitvā niryātā niryāsyanti niryānti cânuttarāyāṃ samyaksambodhau sarve te Ānanda prajñāpāramitām āgamya ṣaṭsu pāramitāsu śikṣitāḥ | te 'pi sarve enām eva prajñāpāramitām āgamya ṣaṭsu pāramitāsu nirjātāḥ || tat kasya hetoḥ | prajñāpāramitā-nirjātā hy Ānanda sarvāḥ pāramitā āhārikā bhavanty anuttarāyāḥ samyaksambodheḥ | tasmāt tarhy Ānanda bhūyasyā mātrayā enāṃ prajñāpāramitāṃ dvitīyakam api tṛtīyakam api parīndāmy anuparīndāmi te yathêyaṃ nântardhīyeta | eṣā hy Ānanda tathāgatānām arhatāṃ samyaksambuddhānām akṣayo dharma-koṣo yad uta prajñāpāramitā || tat kasya hetoḥ | yo hy Ānandâtīte 'dhvani anavarâgre saṃsāre sattvānāṃ buddhair bhagavadbhir dharmo deśitaḥ sarvaḥ sa ita eva dharma-koṣād yad uta prajñāpāranamitātaḥ | ye 'pi te Ānandânāgate 'dhvani buddhā bhagavanto 'parimite saṃsāre anuttarāṃ samyaksambodhim abhisambudhya sattvānāṃ dharmaṃ deśayiṣyanti te 'pi buddhā bhagavanta ita eva dharma-koṣād yad uta prajñāpāramitātaḥ | ye 'pi te Ānanda etarhy aprameyeṣv asaṃkhyeyeṣu lokadhātuṣu buddhā bhagavantas tiṣṭhanti dhriyante yāpayanti dharmaṃ ca deśayanti teṣām apy Ānanda buddhānāṃ bhagavatām ita eva dharma-koṣāt prabhāvanā bhavati yad uta

1. hi PCT, but Ed.

prajñāpāramitātaḥ ‖ tasmāt tarhy Ānanda akṣaya eṣa dharmakoṣo yad uta prajñāpāramitā-koṣaḥ ‖

[Tib. 299b] adhimātra-parīndanā'rtham āha: *eṣā hy Ānandêty-ādi.*

sacet tvam Ānanda śrāvaka-yāni[1]-

bodhi-prāptaye câvyavahitaṃ svataḥ pracuratara-prajnāpāramitā-bhāvan'ādi[2]-puṇya-lakṣaṇaṃ tṛtīyaṃ kāraṇaṃ kathayann āha: *sacet tvam Ānanda śrāvaka-yānikānām* ity-ādi. *eka-kṣaṇa-lava-muhūrtam apîti* kṣaṇ'ādi-grahaṇaṃ yathākramaṃ tīkṣṇa-madhya-mṛdv-indriya-pudgala-jñāpanârtham.[3] tatrâdhva-paryantaḥ *kṣaṇaḥ* viṃśat-kṣaṇa-śataṃ punas tat-kṣaṇaḥ. te punaḥ ṣaṣṭir *lavaḥ*. triṃśal-lavā *muhūrtaḥ*.

(P. 85a) sarvântyo 'pi hi varṇ'ātma nimeṣa-tulita-sthitiḥ |

iti nyāyāt kathaṃ kṣaṇenâikena dharmaṃ deśayatîti cet. ucyate: deśaka-bodhisattv'ādhipatyāc chrotuḥ kṣaṇenâikena deśanā-dharma-nirbhāsavataḥ pratyayasyôtpādāt tena tasya dharmo deśita iti vyapadiśyate.

yathôktāny evaṃ[4] trīṇi samyaksambodhi-prāpti-kāraṇāny avagantavyāni.[5] tathā côktam:

bodhau saṃdarśanā 'nyeṣāmI tad-dhetoś ca parīndanāII
tat-prāpty-anantaro hetuḥIII puṇya-bāhulya-lakṣaṇaḥ | iti. (17)

(465)gatam arhantaṃ samyaksambuddhaṃ paśyanti sma bhikṣu-saṃgha-parivṛtaṃ bodhisattva-gaṇa-puraskṛtaṃ dharmaṃ deśayantaṃ sāgarôpamāyāṃ gambhīrāyāṃ akṣobhyāyāṃ parṣadi bodhisattvair mahāsattvair acintya-guṇa-samanvāgataiḥ parivṛtaṃ puraskṛtaṃ sarvaiś cârhadbhiḥ kṣīṇ'āsravir niḥkleśair vaśībhūtaiḥ su vimukta-cittaiḥ su-vimukta-prajñair ājāneyair mahā-nāgaiḥ kṛta-kṛtyaiḥ kṛta-karaṇīyair apahṛta-bhārair anuprāpto-svakâthaiḥ parikṣīṇa-bhava-saṃyojanaiḥ samyag-ājñā-su-vimukta-cittaiḥ sarva ceto-vaśi-parama-pārami-prāptaiḥ ‖

1. Acc. to the commentary some passages are wanting. 2. °n'ādhip° P. 3. C adds āha. 4. eva PCT. de ltar. 5. °nîti PC.

atha khalu Bhagavāṃs taṃ ṛddhy-abhisaṃskāraṃ punar eva pratisaṃharati sma | pratisaṃhṛte ca Bhagavatā tasmin ṛddhy-abhisaṃskāre na bhūyaḥ sa Bhagavān Akṣobhyas tathāgato 'rhan samyaksambuddhaḥ saṃdṛśyate sma | te ca sarve bodhisattvā mahāsattvās te ca mahā-śrāvakās tac ca buddha-kṣetraṃ tāsāṃ catasṛṇāṃ gandharvâsura-garuḍa-kiṃnara-mahoragāṇāṃ manuṣyâmanuṣyāṇāṃ ca na cakṣuṣa ābhāsaṃ bhūya āgacchanti sma ‖ tat kasya hetoḥ | pratisaṃhṛto hi tathāgatenârhatā samyaksambuddhena sa ṛddhy-abhisaṃskāras tena te sarve sarveṣāṃ teṣāṃ na bhūyaś cakṣuṣa ābhāsam āgacchanti sma ‖

yathā-nirdiṣṭa-kāraṇa-sahitasyâiva darśana-mārgasya vikalpâpratibhāsane sāmarthyam iti pratipādayitum Akṣobhya-tathāgata-saṃdarśanā'nābhāsa[1]-gamanôdāharaṇaṃ kathayann āha: *atha khalu Bhagavān* ity-ādi. tatra: sarva-guṇa-ratn'ākaratvāt *Sāgarôpamā*. gambhīra-dharmâvabodhād *gambhīrā*. sarva-Māra-viṣayâtikrāntatvād *Akṣobhyā*.

atha khalu Bhagavān āyuṣmantam Ānandam āmantrayate sma | evam Ānanda sarva-dharmā na cakṣuṣo 'py ābhāsam āgacchanti na dharmâdharmāṇām ābhāsam āgacchanti na dharmâdharmān paśyanti na dharmâdharmān jānanti ‖ tat kasya hetoḥ | sarva-dharmā hy Ānandâjānakā apaśyakā na kārya-samarthāḥ ‖ tat kasya hetoḥ | nirīhakā hy Ānanda sarva-dharmā agrāhyā ākāśa-nirīhakatayā | acintyā hy Ānanda sarva-dharmā māyā-puruṣôpamāḥ | avedakā hy Ānanda sarva-dharmā asad-bhāvatām upādāya ‖ evaṃ caranta Ānanda bodhisattvā mahāsattvāś caranti prajñāpāramitāyāṃ na kiṃcid dharmam abhi(466)niviśante | evaṃ śikṣamāṇā Ānanda bodhisattvā mahāsattvāḥ śikṣante prajñāpāramitāyāṃ ‖

dārṣṭāntikam arthaṃ vaktum āha: *evam Ānanda sarva-dharmā* ity-ādi.

1. °rśan'ābh° C.

caturvidha-grāhya-grāhaka-vikalpānāṃ darśana-mārge 'nābhāsa-saṃdarśa(P.85b)nā'rthaṃ *sarva-dharmā* [Tib. 300a] *na cakṣuṣo 'py ābhāsam āgacchantî*ty-ādi pada-catuṣṭayam. etad eva samarthayitum āha: *tat kasya hetor* ity-ādi. etad eva kuta iti *tat kasya hetor* ity āśaṅky 'āha: *nirīhakā hîty*-ādi. etad uktaṃ bhavati: kalpito dharmo 'jānakaḥ yasmād *ākāśa-nirīhakatayā* nirīhakaḥ. tathā paratantro 'paśyakaḥ yato *māyā-puruṣôpamatve*nâcintyaḥ. pariniṣpanno[1] 'pi na kārya-samartho yasmād *a-*[2]*sadbhāvatvenâvedaka* iti. upasaṃharann āha: *evaṃ caranta* ity-ādi.

sarva-śikṣā-parama-pāramitāṃ mahābodhiṃ prāptu-kāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyaṃ || tat kasya hetoḥ | eṣā hy Ānanda śikṣā sarva-śikṣāṇām agrā ākhyāyate śreṣṭhā ākhyāyate jyeṣṭhā ākhyāyate varā ākhyāyate pravarā ākhyāyate praṇītā ākhyāyate uttamā ākhyāyate anuttamā ākhyāyate niruttarā ākhyāyate asamā ākhyāyate asama-samā ākhyāyate sarva-loka-hit'āvahā sarva-loka-sukh'āvahā anāthānāṃ nātha-karī buddhânujñātā buddha-praśastā || asyām Ānanda prajñāpāramitāyāṃ śikṣitvā 'tra śikṣāyāṃ sthitvā tathāgatā arhantaḥ samyaksambuddhā imaṃ tri-sāhasra-mahā-sāhasraṃ lokadhātum ekena padâṅguṣṭhenôtkṣipya punar eva nikṣipeyuḥ | na ca teṣāṃ buddhānāṃ bhagavatām evaṃ syād utkṣipto vā 'yaṃ tri-sāhasra-mahā-sāhasro lokadhātur nikṣipto vêti || tat kasya hetoḥ | aprameyâsaṃkhyeya-guṇa-samanvāgatā hi prajñāpāramitā | asyām Ānanda prajñāpāramitā-śikṣāyāṃ śikṣitvā buddhā bhagavanto 'tītânāgata-pratyutpanneṣu dharmeṣv asaṃgatām anuprāptāḥ | yāvatya Ānanda kāścic chikṣā atītânāgatā-pratyutpanne 'dhvani sarvāsāṃ tāsām Ānanda śikṣāṇām iyam eva prajñāpāramitā-śikṣā agrā ākhyāyate śreṣṭhā ākhyāyate jyeṣṭhā ākhyāyate varā ākhyāyate pravarā ākhyāyate praṇītā ākhyāyate uttamā ākhyāyate anuttamā ākhyāyate nirut-

1. °nne P. 2. sambh° C, sambhavatv° T.

tarā ākhyāyate asamā ākhyāyate asama-samā ākhyāyate | apramāṇā hy Ānanda prajñāpāramitā |

kā punar iyaṃ mahā-bodhir yad-arthaṃ yathôkta-kāraṇa-traya[1]-sahāyo darśana-mārgo 'bhipreta iti mahā-bodhiṃ vaktum upodghātayann aha: *sarva-śikṣā-parama-pāramitāṃ mahā bodhim* ity-ādi. tathâiva *tat kasya hetor* ity āśaṅky' āha: *eṣā hîty*-ādi. *utkṣipya punar eva nikṣipeyur* ity ūrdhvam unnīya punar eva pātayeyur ity arthaḥ. *na ca teṣām* ity-ādi vineya-jana-pratibhāsâpekṣayôcyate. na tu bhagavatīṃ vikalpaḥ samudācarati. tathâiva *tat kasya hetor* ity āśaṅky' āha: *aprameyêty*-ādi. nirvikalpatvād iti bhāvaḥ. nanv anya-dān'ādi-śikṣī-sadbhāve kasmāt prajñāpāramitā-[Tib. 300b]śikṣā vidhīyata ity āha: *yāvaty' Ānandêty*-ādi.

akṣayā (467) hy Ānanda prajñāpāramitā | aparyantā hy Ānanda prajñāpāramitā | tat kasya hetoḥ | asattvād eva prajñāpāramitāyāḥ | ākāśasya hi sa Ānanda pramāṇaṃ vā kṣayaṃ vā paryantaṃ vā grahītavyaṃ manyeta yaḥ prajñāpāramitāyāḥ pramāṇaṃ vā kṣayaṃ vā paryantaṃ vā grahītavyaṃ manyeta ||

sāmānyenôpodghātaṃ kṛtvêdānīṃ mahā-bodhi-svarūpaṃ kathayann āha: *akṣayā hîty*-ādi. kṣayâbhāvād akṣaya-jñāna-svabhāvā mahā-bodhiḥ prajñāpāramitā. etad eva *tat kasya hetor* ity āśaṅkya kathayann āha: *asattvād* iti. kṣayâbhāvād ity arthaḥ. etad eva vistārayann āha: *ākāśasya hîty*-ādi. tatra: pratyakṣeṇa svarūpa-paricchedaḥ *pramāṇam*. anumānena viviktatā'vabodhaḥ *kṣayaḥ*. Āgamenôbhābhyāṃ vêyattā'vadhāraṇaṃ *paryantaḥ*.

ayam abhiprāyaḥ: yath' ākāśasya dravyâbhāva-mātra-svabhāvatvāt pramāṇ'ādi-grahītuṃ na śakyate tathā Mātur apîti.

tat kasya hetoḥ | apramāṇā hy Ānanda prajñāpāramitā | akṣayā hy Ānanda prajñāpāramitā | aparyantā hy Ānanda prajñāpāramitā | na may' Ānanda prajñāpāramitāyāḥ pramāṇaṃ vā kṣayo vā paryanto vā ākhyātaḥ | nāma-kāya-pada-kāya-vya-

1. Om. P & Tib.

ñjana-kāyāḥ khalu punar Ānanda pramāṇa-baddhā nêyam Ānanda prajñāpāramitā pramāṇa-baddhā || tat kasya hetoḥ | na hy Ānanda nāma-kāya-pada-kāya-vyañjana-kāyāḥ prajñāpāramitā | na hi pramāṇavatī 'yam Ānanda prajñāpāramitā | aparimāṇā hy Ānanda prajñāpāramitā ||

etad eva spaṣṭayann āha: *tat kasya hetor* ity-ādi.

grantha-pramāṇa-kathanena pramāṇ'ādikam ākhyātam iti cet. āha: *na may' Ānandê*ty-ādi prajñāpāramitāyās tattva-rūpāyā iti bhāvaḥ.

kasyās tarhi pramāṇ'ādikaṃ syād ity āha: *nāma-kāyê*ty-ādi. tatra: dharmāṇāṃ svabhāvâdhivacanam *nāma-kāyāḥ*. [1]teṣām eva[1] viśeṣâdhivacanam *pada-kāyāḥ*. tad-ubhay'āśrayâkṣarāṇi *vyañjana-kāyāḥ*. nām'ādi-svabhāvā[2] prajñāpāramitā pramāṇa-baddhā sā 'pi na mukhyataḥ prajñāpāramitêty arthaḥ. tad eva (P. 238[b]) spaṣṭayitum āha: *tat kasya hetor* ity-ādi.

etad uktam: paramârthatas tāthāgataṃ jñānaṃ prajñāpāramitā tat-pratipādanād upacāra-[Tib. 301[a]]vṛttyā granth'ātmikā prajñāpāramitā na tattvata iti.

ata eva tattvam adhikṛty' āha: *na hi pramāṇavatī 'yam* ity-ādi

Ānanda āha | kena punaḥ kāraṇena Bhagavan Bhagavatā prajñāpāramitāyāḥ pramāṇaṃ n' ākhyātam |

Bhagavān āha | akṣayatvād Ānanda prajñāpāramitāyās tathāgataḥ pramāṇaṃ na nirdiśati | viviktatvād Ānanda prajñāpāramitāyāḥ pramāṇaṃ tathāgatena n' ākhyātaṃ | na hy Ānanda viviktasya dharmasya viviktatā 'py upalabhyate kutaḥ punar asya pramāṇaṃ bhaviṣyati | evam Ānanda prajñāpāramitā 'prameyatvād apramāṇā 'parimāṇā | ye 'pi te Ānanda atîte 'dhvany abhūvaṃs tathāgatā arhantaḥ samyaksambuddhās te 'py Ānanda ita eva prajñāpāramitātaḥ prabhāvitā na (468) c' Ānanda iyaṃ prajñāpāramitā kṣīṇā vā parikṣīṇā vā | ye 'pi te Ānanda anāgate 'dhvani bhaviṣyanti tathāgatā arhantaḥ sam-

1 ... 1. tathā sa ca C. de-rnams ñid-kyi. 2. bhāva- C.

yaksambuddhās te 'py Ānanda ita eva prajñāpāramitātaḥ prabhāvayiṣyante na c' Ānanda iyaṃ prajñāpāramitā kṣeṣyate vā parikṣeṣyate vā | ye 'pi te Ānanda etarhy aprameyeṣv asaṃkhyeyeṣu lokadhātuṣu tathāgatā arhantaḥ samyaksambuddhās tiṣṭhanti dhriyante yāpayanti te 'py Ānanda ita eva prajñāpāramitātaḥ prabhāvyante na cêyam Ānanda prajñāpāramitā kṣīyate vā parikṣīyate vā | aham apy Ānanda etarhi tathāgato 'rhan samyaksambuddho mamâpy Ānanda ita eva prajñāpāramitātaḥ prabhāvanā na c' Ānanda iyaṃ prajñāpāramitā kṣīyate vā parikṣīyate vā || tat kasya hetoḥ | ākāśaṃ hi sa Ānanda kṣayayitavyaṃ manyeta yaḥ prajñāpāramitāṃ kṣayayitavyāṃ manyeta | tasmāt tarhy Ānanda akṣayêyaṃ prajñāpāramitā ||

tattva-rūpāyāḥ pramāṇâkathane kāraṇaṃ pṛcchann āha: *kena punar* ity-ādi. parihārârtham āha: *akṣayatvād* ity-ādi. *viviktatvād* iti utpādâbhāvenânutpāda-jñāna-svabhāvatvād ity arthaḥ *viviktasyêti* anutpannasya bhāvasya śūnyatā *nôpalabhyate*. dharmiṇo 'sattvād iti bhāvaḥ. *aprameyatvād* iti kṣayôtpādâbhāvena pramātum aśakyatvāt. traiyadhvika-tathāgatānāṃ kṣayânutpāda-jñāna-prabhāvitatvam ity āha: *ye 'pi ta Ānanda* ity-ādi. tatra: kṣaṇikânityatayā *kṣīṇā*. prabandhânityatayā *parikṣīṇā*. upasaṃharann āha: *tasmāt tarh*îty-ādi.

etad uktam: kleśa-jñey'āvaraṇa-malānām utpannânutpannatvena[1] kalpitānāṃ

dharma-dhātu-vinirmukto yasmād dharmo na vidyata

iti dharma-dhātu-svabhāvānām ākāśasyêva nirodhôtpādâbhāvād ekâneka-svabhāva-kārya-kāraṇa-vicāraṇa[2]-pramāṇ'ādy-upapanna-bhāva-[3]vaidhuryād gagana[3]-kamalavad[4] yathākramamaṃ malānāṃ kṣayôtpādâbhāvād akṣayânutpāda-jñān'ātmikā sarva-dharmâviparītâdhigati-lakṣaṇā mahā-bodhir yathāvat prajñāpāramitā dharma-kāyo 'bhidhīyata [Tib. 301[b]] iti.

tathā côktam:

kṣayânutpādayor jñāne malānāṃ bodhir ucyate,

1. utpannatv° P. 2. °raka PT. 3 ... 3. °ryāṅgama C. 4. °la-baddhā (!) PC, °lavad vā (!) T. pad-ma bṣiḥ-du.

kṣayâbhāvād anutpādāt te hi jñeye yathākramam ‖ iti. (18)

atha khalv āyuṣmataḥ Subhūter etad abhavat | gambhīram idaṃ sthānaṃ tathāgatena bhāṣitaṃ yan nv ahaṃ tathāgataṃ pṛccheyam etat sthānaṃ ‖

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat | akṣayā Bhagavan prajñāpāramitā ‖

evaṃ ca tattve nirdiṣṭe kecid [1]bahulatarôpalambhâbhi(P. 239ᵃ)niveśena bhāva-[2]vināśâbhisaṃdhinā kṣīṇe[3] kṣīṇam[4] iti jñānaṃ kṣaya-jñānam. anāgata-bhāvânutpādâbhisaṃdhinā cânutpāda-jñānaṃ[5] varṇayanti. iti mahā-bodhi-svarūpaṃ [6]vipratipatti-sthānatvena satyaṃ[7] pratipādayitum āha: *gambhīram idam* ity-ādi.

Bhagavān āha | akṣayā hi Subhūte prajñāpāramitā yad ut' ākāśâkṣayatvāt sarva-dharmânutpādataḥ ‖

tathâivânuvadann āha: *akṣayêty-ādi. ākāśâkṣayatvāt sarva-dharmânutpāda* iti ākāśasyêva kṣayâbhāvād dharmāṇāṃ côtpādâbhāvena kṣayânutpāda-jñān'ātmikā mahā-bodhir akṣayêty arthaḥ.

Subhūtir āha | kathaṃ Bhagavan bodhisattvena mahāsattvena prajñāpāramitā 'bhinirhartavyā ‖

Bhagavān āha | rūpâkṣayatvena Subhūte bodhisattena Mahāsattvena prajñāpāramitā 'bhinirhartavyā | evaṃ vedanā-saṃjñā-saṃskārā vijñānâkṣayatvena Subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhinirhartavyā | evaṃ (469) khalu Subhūte bodhisattvena Mahāsattvena prajñāpāramitā 'bhinirhartavyā ‖ avidyā'kṣayatvena Subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhinirhartavyā evaṃ saṃskārâkṣayatvena vijñānâkṣayatvena nāma-rūpâkṣayatvena ṣaḍ-āyatanâkṣayatvena sparśâkṣayatvena vedanā'kṣayatvena tṛṣṇā'kṣayatvena upādānâkṣaya=

1. So PT, bahut° C. dnos-po-la śin śas-cher mṅon-par ṣen-pa=bahulatara-bhāvâbhiniv°? 2. nāś° C. 3. kṣiṇe P, om. C. 4. °ṇām C. 5. mi-skye-ba-la mi-skye-bar śes-pa=cânutpāde 'nutpāda-jñ°? 6. prat° C. log-par bsgrub-paḥi. 7. °nāhatyaṃ C, nāhatya PT. dṅos-su.

tvena bhavâkṣayatvena jāty-akṣayatvena jarā-maraṇâkṣayatvena śoka-parideva-duḥkha-daurmanasyôpāyāsâkṣayatvena Subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhinirhartavyā | iyaṃ Subhūte bodhisattvasya mahāsattvasyânta-dvaya-vivarjitā pratītyasamutpāda-vyavalokanā ‖ evaṃ vyavalokayan Subhūte bodhisattvo mahāsattvaḥ pratītyasamutpādam anādy-anta-madhyaṃ taṃ vyavalokayati | ayaṃ Subhūte bodhisattvasya mahāsattvasy' āveṇiko dharmo bodhi-maṇḍe niṣaṇṇasya yad evaṃ pratītyasamutpādaṃ vyavalokayati ‖ evaṃ vyavalokayataḥ Subhūte bodhisattvasya mahāsattvasya pratītyasamutpādaṃ sarvajña-jñāna-pratilambho bhavati | yo hi kaścit Subhūte bodhisattvo mahāsattvo 'nenâkṣayâbhinirhāreṇa prajñāpāramitāyāṃ caran pratītyasamutpādaṃ vyavalokayati sa na śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā sthāsyati api tu sthāsyati sarvajñatāyāṃ ‖ ye kecit Subhūte bodhisattvā mahāsattvā vivartante 'nuttarāyāḥ samyaksaṃbodheḥ sacet imān manasikārān idaṃ côpāya-kauśalyaṃ anāgamya na jānanti kathaṃ prajñāpāramitāyāṃ caratā bodhisattvena mahāsattvenâkṣayâbhinirhāreṇa prajñāpāramitā 'bhinihartavyā kathaṃ câkṣa(470)yâbhinirhāreṇa prajñāpāramitāyāṃ pratītyasamutpādo vyavalokayitavya iti | ye kecit Subhūte bodhisattvā mahāsattvā vivṛttā vivartante vivartsyante cânuttarāyāḥ samyaksambodheḥ sarve te idam upāya-kauśalyam anāgamya vivṛttā vivarante vivartsyante ca ‖ ye kecit Subhūte bodhisattvā mahāsattvā na vivṛttā na vivartante na vivartsyante ca sarve te imāṃ prajñāpāramitām āgamya na vivṛttā na vivartante na vivartsyante cânuttarāyāḥ samyaksambodheḥ ‖ evaṃ prajñāpāramitāyāṃ caratā bodhisattvena mahāsattvenâkṣayâbhinirhāreṇa prajñāpāramitā 'bhinirhartavyā | evaṃ câkṣayâbhinirhāreṇa prajñāpāramitāyāṃ pratītyasamutpādo

vyavalokayitavyaḥ || evaṃ khalu punaḥ Subhūte bodhisattvo mahāsattvaḥ pratītyasamutpādaṃ vyavalokayan na kaṃcid dharmam ahetukam utpādyamānaṃ samanupaśyati na kaṃcid dharmaṃ nityaṃ vā dhruvaṃ vā śāśvataṃ vā 'vipariṇāma-dharmakaṃ vā samanupaśyati na kaṃcid dharmaṃ kārakaṃ vā vedakaṃ vā samanupaśyati | iyaṃ Subhūte bodhisattvasya mahāsattvasyêmāṃ prajñāpāramitām akṣayâbhinirhāreṇâbhinirharato 'syāṃ prajñāpāramitāyāṃ carataḥ pratītyasamutpāda-vyavalokanā || yasmin samaye Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitām akṣayâbhinirhāreṇâbhinirharan pratītyasamutpādaṃ vyavalokayati tasmin samaye Subhūte bodhisattvo mahāsattvo na rūpaṃ samanupaśyati na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānaṃ samanupaśyati nâvidyāṃ (471) samanupaśyati evaṃ na saṃskārān na vijñānaṃ na nāma-rūpaṃ na ṣaḍ-āyatanaṃ na sparśaṃ na vedanāṃ na tṛṣṇāṃ nôpādānaṃ na bhavaṃ na jātiṃ na jarā-maraṇaṃ na śoka-parideva-duḥkha-daurmanasyôpāyāsān samanupaśyati idaṃ buddha-kṣetram iti na samanupaśyati anyad buddha-kṣetram iti na samanupaśyati tam api dharmaṃ na samanupaśyati yena dharmeṇa idaṃ vā 'nyad vā buddha-kṣetraṃ samanupaśyet | iyaṃ sā Subhūte bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitā || yasmin samaye Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carati tasmin samaye Māraḥ pāpīyān parama-śoka-śalya-samarpito bhavati | tad-yathā 'pi nāma Subhūte puruṣo mātā-pitṛṣu kāla-gateṣu parama-śoka-śalya-samarpito bhavati evam eva Subhūte yasmin samaye bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carati tasmin samaye Māraḥ pāpīyān parama-śoka-śalya-samarpito bhavati ||

Subhūtir āha | kim eka eva Bhagavan Māraḥ pāpīyān parama-śoka-śalya-samarpito bhavati ut' āho bahavo Mārāḥ pāpīyāṃsaḥ parama-śoka-śalya-samarpitā bhavanti ut' āho ye tri-sāhasra-mahā-sāhasre lokadhātau Mārāḥ pāpīyāṃsas te 'pi sarve tasmin samaye parama-śoka-śalya-samarpitā bhavanti ||

ādikarmikâvasthāyām upalambhâbhiniveśena bhāvanāyāṃ kasmād īdṛśī prajñāpāramitā 'dhigamyata ity āha: *kathaṃ Bhagavann* ity-ādi. nâiṣa doṣo yasmāt prayoga-kālam ev' ārabhya vināśôtpāda[1]-vigatān māyôpamān sarva-dharmān bhāvayatîty āha: *rūpâkṣayatvenê*ty-ādi. prakārântareṇâpi spaṣṭayann āha: *evaṃ khalu Subhūta* ity-ādi. tatra: pūrva-janmani kleśâvasthêhâ*vidyā.* tathā puṇy'ādi-karmâvasthāḥ[2] *saṃskārāḥ.* tathêha janmani pratisaṃdhi-kṣaṇe pañca skandhā *vijñānam.* saṃdhi-cittāt pareṇa ṣaḍ-āyatanôtpādāt pūrvaṃ *nāma-rūpam.* tato [Tib. 302[a]] yāvad indriya-viṣaya-vijñāna-trika-saṃnipāto na bhavati tāvat *ṣaḍ-āyatanam.* yāvad vedanā-traya-kāraṇa-pariccheda-samartho na bhavati tāvat trika-saṃnipātāt *sparśaḥ.* maithuna-rāgāt prāk sukh'ādy-anubhavâvasthā *vedanā.* viṣaya-paryeṣaṇâvasthātaḥ prāk kāma-guṇa-maithuna-rāga-samudācārâvasthā *tṛṣṇā.* viṣaya-paryeṣaṇâvasthô*pādānam.* viṣaya-prāpti[3]-hetu-paridhāvanôpārjita-paunarbhavikaṃ karma *bhavaḥ.* tena karmaṇ' āyatyāṃ punaḥ pratisaṃdhir *jātiḥ.* tataḥ pareṇa yāvad ve(P. 239[b])danā'vasthā sā[4] *jarā-maraṇam.* ity ādy-antayor dve dve madhye 'ṣṭāv iti tri-kāṇḍo dvādaśâṅgaḥ pratītyasamutpādaḥ. asya kṣayâbhāvād *akṣayatvenê*ti pūrvavat. śāśvatôccheda-rahitatvenâ*nta-dvaya-varjitā pratītyasmutpāda-vyavalokanā. anādy-anta-madhyaṃ tam*[5] iti māyôpamatvena janma-nāśa-sthiti-virahitaṃ taṃ[5] *pratītyasamutpādaṃ vyavalokayati.* ittham-bhūta eva pratītyasamutpādo grāhya ity āha: *evaṃ vyavalokayata* ity-ādi. tatra: *manasikāro* 'kṣayâbhinirhāraḥ. *upāya-kauśalyaṃ*[6] pratītyasamutpāda-vicāraṇā. tad eva kathayann āha: *kathaṃ prajñāpāramitāyām* ity-ādi.

saṃvṛtes [7]tarhy uccheda[7] iti cet. āha: *evaṃ khalu punar* ity-ādi. *ahetukam* iti saṃvṛtyā hetor vidyamānatvāt. *nityam* ity-ādi. tatrôtpāda-hetor asattvān [Tib. 302[b].] *nityaḥ.* utpannasya vināśâbhāvād *dhruvaḥ.* āvirbhāva-tirobhā-

1. °di P. 2. °sthāṃ P. 3. prati P. 4. Om. C. 5. Om. C. 6. °laṃ PT.
7 ... 7. tad gaccheda C, tad vyucch° P. de-ltar-na kun-rdsob-tu chad-par ḥgyur-ro.

va-rūpeṇâvivartanāc[1] *chāśvataḥ*. avasthā'ntara-prāptivirahād *avipariṇāma-dharmakaḥ*. kathaṃ punar upalabhyamāna-rūp'ādīn akṣay'ākāreṇâbhimukhīkuryād ity āha: *yasmin samaye Subhūta* ity-ādi. rūp'ādi-sarva-dharmânupalambhena sarv'ātma-dharma-grāha[2]-prahāṇād darśana-mārga-vyāpāro dyotitaḥ syāt. yasmād evaṃ[3] sarva-dharmâdarśanam ato ye bhāva-vināśâbhisaṃdhinā kṣīṇe kṣīṇam iti jñānaṃ kṣaya-jñānaṃ bhāvânutpādâbhisaṃdhinā cânutpanne 'nutpannam iti jñānam anutpāda-jñānaṃ varṇayanti teṣāṃ kṣayânutpāda-vaikalyād etaj[4] jñānaṃ na ghaṭate. tathā hy[5] utpannânutpannayor yathākramaṃ kṣayô(P. 240[a])tpatti[6]-vighāta-lakṣaṇa-nirodhenâniruddhāyāṃ paramârthatas tathatā-rūpāyāṃ prakṛtau satyāṃ katarad vikalp'ādi-rūpam utpannaṃ[7] kṣīṇaṃ katarac cânutpannam anutpatti-dharmakaṃ[8] jātaṃ darśana-mārga-balena [9]vitatha-bhāvâbhiniveśināṃ[9] vādināṃ. yāvatā nâiva kiṃcit. tasmād yathôktam eva kṣayânutpāda-jñānaṃ pratipattavyaṃ.

tathā côktam:

prakṛtāv aniruddhāyāṃ darśan'ākhyena vartmanā
vikalpa-jātaṃ kiṃ kṣīṇaṃ kiṃ[10]vā 'nutpattim[10] āgatam || iti. (19)

anyathā tāttvika-dharma-sattôpagame[11] Bhagavataḥ sarvathā vikalpa-kleśa-jñey'āvaraṇa-prahāṇaṃ durupapādaṃ[12] syāt. tathā hy udaya-vyaya-śūnyatvān nâsty ātmêti vibhāvayann ātmâbhiniveśaṃ parityajya[13] tad vivikta-svabhāvaṃ skandh'ādikaṃ pratītyasamutpannam udaya-vyaya-dharmakaṃ [Tib. 303[a]] samupalabhya nīla-tad-dhiyoḥ[14] sahôpalambha-niyamāc citta-mātram evêdam na bāhyo 'rtho 'stîti manasikurvan, aparityakta-grāhak'ākāra-[15]cittâbhiniveśo bāhyârthâbhiniveśaṃ tiraskṛtya, grāhyâbhāve grāhakâbhāva iti nidhyāyaṃs tām api grāhak'ākāra-lakṣaṇāṃ vijñapti-mātratām avadhūyâdvaya-jñānam eva kevalaṃ bhāva(C. 203[b])to bhāva-rūpam iti niścitya, tad api pratītyasamutpannatvān māyāvan niḥsvabhāvaṃ tattvato 'pagatâikânta-bhāvâbhāv'ādi-parāmarśa-rūpam iti bhāvayan, bhāvanā-bala-niṣpattau keṣāṃcin maṇi-rūpy'ādi-jñānavad utsārita-sakala-bhrānti-nimittāyā māyôpam'ātma-pratibhāsa-dhiyo nirvikalpāyāḥ (P. 240[b]) kathaṃcit pratyātma-vedyāyāḥ samutpāde jñey'āvaraṇaṃ samyag yogī praja-

1. °nāvic P, °ṇa viv° C. mi-ḥjug-pas. 2. °haka CP. 3. eva C. de-ltar. 4. eta C, eva ta P. ḥdi. 5. dy (ādy) PC. Not in Tib. 6. °ttir C. 7. °nna-C. 8. °ka-C. 9.…9. °thābhin° C & Tib. 10…10. cânutp° C. 11. °ttvôp° T. 12. °rupaṇap° P. 13. °tyājya P. 14. viy° PC. blo. 15. nimittâbh° C.

hyāt. anyathā paraiḥ sarvad' ākāśasya dravyâbhāva-mātra-rūpa-dhāraṇavad anādheyânapaneya-sva-rūpa-dhāraṇād dharmāṇāṃ kṣaṇikānāṃ jñāna-mātra-rūpāṇāṃ jñeya-lakṣaṇānāṃ ca yadi paramârthato vidyamānatā syāt tadā pratipakṣa-bhāvanay' ākāśasyêva teṣāṃ na kiṃcit kriyate. ato bhāvâbhiniveśa-viparyāsâvinivṛttyā yad[1] Bhagavataḥ sarvathā jñey'āvaraṇa-prahāṇaṃ dharmāṇāṃ ca yat sattôpagamyate tat paraspara-viruddhârthâbhyupagame vismaya-sthānīyaṃ bhavet.

tathā côktam:

sattā ca nāma dharmāṇāṃ jñeye c' āvaraṇa-kṣayaḥ
kathyate yat paraiḥ śāstur atra vismīyate mayā || iti. (20)

yasmād [Tib. 303[b]] evaṃ bhāvâbhiniveśena mukter anutpattir ato 'pavāda-samāropa-rūpam apanayana-prakṣepaṃ kasyacid dharmasyâkṛtvêdam eva pratītyasamutpannaṃ saṃvṛtyā tathya[2]-rūpaṃ rūp'ādi-niḥsvabhāv'ādi-rūpato [3]nirūpaṇīyam. evaṃ ca māyā-gajenâpara-māyā-gaja-parājayavad viparyāsa-nivṛttyā[4] tattva-darśī vimucyata iti pratipattavyam.

tathā côktam:

nâpaneyam ataḥ kiṃcit prakṣeptavyaṃ na kiṃcana,
draṣṭavyaṃ bhūtato, bhūtaṃ bhūta-darśī vimucyate || iti. (21)

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | yasmin samaye Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitā-vihāreṇa viharanti tasmin samaye ye tri-sāhasra-mahā-sāhasre lokadhātau Mārāḥ pāpīyāṃsas te sarve parama-śoka-śalya-samarpitā bhavanti svaka-svakeṣv āsaneṣu na ramante || tat (472)kasya hetoḥ | prajñāpāramitā-vihāreṇa hi viharato 'sya Subhūte bodhisattvasya mahāsattvasya sa-deva-mānuṣâsuro loko 'vatāraṃ na labhate grahaṇāya gādhaṃ na labhate yatrâinaṃ gṛhītvā viheṭhayed vā vivartayed vā 'nuttarāyāḥ samyaksambodheḥ || tasmāt tarhi Subhūte bodhisattvena mahāsattve-

1. Tib. has here gṣan-dag-gis.=paraiḥ. cf. the following verse. 2. tasya C. 3. nīr° C. 4. nirvṛtyā PCT. ldog-pas.

nânuttarāṃ samyaksambodhim abhisamboddhu-kāmena prajñāpāramitāyāṃ caritavyaṃ | tat kasya hetoḥ | prajñāpāramitāyāṃ hi Subhūte carato bodhisattvasya mahāsattvasya dāna-pāramitā bhāvanā-paripūriṃ gacchati evaṃ śīla-pāramitā kṣānti-pāramitā vīrya-pāramitā dhyāna-pāramitā bhāvanā-paripūriṃ gacchati | prajñāpāramitāyāṃ hi Subhūte carato bodhisattvasya mahāsattvasya sarvāḥ ṣaṭ pāramitā bhāvanā-paripūriṃ gacchanti sarvāṇi côpāya-kauśalyāni bhāvanā-paripūriṃ gacchanti | tasya bodhisattvasya mahāsattvasya prajñāpāramitāṃ carato yāni kānicit Māra-karmāṇy utpadyeran sarvāṇi tāny utpadyamānāny eva sa prajñāsyati prajānan visarjayiṣyati ||

yathôktâviparyasta[1]-[2]tattva-bhāvanayā[2] sakala-vipakṣa-dharmâtikrama iti Mārāṇāṃ vaimanasya-pratipādanen' āha: *yasmin samaye Subhūta* ity-ādi. pūrvavat *tat kasya hetor* ity āśaṅky' āha: *prajñāpāramitā-vihāreṇa hîty*-ādi. upasaṃharann āha: *tasmāt tarhîty*-ādi. nanu mukhyato darśana-(P. 241ᵃ)mārgasya mahā-bodhi-kāraṇatvāt kathaṃ *prajñāpāramitāyāṃ caritavyam* ity uktam iti *tat kasya hetor* ity āśaṅkya prakṛtam[3] eva darśana-mārgaṃ vistareṇa vaktum āha: *prajñāpāramitāyāṃ hîty*-ādi. pratyekam evaṃ[4] nirdiśya samudāyatvena vaktuṃ punar apy āha: *prajñāpāramitāyām* ity-ādi. ṣaṭ-pāramitā-pūrṇâdhivacanam etad yad uta prajñāpāramitêti prāg-vacanāt prajñāpāramitā-caryayâiva *ṣaṭ pāramitā bhāvanā-paripūriṃ gacchantîty* arthaḥ. iha tu[5] grantha-saṃkṣepasya vivakṣitatvād[6] [Tib. 304ᵃ] upalakṣaṇatvena pratyekaṃ dān'ādi-pāramitā-caryayā 'pi ṣaḍ eva pāramitā bhāvanā-niṣpattiṃ pratipadyanta ity avagantavyam. tathā côktaṃ Pañcaviṃśatisahasrikāyām[7]: iha Subhūte bodhisattvasya dānaṃ dadataḥ sattveṣu maitraṃ kāya-vāṅ-manas-karma pratyupasthitaṃ bhavaty evaṃ śīlapāramitā, tasyâiva pratigrāhakāṇām ākrośa-paribhāṣ'ādi-kṣamaṇena kṣāntipāramitā, tasyâiva yācak'ākrośa-paribhāṣ'ādibhir dānôtsāha-parityāgād vīryapāramitā, tasyâiva ca tad dānaṃ sarv'ākārajñatāyāṃ pariṇāmayataḥ śrāvaka-pratyekabuddha-bhūmi-vikṣepa-cittâbhāvena dhyāna-pāramitā, tasyâiva dānaṃ da-

1. °vivapary° C. 2 ... 2. tva-bh° C, tathāvanayā P. de-kho-na-ñid bsgoms-pas. 3. prakṛtyam C, suk° P. dkyus-ma. 4. etan C. de-ltar. 5. Om. P. 6. pasyâbhipretatv° T. 7. °sāhasr° T.

dato māyā-buddhi-pratyupasthānena kasyacid upakārâpakārâdarśanāt prajñāpāramitêti. evaṃ śīlaṃ rakṣato yāvat prajñāṃ bhāvayataḥ pratyekaṃ ṣaṭ-pāramitā-paripūri-saṃgraho yathāsūtraṃ vācyaḥ. tasmād etad uktaṃ bhavati: dān'ādi-ṣaṭ-pāramitānāṃ pratyekam ekâika-bhāve dān'ādau yaḥ parasparaṃ sarva-pāramitā-saṃgrahaḥ so 'trâika-kṣa(P. 241ᵇ)ṇiko mūrdhâbhisamaye duḥkha-dharma-jñāna-kṣānti-saṃgṛhītas tri-maṇḍala-viśuddhi-prabhāvitaḥ ṣaṭtriṃśad-ākāra-nirjāto darśana-mārgo 'vasātavya iti.

tathā côktam:

ekâikasyâiva dān'ādau teṣāṃ yaḥ saṃgraho mithaḥ
sa eka-kṣaṇikaḥ kṣānti-saṃgṛhīto 'tra dṛk-pathe|| iti. (22)

evaṃvidha-vikalpānāṃ prāg eva prahāṇa-sambhavāt katham asyāṃ prakarṣa[1]-paryantâdhigamâvasthāyāṃ [Tib. 304ᵇ] prahāṇaṃ nirdiśyata iti cet. nâyaṃ doṣaḥ. yasmāt [2]sūkṣma-guhyânupraveśa-mahā'bhijñā-vibandhaka-saṃmohau tad-bījaṃ[3] ca daśamyāṃ bhūmau prahīyata ity ārya-Saṃdhinirmocan'ādi-sūtre[4] paṭhyate tasmād yathôkta-sa-vāsanā[5]-saṃmoha-nidāna-samucchedena nidāninām evaṃvidha-grāhya-grāhaka-catur-vikalpānāṃ prakarṣa-paryantâdhigama-svabhāvatvena daśamyāṃ bhūmau pratividdhe mūrdhâbhisamaye niyamāt prahāṇaṃ pratipadyate. anyatra tu[6] kādācitkaṃ prahāṇam iti Pūrv'ācāryāḥ. manda-buddhīnāṃ vyutpādanād anugrahâbhiprāyeṇa yathā-nirdiṣṭa-vikalpānāṃ viṣaya-bhedāt pratyekaṃ navadhā bhedaḥ kṛtaḥ. tīkṣṇa-prajñānām avajñā-nirākaraṇāya nâtiprabhedaḥ. tathā pratipakṣāṇām ity avagantavyam.

ayaṃ punar iha samāsârthaḥ: yathôditā grāhya-grāhaka-vikalpāḥ sarva eva viparyāsa-samutthāḥ. sa ca viparyāso 'nādikālīna[7]-bhāv'ādy-abhiniveśa-lakṣaṇas tasmāt tad-viparīt'ālamban'ākāratayā tad-virodhi[8]-naiḥsvābhāvya-jñānāt prahīyata eva. tasmin prahīṇe tan-mūlā grā(P. 242ᵃ)hya-vikalp'ādayaḥ katham avasthānaṃ labherann iti.

sarvôpāya-kauśalyāni Subhūte parigṛhītu-kāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ caritavyaṃ prajñāpāramitā bhāvayitavyā ||

1. °karma C. 2. °kṣma-grahy° PC. gsaṅ-ba phra-mo. 3. P, vīj° P, vīrya C. 4. 解深密經第四 (正藏一六 704ᵇ). 5. °na PCT. 6. Om. PT. 7. °lino P. 8. °dhe C.

asmiṃś ca darśana-mārge samutpanne kāma-rūp'ārūpya[1]-dhātu-bhedena pratyekaṃ catur-vikalpa-nava-prakāratayā 'ṣṭôttara-śata-grāhya-grāhaka-vikalpa-prahāṇena tat-saṃgṛhīta-vikalpa-janaka[2]-vāsanā-kleśâṣṭôttara-śata-prahāṇaṃ pratītyasamutpāda-dharmatayôpalabhya tatra vaśitvârthaṃ tām eva punaḥ-punar bhāvayatîty[3] āha: *sarvāṇi côpāya-kauśalyānîty*-ādi. [Tib. 305[a]] sa[4] darśana-mārga-prāpto yogī kleśa-jñey'āvaraṇa-bhayâbhāvāt siṃhavijṛmbhitaṃ nāma samādhiṃ samāpadyôttarakālam avidyā-pratyayāḥ saṃskārā ity-ādy anulomaṃ, jarā-maraṇa-nirodho jāti-nirodhād ity-ādi pratilomaṃ, pratītyasamutpādaṃ nirūpayati. idam atrôpāya-kauśalaṃ pratipattavyam.

tathā côktam:

samādhiṃ sa samāpadya tataḥ siṃhavijṛmbhitam
anulomaṃ vilomaṃ ca pratītyôtpādam īkṣate ‖ iti. (23)

darśana-mārgam evam abhidhāya vipakṣa-prahāṇ'ādikam ādhāra-pratipatti-pūrvakaṃ subodham ity ādhāraṃ bhāvanā-mārgaṃ vaktum āha: *sarvôpāya-kauśalyāni Subhūta* ity ādi. sarvôpāya-kauśalyam atra bhāvanā-mārgaḥ. sa punar navânupūrva-samāpatti-saṃgṛhītaḥ. tāḥ punar avaskanda-samāpatti-saṃgṛhītā ity avagantavyam. tasmād etad uktaṃ bhavati: prathama-dhyānam ārabhya yāvan nirodhaṃ gatvā, tato nirodham ārabhya yāvat prathama-dhyānam āgamyâivam anuloma-pratiloma-krama-dvayena catur-dhyāna-catur-ārūpya-nirodha-lakṣaṇā nava sa(P. 242[b])māpattīr gatv' āgamya, punaḥ prathamaṃ dhyānaṃ samāpadya, tato vyutthāya nirodham evaṃ yāvan nâivasaṃjñānâsaṃjñ'āyatanān nirodhaṃ samāpadya, tato vyutthāyânantara-samāpattim ālambya kāmâvacaraṃ vijñānaṃ maryādā-rūpeṇâvasthāpyôpāya-kauśalya-balena vyutthāya, [Tib. 305[b]] tad evaṃ[5]-[6]vijñānam asamāhitam[6] āmukhīkṛtya, tato nirodhaṃ, tato 'samāhitaṃ, tato nirodham ekaṃ parityajya nâivasaṃjñānâsaṃjñ'āyatanaṃ,[7] tato 'samāhitaṃ, tato dvayaṃ parityajy' ākiṃcany'āyatanaṃ, tato 'samāhitam. evaṃ yāvad aṣṭau parityajya prathamaṃ dhyānaṃ tato 'samāhitam ity ek'ādi-parityāgen' ā nirodhaṃ yāvad visadṛśa-dvāreṇa gacchatîty atulyagām avaskanda-[8]samāpattiṃ vaśitva-lakṣaṇāṃ bhāvanā-mārge svabhāvāṃ *sarvôpāya-kauśaly'ā*tmikāṃ *parigrahītu-kāmena prajñāpāramitāyāṃ caritavyam* iti.

---

1. rūpârūpa C. 2. °kara C. 3. °vanīty (!) C. 4. Om. CT. de. 5. eva PCT. de-lta-bu. 6 … 6. °na-sam° C. 7. nâivasaṃjñāyatanaṃ P. 8 … 8. Om. P.

tathā côktam:

kām'āptam avadhīkṛtya[8] vijñānam asamāhitam
sa-nirodhāḥ samāpattīr gatv' āgamya nava dvidhā ‖ (24)
eka-dvi-tri-catuḥ-pañca-ṣaṭ-saptâṣṭa-vyatikramāt
avaskanda-samāpattir ā nirodham atulyagā ‖ iti. (25)

Pañcaviṃśatisahasrikāyām[1] amum evârtham adhikṛtya vistareṇa: punar iha Subhūte bodhisattvo mahāsattvo viviktaṃ kāmair viviktaṃ pāpakair akuśalair dharmaiḥ sa-vitarkaṃ sa-vicāraṃ vivekajaṃ prīti-sukhaṃ prathamaṃ dhyānam upasampadya viharatîty-ādy-abhidhānān na saṃdehaḥ kāryaḥ.

[2]yas tv āha[2]:

gatv' āgamya dvidhā bhūmir aṣṭau śliṣṭâika-laṅghitāḥ[3]
vyutkrāntaka-samāpattir[4] visabhāga[5]-tṛtīyagā

iti vacanāt katham evam avaskanda-samāpattir iti. kiṃ khalu vāyasasya[6] pāyasena sālakṣaṇyam. [7]anyad evêdaṃ[7] prasthānaṃ yasmād itthambhūtôpāya-kauśalavatāṃ bodhisattvānāṃ [Tib. 306[a]] asaṃkhyeya[8]-kalpa-(P. 243[a])koṭi[9]-niyuta-śata-sahasra-prasthānâparimita-buddha-paryupāsanena hetu-mahattvena bhāvanā-mārgasya prativiśiṣṭatā[10] syād ity adoṣaḥ.

yasmin samaye Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carati prajñāpāramitām abhinirharati tasmin samaye Subhūte na bodhisattvena mahāsattvena ye 'prameyeṣv asaṃkhyeyeṣu lokadhātuṣu buddhā bhagavantas tiṣṭhanti dhriyante yāpayanti te samanvāhartavyās teṣām api ito nirjātâiva sarvajñatā yad uta prajñāpāramitātaḥ | evaṃ samanvāhṛtya tena bodhisattvena mahāsattvena punar evaṃ cittam utpādayitavyam aham apy etān dharmān anuprāpsyāmi ye tair buddhair bhagavadbhir anuprāptā iti ‖ evaṃ Subhūte bodhisattvena mahāsattvena prajñāpāra(473)mitāyāṃ caratā ime cittôtpādā

---

1. °sāh° T. 2 … 2. °haḥ P, svastvāhaṅ (!) C. 3. śliṣṭekalahitāḥ (!) C. 4. °tti- C. 5. °sarbh° P. rigs mi-mthun-pa. 6. °yasampa P. bya-rog. 7 … 7. anyadevêndra- C. 8. saṃkhy° PC. graṅs-med-pa. 9. °ṭī C. 10. ṣṭatvātā (!) C.

utpādayitavyā abhinirhartavyā divasasyâtyayenântaśo 'cchaṭā-saṃghāta-mātrakam api | yaś ca Subhūte aupalambhiko bodhisattvo mahāsattvo gaṅgā-nadī-vālukôpamān kalpān dānaṃ dadyād ayam eva tata aupalambhikād bodhisattvān mahāsattvād bahutaraṃ puṇyaṃ prasavati yo 'yam bodhisattvo mahāsattvo divasasyâtyayenêmāṃ prajñāpāramitām abhinirhared antaśo 'cchaṭā-saṃghāta-mātrakam api | ayaṃ bodhisattvo mahāsattvo 'vinivartanīyatāyāṃ sthāsyati | tathāgata-samanvāhṛtaḥ sa bodhisattvo mahāsattvo veditavyo yo 'syāṃ prajñāpāramitāyāṃ carann imāṃś cittôtpādān utpādayati divasayâtyayenântaśo 'cchaṭā-saṃghāta-mātrakam api kaḥ punar vādo yasyême cittôtpādā divasam anuvarteran || tathāgata-samanvāhṛtasya hi Subhūte bodhisattvasya mahāsattvasya kā gatiḥ pratikāṅkṣitavyā | tathāgata-samanvāhṛtasya hi Subhūte bodhisattvasya mahāsattvasya nânyā gatiḥ pratikāṅkṣitavyā 'nyatrânuttarāyāḥ samyaksambodheḥ | abhavyaś câsāv apāyeṣûpapattuṃ svargôpapattir eva tasya pratikāṅkṣitavyā tatrâpi tathāgatair avirahito bhaviṣyati | tathāgatâvirahiteṣu ca buddha-kṣetreṣûpapatsyate sattvāṃś ca paripācayiṣyati | ime 'pi Subhūte guṇā ime 'py anuśaṃsā bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carataḥ prajñāpāramitām abhinirharata imāṃś cittôtpādā(474)n utpādayato 'ntaśo 'cchaṭā-saṃghāta-mātrakam api kaḥ punarvādo yasyême cittôtpādā divasam anuvarteran | tad-yathā 'pi nāma Subhūte Gandhahastino bodhisattvasya mahāsattvasya ya etarhy Akṣobhyasya tathāgatasyârhataḥ samyaksambuddhasyântike brahma-caryaṃ caratîti ||

tathāgatânusmaraṇa-pūrvakaṃ[1] bhāvanā-mārg'ālocanaṃ[2] vidheyam[3] ity āha :

1. °ke P. 2. °g'a-l° C. 3. viṣayam C.

yasmin samaye Subhūta ity-ādi. *divasasyâtyayenêti* [1]divasâika-paryavasānenâpy[1] *antaśo 'cchaṭā-saṃghāta-mātrakam* ity arthaḥ.

bhāvanā-mārgâbhyāsasya pracura-vicitrânuśaṃsa-paridīpanârtham āha : *yaś ca Subhūta aupalambhika* ity-ādi. *prajñāpāramitām abhinirhared* iti bhāvanā-mārgam utpādayet.

gati-praśna-parihāra-bhedena punar apy anuśaṃsām[2] kathayann āha : *tathāgata-samanvāhṛtasya hîty-ādi*. *kā gatir* iti kīdṛśī sabhāgatā. *nânyā gatir* ity api tu samyaksambodhi-gatiḥ. [3]*ime 'pi Subhūte guṇā*,[3] *ime 'py anuśaṃsā* iti bahu-puṇya-prasavan'ādikā[4] *guṇās*, tathāgata-samanvāhār'ādayo *'nuśaṃsāḥ*.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyām avakīrṇa-kusuma-parivarto nāmâṣṭāviṃśatitamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyām avakīrṇa-kusuma-parivarto nāmâṣṭāviṃśatitamaḥ.

1 ... 1. divasasa-pary° C, hivasasyâpary° P. ñin-ṣag gcig mthar-thug-paḥi bar-la yaṅ. 2. °ṃsa P, °ṃsaṃ T. 3 ... 3. °ṇā iti T, Om. C. 4. °vanā P. skye-ba la-sogs-paḥi.

XXIX.

ANUGAMA-PARIVARTO NĀMÂIKÔNATRIMŚATTAMAḤ

(475) punar aparaṃ Subhūte bodhisattvena mahāsattve= nâivaṃ prajñāpāramitā 'nugantavyā; sarva-dharmâsaṅgataḥ prajñāpāramitā 'nugant vyā ||

bhāvanā-mārgam evam abhidhāya tatra praheyaś caturvidho 'grāhya-grāhaka-vikalpaḥ[1] vipakṣa-pratipakṣa-pratipādanatvena vaktavya ity upodghātayann āha: *punar aparam* ity-ādi. tatra ca prathamo grāhya-vikalpo viṣaya-bhedān navadhêti prathama-vikalpârtham āha: [Tib. 306[b]] *sarva-dharmâsaṅgataḥ prajñā= pāramitā 'nugantavyêti.* dharma[2]-saṃkṣepa-vikalpa-prahāṇârthaṃ sarva-dhar= mânabhiniveśād bhāvanā-mārgo bhāvayitavyaḥ. evam uttaratra vikalpâdhikāre[3] prajñāpāramitā'rtho bhāvanā-mārgârtha ity avagantavyam.

sarva-dharmâsambhedanataḥ prajñāpāramitā 'nugantavyā ||

(P. 243[b]) dvitīya-vikalpârtham āha: *sarva-dharmâsambhedata*[4] iti. dharma[5]-vistara-vikalpa-prahāṇârthaṃ sarva-dharmāṇāṃ dharma-dhātu-rūpeṇâsambhedād eka-rūpatvāt.

sarva-dharmâsambhavataḥ prajñāpāramitā 'nugantavyā ||

tṛtīya-vikalpârtham āha: *sarva-dharmâsambhavata*[6] iti. tathāgata-sānāthyâ= bhāva-vikalpa-prahāṇârthaṃ sarva-dharmāṇāṃ tattvenânutpādāt.

sarva-dharmā nirvikāra-samā iti prajñāpāramitā 'nuganta= vyā ||

caturtha-vikalpârtham āha: *sarva-dharmā nirvikāra-samā* iti. prayoga-

1 ... 1. Om. PC. 2. sarva-dh° CT. 3. °reṇa C. 4. °da P. 5. Om. C. 6. °vā C, °va P.

mārga-guṇâbhāva-vikalpa-prahāṇârthaṃ sarva-dhārmāṇāṃ dharma-dhātunā nirvikāreṇa[1] tulyatvāt.

sarva-dharmāṇām anātma-vijñaptitaḥ prajñā'nubodhanataḥ prajñāpāramitā 'nugantavyā ||

pañcama-vikalpârtham āha: *sarva-dharmāṇām anātmâvijñaptitaḥ prajñā'nubodhanata* iti. darśana-mārga-guṇâbhāva-vikalpa-prahāṇârthaṃ sarva-dharmāṇām anātma-rūpeṇâvijñapti[2]-rūpam[3] iti prajñayā 'vabodhāt.

sarva-dharmāś ca nāma-mātreṇa vyavahāra-mātreṇâbhilapyante iti prajñāpāramitā 'nugantavyā | vyavahāraś ca na kvacin na kutaścin na kaścid vyavahāraḥ ||

ṣaṣṭha[4]-vikalpârtham āha: *sarva-dharmāś ca nāma-mātreṇa vyavahāra-mātreṇâbhilapyanta* iti. bhāvanā-mārga-guṇâbhāva[5]-vikalpa-prahāṇârtham antarjalpa-bahir-jalpa-mātreṇa sarva-dharmāṇāṃ saṃvṛtyā 'bhilapanāt. bahir-[6]jalpe tu[6] [7]kasyacid abhiniveśa ity āha: *vyavahāraś* cêty-ādi.

sarva-dharmā avyavahārā avyāhārā avyavahṛtā avyāhṛtā iti prajñāpāramitā 'nugantavyā ||

saptama-vikalpârtham āha: *sarva-dharmā avyavahārā* ity-ādi. prayoga-mārga-vikalpa-[Tib. 307[a]]prahāṇârthaṃ sarva-dharmāṇāṃ māyôpamatvena śruta-cintā-laukika-lokôttara-jñānair yathākramam abhilapitum[8] aśakyatvād *avyavahārâvyāhārâvyavahṛtâvyāhṛta*tvena.

sarva-dharmâpramāṇataḥ prajñāpāramitā 'nugantavyā | rūpâpramāṇataḥ prajñāpāramitā 'nugantavyā | evaṃ vedanā'pramāṇataḥ saṃjñā'pramāṇataḥ saṃskārâpramāṇato vijñānâpramāṇataḥ prajñāpāramitā 'nugantavyā ||

aṣṭama-vikalpârtham āha: *sarva-dharmâpramāṇata* iti. darśana-mārga-

1. °kāraṇa C. 2. °ṇâvijñāna P, °ṇa vijñāna C. rnam-par rig-pa-med-pa. 3. Om. Tib. 4. °ṣṭhama C. 5. °va-bhāva C. 6 ... 6. °lpârtha C. brjod-pa-la ni. 7. rusy° (!) P. 8. °payitum CT.

vikalpa-prahāṇârthaṃ dharma-dhātu-rūpeṇa sarva-dharmā(P. 244[a])ṇām apramāṇatvāt. tad eva spaṣṭayann āha: *rūpâpramāṇata* ity-ādi.

sarva-dharmânimittataḥ prajñāpāramitā 'nugantavyā ||

navama-vikalpârtham āha: *sarva-dharmânimittata* iti. bhāvanā-mārga-vikalpa-prahāṇârthaṃ sarva-dharmāṇāṃ śūnyatvenânimittatvāt.

etad uktaṃ syāt: saṃkṣipta-ruci-sattvânugraheṇa dharma-saṃkṣepe, vistara-ruci-sattvânukampayā dharma-vistare, yathā-vihitârthânanuṣṭhānena buddha-sānāthyâparigrahe, samutpanna-niruddhatvena prayoga-mārga-guṇâbhāve, samyag-utpatti-vaidhuryād darśana-mārga-guṇâbhāve, anāgatâsattvena bhāvanā-mārga-guṇâbhāve, śāntatv'ādinā nirvāṇa-prayoga-mārge, śūnyatā'bhinirhāratvena darśana-mārge, [1]naiḥsvābhāvya-bhāvakatvena[1] bhāvanā-mārge ca māyôpamatayā pravṛttir mayā kāryêty evaṃ pravṛtti-pakṣâdhiṣṭhānaḥ prathamo grāhya-vikalpo nava-prakāro bhāvanā-mārga-prayogâvasthāyāṃ bodhisattvānāṃ praheyas tat-tat-pratipakṣâvasthā[2]-pratipādanena vyatireka-mukhenôkta iti.

tathā côktam:

saṃkṣepe[I] vistare[II] buddhaiḥ sānāthyenâparigrahe[III]
traikālike [Tib. 307[b]] guṇâbhāve[IV–VI] śreyasas trividhe pathi[VII–IX] || (26)
eko grāhya-vikalpo 'yaṃ prayog'ākāra-gocaraḥ. iti.

sarva-(476)dharma-nirvedhataḥ prajñāpāramitā 'nugantavyā ||

prathamam evaṃ nirdiśya dvitīyo grāhya-vikalpo nava-prakāro vaktavya iti prathama-vikalpârtham āha: *sarva-dharma-nirvedhata*[3] iti. bodhicittânutpāda-vikalpâpanodârthaṃ[4] sarva-dharmāṇāṃ dharma-dhātu-rūpeṇâdhigamāt.

sarva-dharma-prakṛti-pariśuddhitaḥ prajñāpāramitā 'nugantavyā ||

dvitīya-vikalpârtham āha: *sarva-dharma-prakṛti*[5]*-pariśuddhita* (P. 224[b]) iti.

1 ... 1. naiḥsvābhāva-bhāvatv° C. 2. Om. P. 3. °dha C, °mânirvedha P. chos thams-cad ṅes-par ḥbyed-paḥi phyir. 4. °lpârthanod° C. 5. °rmâpr° C. & Ed.

bodhi-maṇḍâmanasikāra-vikalpâpanodârtham sarva-dharmāṇām svabhāva-viśuddhi-parijñānāt.

sarva-dharmâvacanataḥ prajñāpāramitā 'nugantavyā ||

tṛtīya-vikalpârtham āha: *sarva-dharmâvacanata* iti. śrāvaka-yāna-manasikāra-vikalpâpanodârthaṃ[1] sarva-dharmāṇām vākyârthâtikrāntatvāt.

sarva-dharmāṇām anirodhataḥ prahāṇa-samatayā prajñāpāramitā 'nugamtavyā ||

caturtha-vikalpârtham āha: *sarva-dharmāṇām anirodhataḥ prahāṇa-samatayêti*. pratyekabuddha-yāna-manasikāra-vikalpâpanodârthaṃ sarva-dharmāṇām utpādâbhāvenânirodhāt[2] prahāṇa-tulyatvena.[3]

sarva-dharmāṇāṃ nirvāṇa-prāptitas tathatā-samatayā prajñāpāramitā 'nugantavyā ||

pañcama-vikalpârtham āha: *sarva-dharmāṇāṃ nirvāṇa-prāptita* iti. samyaksambodher amanasikāra-vikalpâpanodârthaṃ tathatā-samatayā sarva-dharmāṇāṃ nirvāṇâdhigamāt.

sarva-dharmā n' āgacchanti na gacchanti ajānānā ajātā atyantâjātita iti prajñāpāramitā 'nugantavyā ||

ṣaṣṭha[4]-vikalpârtham āha: *sarva-dharmā* ity-ādi. bhāvanā-vikalpâpanodârtham atītânāgatâdhvanor asattvād yathākramaṃ *n' āgacchanti na gacchanti* tasmād *ajānānāḥ* santo dharmā vartamāne nôtpannā dharma-dhātur ivâ[Tib. 308[a]]tyantânutpādāt.

ātma-parâdarśanataḥ prajñāpāramitā 'nugantavyā ||

saptama-vikalpârtham āha: *ātma-parâdarśanata* iti. abhāvanā[5]-vikalpâpanodârthaṃ sva-parânupalambhāt.

sarva-dharmā āryârhantaḥ prakṛti-pariśuddhā iti prajñāpā-

1. °danârth° C. 2. °vena nir° C. 3. °ṇâtuly° C. 4. °ṣṭhama C. 5. °na P.

ramitā 'nugantavyā ||

aṣṭama-vikalpârtham āha: *sarva-dharmā* ity-ādi. nâiva-bhāvanā'-nâbhāvanā-vikalpâpanodârtham utpād'ādi-doṣâbhāvād *āryā* bhāvanā'rhād *arhanto*[2] yasmān māyôpamatvena svabhāva-viśuddhatvāt.

apahṛta-bhārāḥ sarva-dharmā bhārânāropaṇatayêti prajñāpāramitā 'nugantavyā ||

navama-vikalpârtham āha: *apahṛta-bhārā* iti. ayathā'rtha-vikalpâpanodârthaṃ kleśa-jñey'āvaraṇa-bhārâbhāvād apahṛta-bhāratvena.

etad uktaṃ bhavati: kalyā(P. 245[a])ṇa-mitr'ādi-vaikalyād bodhicittânutpāde, viśiṣṭa-buddh'ālambana-puṇyâbhāvād[3] bodhi-maṇḍâmanaskāre, śrāvaka-gotratvāt tad-yāna-manaskaraṇe, pratyekabuddha-gotratvāt tad-yān'āmukhīkaraṇe, prajñāpāramitā-pratipatti-vaidhuryāt samyaksambodhy-amanaskaraṇe, sôpalambhatvena bhāvanāyām, nirupalambhatvenâbhāvanāyām,[4] anupalambhânanupalambhatvān na-bhāvanā-nâbhāvane, viparītâbhiniveśād ayathā'rthatve[5] ca bhāv'ādy-abhiniveśād duṣṭatvena[6] nivṛttir mayā kāryêty evaṃ nivṛtti-pakṣâdhiṣṭhāno dvitīyo grāhya-vikalpo nava-prakāro bhāvanā[7]-[Tib. 308[b]]mārga[8]-citta-caitta-pravṛtty-avasthāyāṃ bodhisattvānāṃ praheyas tat-tat-pratipakṣâvasthā-pratipādanena vyatireka-mukhenôkta iti.

tathā côktam:

dvitīyaś[9] citta-caittānāṃ pravṛtti-viṣayo mataḥ || (27)
anutpādas tu cittasya[I] bodhi-maṇḍâmanaskriyā[II]
hīnayāna-manaskārau[III, IV] sambodher amanaskṛtiḥ[V] || (28)
bhāvane[VI] 'bhāvane[VII] câiva tad-viparyaya[VIII] eva ca
ayathā'rthaś[IX] ca vijñeyo vikalpo bhāvanā-pathe || iti. (29)

sarva-dharmâdeśâpradeśataḥ prajñāpāramitā 'nugantavyā ||

tat kasya hetoḥ | rūpaṃ hi Subhūte 'deśam apradeśaṃ prakṛti-svabhāvataḥ | evaṃ vedanā saṃjñā saṃskārāḥ vijñānaṃ hi

1. °vonā C. 2. ahanto C, arhabho P. 3. °ṇya-bh° C. 4. °tvena bh° P. 5. ayathātve C. 6. ṛṣṭ° PC. ma-ruṅ-bar gyur-pa-ñid. 7. °vinā P. 8. °rge PT. 9. °yāś C, °ya P.

Subhūte 'deśam apradeśaṃ prakṛti-svabhāvataḥ ||

dvitīyam [1]evaṃ grāhya-vikalpaṃ nirdiśya prathamo grāhaka-vikalpo navaprakāro vaktavya iti prathama-vikalpârtham āha: *sarva-dharmâdeśâpradeśata* iti. sattva-prajñapti-vikalpa-nirāsârthaṃ sarva[1]-dharmāṇāṃ prakṛtyā dharmadhātu-svabhāvatvena sāmānya-viśiṣṭa-deśa[2]-viviktatvāt. tad eva spaṣṭayituṃ[3] *tat kaya hetor* ity āśaṅky' āha: *rūpaṃ hîty-ādi. prakṛti-svabhāvata* iti śūnyatāprakṛtitvena sāmānya-viśeṣa-deśa-vivikta-svabhāvatvāt.

sarva-dharma-nirodha-prahlādanatvād iti prajñāpāramitā 'nugantavyā ||

dvitīya-vikalpârtham āha: *sarva-dharma-nirodha-prahlādanatvād* iti dharmaprajñapti-vikalpa[4]-nirāsârtham sarva-dharmāṇāṃ nirodhasya śūnyatô(P. 245[b])rukaruṇ'ādy-apramāṇa-guṇa-garbhatvena harṣa-karaṇāt.

araty-aviratitaḥ prajñāpāramitā 'nugantavyā ||

tṛtīya-vikalpârtham āha: *araty[5]-aviratita* iti. [6]aśūnyatva-vikalpa-nirāsârthaṃ sarva-dharmeṣu māyôpamatvenâbhiniveśânabhiniveśa-viyogāt.

araktâviraktatayā prajñāpāramitā 'nugantavyā || tat kasya hetoḥ | rūpaṃ hi Subhūte satattvena svabhāvena na rajyate na virajyate | evaṃ vedanā saṃjñā saṃskārā vijñānaṃ hi Subhūte satattvena svabhāvena na rajyate na virajyate ||

caturtha-vikalpâ[309[a]]rtham āha: *araktâviraktatayêti*. sakti-vikalpa-nirāsârthaṃ sarva-dharmāṇāṃ dharmadhātu-svabhāvena rāgârāga-viviktatvāt. tad eva kathayituṃ *tat kasya hetor* ity āśaṅky' āha: *rūpaṃ hîty-ādi*. [7]*sa-tattvenêti*[7] tattva[8]-paryāya eva sa-tattva-śabdo[9] draṣṭavyaḥ.

prakṛti-pariśuddhatvād iti prajñāpāramitā 'nugantavyā ||

pañcama-vikalpârtham āha: *prakṛti-pariśuddhatvād* iti. dharma-pravicaya-

1...1. Om. P. 2. darśana CT. 3. °yan CT. 4. °lpā P, om. C. 5. ār° C. 6. śūny° C. 7...7. sattvenêti P, sattvatvenêti C. 8. sattva C. 9. viś° (!) P.

vikalpa-nirāsârthaṃ sarva-dharmāṇāṃ svabhāvânupapannatvena pariśuddhatvāt.

sarva-dharmā asaktāḥ saṅgâsaṅga-vigatā iti (477) prajñāpāramitā 'nugantavyā ||

ṣaṣṭha-vikalpârtham āha: *sarva-dharmā* ity-ādi. vastûddeśa[1]-vikalpa-nirāsârthaṃ māyôpamatvena *saṅgâsaṅga-vigam*ād *asakta*tvena sarva-dharmāṇām.

bodhiḥ sarva-dharmā buddha-jñānâvabodhanatayêti prajñāpāramitā 'nugantavyā ||

saptama-vikalpârtham āha: *bodhir* ity-ādi. [2]yāna-tritaya[2]-niryāṇa-vikalpanirāsârthaṃ.

dharma-dhātu-vinirmukto yasmād dharmo na vidyate |

iti *buddha-jñānâvabodhanatayā* sarva-dharmāṇāṃ bodhi-svabhāvatvena.

sarva-dharma-śūnyânimittâpraṇihitatayā prajñāpāramitā 'nugantavyā ||

aṣṭama-vikalpârtham āha: *sarva-dharma-śūnyânimittêty-ādi*. dakṣiṇā'śuddhi-vikalpa-nirāsârthaṃ sarva-dharmāṇāṃ tri-vimokṣa-mukha-svabhāvatvena.

sarva-dharmā bhaiṣajya-maitrī-pūrvaṃgamatayêti prajñāpāramitā 'nugantavyā ||

navama-vikalpârtham āha: *sarva-dharmā bhaiṣajyêty*[3]-ādi. caryā-vikopanavikalpa-nirāsârthaṃ maitrī-svarūpatayā dveṣ'ādi-doṣa-praśamanena[4] sarva-dharmāṇāṃ bhaiṣajya-[Tib. 309[b]]svā(P. 246[a])bhāvyāt.[5]

etad uktam: dravya-sad-anutpattyā sattva-prajñaptau, pratibhāsa-mātratvāt dharma[6]-prajñaptau, sarvatragatvāt sarv'ākārajñat'ādi-dharmâśūnyatve,[7] sarvathā'bhiniveśâprahāṇād dharma-saktau, niḥsvabhāvâvabodhena dharma-pravicaye, samuddeśâkaraṇena vastûddeśa-karaṇe, rūp'ādy-upalambhatvād yāna-traya niryāṇe, samyag-apratipannatvena dakṣiṇā'śuddhau, dān'ādy-upalambha-pratipattyā

1. °śā P, om. C. 2...2. yānat naya P, om. C. 3. °jyām PC°, jyam ity T. 4. apr° PC. rab-tu ṣi-bar byed-pas. 5. °bhāvāt P. 6. sarva-dh° P. 7. °nyârthe P. stoṅ-pa ma-yin-pa-ñid.

caryā-vikopane ca dravya-sann ev' ātma-grāhaka ity evaṃ dravya-sat-puruṣâdhiṣṭhānaḥ prathamo grāhaka-vikalpo nava-prakāro bodhisattvānāṃ bhāvanā-mārga-prayogâvasthāyāṃ praheyas tat-tat-pratipakṣâvasthā-pratipādanena vyatireka-mukhenôkta iti.

tathā côktam:

grāhakaḥ prathamo jñeyaḥ sattva-prajñapti-gocaraḥ[I]
dharma-prajñapty[II]-aśūnyatve[III] sakti[IV]-pravicay'ātmakaḥ[V] ‖ (30)
kṛtena vastuno[VI] yāna-tritaye ca sa kīrtitaḥ[VII]
dakṣiṇāyā aśuddhau[VIII] ca caryāyāś ca vikopane[IIX] ‖ iti. (31)

sarva-dharmā maitrī-vihāriṇaḥ karuṇā-vihāriṇo muditā-vihāriṇa upekṣā-vihāriṇa iti prajñāpāramitā 'nugantavyā ‖

prathamam evaṃ grāhaka-vikalpaṃ nirdiśya dvitīyo grāhaka-vikalpo nava-prakāro vaktavya iti prathama-vikalpârtham āha: ***sarva-dharmā maitrī-vihāriṇa*** ity-ādi. sarv'ākārajñat'āvaraṇa-saṃmoha-vikalpâpanayanârthaṃ sarva-dharmāṇāṃ catur-brahma-vihāra-svābhāvyāt.[2]

sarva-dharmā Brahma-bhūtā doṣânutpādanataḥ sarva-doṣânutpādanata iti prajñāpāramitā 'nugantavyā ‖

dvitīya-vikalpârtham āha: ***sarva-dharmā Brahma-bhūtā*** ity-ādi. mārgajñat'āvaraṇa-saṃmoha-[Tib. 310[a]]vikalpâpanayanârthaṃ ***sarva-doṣ***āṇām ahetutvenâ***nutpāda***katvāt sarva-dharmāṇāṃ nirvāṇa-rūpatvena.

sarva-dharmāṇām apraṇihitato 'pratihatita iti prajñāpāramitā 'nugantavyā ‖

tṛtīya-vi(P. 246[b])kalpârtham āha: ***sarva-dharmāṇām*** ity-ādi. sarvajñat'āvaraṇa-saṃmoha-vikalpâpanayanârthaṃ sarva-bhāvānāṃ prārthanā-pratigha-viviktatvena.

samudrâparyyantatayā prajñāpāramitā'paryantatā 'nugantavyā ‖

1. °naḥ PC. 2. °bhāvāt P.

caturtha-vikalpârtham āha: ***samudrâparyantatayêti***. sarva-śānta-mārga-saṃmoha-vikalpâpanayanârthaṃ sarva-dharmāṇāṃ daśa-bal'ādi-guṇa-ratna-hetutvena samudra-samatvāt samudrâparyantatvena.

gaganâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ‖

pañcama-vikalpârtham āha: ***gaganâparyantatayêti***. tathat'ādi[1]-[2]saṃyoga-viyoga[2]-saṃmoha-vikalpâpanayanârthaṃ sarva-dharmāṇāṃ śūnyatvena gagana-samatvād ***gaganâparyantatayā***.

Meru-vicitratayā prajñāpāramitā-vicitratā 'nugantavyā ‖

ṣaṣṭha[3]-vikalpârtham āha: ***Meru-vicitratayêti***. asamatva-saṃmoha-vikalpâpanayanârthaṃ sarvâniṣṭôpanipātâkṣobhyatvena Meru-samatvāt sarva-dharmāṇāṃ Meru-vicitratvāt.

rūpâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā | evaṃ vedanā saṃjñā saṃskārā vijñānâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ‖

saptama-vikalpârtham āha: ***rūpâparyantatayêti***. duḥkh'ādi[4]-saṃmoha-vikalpâpanayanârthaṃ dharmadhātu-svarūpatvād[5] rūp'ādīnām aparyantatvena.

sūrya-raśmi-maṇḍalâparyantâvabhāsanatayā prajñāpāramitā'paryantatā 'nugantavyā ‖

aṣṭama-vikalpârtham āha: ***sūrya-raśmîty***-ādi. kleśa-prakṛti-saṃmoha-vikalpâpanayanârthaṃ prakṛti-prabhāsvaratvena sūrya-maṇḍala-[Tib. 310[b]]raśmy-utpāda-samatvāt sarva-dharmāṇāṃ ***sūrya-raśmi-maṇḍalâparyantâvabhāsanatayā***.

sarva-śabdâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ‖

1. °th'ādi P. °thāgat'ādi CT. de-bṣin-ñid la-sogs-pa. 2 ... 2. viyoga-saṃyoga P. 3. °ṣṭhama C. 4. sdug-bsṅal-ba la-sogs-paḥi bden-pa = duḥkh'ādi-satya. 5. svabhāvatvād C.

navama-vikalpârtham āha: *sarva-śabdâparyantatayêti.* advaya-sammoha-vikalpâpanayanârthaṃ nāma-mātra-svabhāvena[1] sarva-śabdâparyanta-samatvāt sarva-dharmāṇāṃ *sarva-śabdâparyantatayā prajñāpāramitā 'nugantavyā.*

etad uktam: sarv'ākārâparijñānena sarv'ākārajñat'āvaraṇa-sammohe, sarva-mārgâparijñānena mārgajñat'ā(P. 247[a])varaṇa-sammohe, sarva-vastv-aparijñānena sarvajñat'āvaraṇa-sammohe, prajñāpāramitā'parijñānena sarva-śānta-mārga-sammohe, tathatā-jñeya-rūp'ādy-aparijñānena tathat'ādi-saṃyoga-viyoga-sammohe, Mār'ādi-[2]svarūpâparijñānenâsamatva-sammohe, yathā-rutârtha[3]-grāhitvena duḥkh'ādi-satya-sammohe, rāg'ādi-svabhāvâparijñānena kleśa-prakṛti-sammohe, grāhya-grāhaka-lakṣaṇâparijñānenâdvaya-sammohe ca sattva-prajñapti-tad-vyavasthāpana-pratibhāsa-mātra[4]-hetu-viṣayaḥ prajñapti-sann ev' ātmā grāhaka iti prajñapti-sat-puruṣâdhiṣṭhāno dvitīyo grāhaka-vikalpo nava-prakāro bhāvanā-mārga-citta-caitta-pravṛtty-avasthāyāṃ bodhisattvānāṃ praheyas tat-tat-pratipakṣâvasthā-pratipādanena vyatireka-mukhenôkta iti.

tathā côktam:

sattva-prajñapti-tad-dhetu-viṣayo [Tib. 311[a]] navadhā 'paraḥ
bhāvanā-mārga-sambaddho vipakṣas tad-vighātataḥ || (32)
sarva-jñatānāṃ tisṛṇāṃ yathāsvaṃ trividh'āvṛtau[I–III]
śānti-mārge[IV] tathat'ādi-samprayoga-viyogayoḥ[V] || (33)
asamatve[VI] ca duḥkh'ādau [VII] kleśānāṃ prakṛtāv[VIII] api
dvayâbhāve[IX] ca sammohe vikalpaḥ paścimo mataḥ || iti. (34)

sarva-buddha-dharma-samudāgamâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ||

yathôkta-bhāvanā-mārge vipakṣam evaṃ sa-pratipakṣaṃ nirdiśya tad-adhigamenâiva catur-vikalpa-prahāṇāt sarva-guṇa-sampado bhavantîty āha: *sarva-buddha-dharma-samudāgamâparyantatayêti.*

etad uktam: bhāvanā-mārgâbhyāsād āsāṃ catur-vikalpa-jātīnām upadravatvenêtīnāṃ[5] kṣaye sati saṃrodha-vaikalyena [6]saṃharṣôcchvā(P. 247[b])sa-prāptā iva sarvās tri[7]-yāna-saṃgṛhītā guṇa-sampadaḥ kṛpā-pāratantryāt sarva-prakāra-ja-

1. bhāv° C. 2. svabhāvâp° C. 3. rūt° PC. 4. māna CT. 5. °tvenêtītānāṃ C. 6. harṣ° C. 7. ti PC.

gat-saukhyôtpādana-dakṣāḥ[1] sarvathā 'bhimukhy' āgamana-prakāreṇa prakarṣa-paryantâdhigama-phalaiḥ prāpta-śobhaṃ bhāvanā-mārgasthaṃ bodhisattvam āśrayante mahā-samudram iva nadyaḥ[2] ity evaṃ *sarva-buddha-dharmāṇāṃ samudāgamâparyanta*tvena mahā'nuśaṃsā-svabhāvena bhāvanā-mārgo 'vasātavya iti.

tathā côktam:

āsāṃ kṣaye sat' ītīnāṃ cirāyôcchvasitā iva
sarv'ākāra-jagat-saukhya-sādhanā guṇā-sampadaḥ | (35)
sarvāḥ sarvâbhisāreṇa nikāma-phala-śālinam
bhajaṃte[3] taṃ mahā-sattvaṃ mahôdadhim ivâpagāḥ || iti. (36)

sarva-sattva-dhātu-puṇya-jñāna-sambhārâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ||

bhāvanā-mārgânantaram ānantarya[4]-mārga [5]ity ānantarya[5]-samādhy-artham āha: *sarva-sattva-*[Tib. 311[b]]dhātv ity-ādi.

etad uktam: śrāvaka-pratyekabuddha-bhūmau bodhisattva-nyāmâvakrāntau ca tri-sāhasra-mahāsāhasra-lokadhātavīya-sattvān pratiṣṭhāpya kaścid yat puṇyaṃ prasavati tad upamīkṛtya tad-viśiṣṭa-puṇya-bahutvena yā sarv'ākārajñatā tad buddhatvam iti buddha-prāpter avyavahito[6] yaḥ pūrva-samanantaraḥ samādhiḥ so 'tr' ānantarya-samādhis tasyâivaṃ *sarva-sattva-dhātu-puṇya-jñāna-sambhārāt* prativiśiṣṭatvenâ*paryantatayā prajñāpāramitā* bhāvanīyêti.

tathā côktam:

tri-sāhasra[7]-janaṃ śiṣya-khaḍgâdhigama-sampadi
bodhisattvasya ca nyāme pratiṣṭhāpya śubhôpamāḥ || (37)
kṛtvā puṇya-bahutvena buddhatv'āpter anantaraḥ
ānantarya-samādhiḥ sa sarv'ākārajñatā ca tat || iti (38)

asya c' ānantarya-samādheḥ (P. 248[a]) sarva-dharmâbhāv'ālambana-pratyayaḥ, smaraṇaṃ câdhipati-pratyayaḥ, prakṛti-śāntatā c' ākāro 'rthād ākṣipto veditavyaḥ. anyath' ānantarya-samādher adhigantum aśakyatvāt.

tathā côktam:

1. °nakṣāḥ C. 2. °dyam C. 3. °jaṃkṛ PC. rten-bar byed. 4. °rg'ānantarya P, °rganantarya C. lam-gyi rjes-la bar-chad-med-pa. 5 ... 5. Om. P. 6. °tā P. 7. °sraṃ C.

ālambanam abhāvo 'sya, smṛtiś câdhipatir mataḥ,
ākāraḥ śāntatā câtra ‖ iti.

pṛthivī-dhātv-aparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ‖

atra ca[1] sthāne duravagāhatvād aviditôpāya-kauśalānāṃ pravādināṃ nānā-codya-mukha-paramparā-prasarpiṇī vipratipattir idānīṃ nirākartavyêti prathama-vipratipatty-artham āha: *pṛthivī-dhātv-aparyantatayêti*. saṃskṛtâsaṃskṛta-dhātvor abhāvatven' ālambanôpapattau vipratipa[Tib. 312ª]tter nirākaraṇāya māyôpamatayā sarva-guṇa-pratiṣṭhā'bhāvāt pṛthivī-samatvena saṃvṛtyā sarva-dharmāṇām ālambana-svābhāvyāt[2] *pṛthivī-dhātv-aparyantatay'* ānantarya-samādhir *anugantavya* ity arthaḥ. evam uttaratrâpy ānantarya-samādhiḥ prajñāpāramitā'rtho 'sminn adhikāre pratipattavyaḥ.

evam ab-dhātu-tejo-dhātu-vāyu-dhātv-ākāśa-dhātu-vijñāna-dhātv-aparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ‖

sarvathā [3]nīrūpatvāt ālambana-svabhāvâvadhāraṇe[4] dvitīya-vipratipattiṃ nirākartuṃ prakṛti-viśuddhatvād [5]ap-samatvena[5] sarva-dharmāṇāṃ tathâiv' ālambana-svabhāva-vyavasthāpanād *[6]ab-dhātv[6]-aparyantatayā*.

bhāvâbhāvânupalambhena sarv'ākārajñatā-jñāne tṛtīya-vipratipatti-nirācikīrṣayā prakṛti-prabhāsvaratvāt tejaḥ-samatvena sarva-dharmāṇāṃ pūrvavat [7]sarv'ākārajñatā-jñāna[7]-rūpatvāt *tejo-dhātv-aparyantatayā*.

tathatā-svabhāvatvena saṃvṛti-paramārtha-satya-dvaye caturtha-vipratipatter[8] nirākaraṇāyânavasthita-vṛttitvād vāyu-sama(P. 248ᵇ)tvena sarva-dharmāṇāṃ saṃvṛtyā 'niścita-satya-dvaya-rūpatvād *vāyu-dhātv-aparyantatayā*.

dān'ādy-anupalambhena prayoge pañcama-vipratipattiṃ nirākartuṃ prajñapti-sattvād ākāśa-samatvena sarva-dharmāṇāṃ pūrvavat prayoga-svabhāva-niścayād *ākāśa-dhātv-aparyantatayā*.

boddhavyâbhāvād buddha-ratne ṣaṣṭha-vipratipatti-nirācikīrṣayā vijñapti-

1. Om. P. 2. °bhāvyā P, bhāvāt C. 3. nir° C. raṅ-bṣin-med-paḥi phyir. 4. °bhāva-dh° CT. ṅo-bo-ñid ñes-pa ḥdsin-paḥi chos-can. 5 … 5. apa-samarthena P. 6 … 6. arthātv (!) PC. chuḥi khams. 7 … 7. °kāra-jñāna C. 8. °tti- C.

mātr'ātmakatvād vijñāna-samatvena sarva-dharmāṇāṃ tathâiva tathāgata-rūpatvād [Tib. 312ᵇ] *vijñāna-dhātv-aparyantatayā* ca[1] *prajñāpāramitā 'nugantavyêty* āha: *evam ab-dhātu-tejo-dhātv* ity-ādi.

kuśa(478)lâkuśala-dharma-saṃcayâpramāṇatayā prajñāpāramitā'pramāṇatā 'nugantavyā ‖

saptama-vipratipatty-artham āha: *kuśalâkuśalêty*-ādi. nāmadheya-mātratvād dharma-ratne vipratipatter nirākaraṇāya tattvato 'nutpannatvāt kuśalâkuśala-dharma-saṃcaya-vigatatvena sarva-dharmāṇāṃ saṃvṛtyā vyavasthāpita-dharma-rūpatvāt *kuśalâkuśala-dharma-saṃcayâpramāṇatayā*.

sarva-dharma-saṃcayâpramāṇatayā prajñāpāramitā'pramāṇatā 'nugantavyā ‖

aṣṭama-vipratipatty-artham āha: *sarva-dharmêty*-ādi. rūp'ādy-ālambana-pratiṣedhāt saṃgha-ratne vipratipattiṃ nirākartuṃ māyôpamatvāt sarva-dharma-saṃcaya-vigatatvena sarva-dharmāṇāṃ pūrvavat saṃgha-rūpatvāt[2] *sarva-dharma-saṃcayâpramāṇatayā*.

sarva-dharma-samādhy-aparyantatā-pratilambhitayā prajñāpāramitā'paryantatā 'nugantavyā ‖

navama-vipratipatty-artham āha: *sarva-dharma-samādhîty*-ādi. dān'ādy-anupalambhenôpāya[3]-kauśale[4] vipratipatter nirācikīrṣayā dharmadhātu-rūpatvāt sarva-dharma-samādhy-aparyantatā-samatvena sarva-dharmāṇāṃ tathâivôpāya-kauśala-sadbhāvāt *sarva-dharma-samādhy-aparyantatā-pratilambhitayā*.

sarva-buddha-dharmâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ‖

daśama-vipratipatty-artham āha: *sarva-buddha-dharmêty*-ādi. bhāvâbhāvôbhaya-rūpâdhigama-pratiṣedhāt tathāgatâbhisamaye vipratipatter nirā(P. 249ª)karaṇāya tathatā[5]-rūpeṇa buddha-dharma-svabhāvatvāt sarva-dharmāṇāṃ yogi-

1. Om. P. 2. svar° C. ṅo-bo-ñid yin-pas. 3. up° PC. mi-dmigs-pas. 4. °la- C. 5. °thātā P, °thāgaiā C. de-bṣin-ñid.

saṃvṛtyā tathāgatâbhisamayâvasthānāt *sarva-buddha-dharmâparyantatayā.*

sarva-dharmâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ||

ekādaśa-vipratipatty-artham āha: *sarva-dharmâ*[Tib. 313[a]]*paryantatayêti.* prapañca-vyavasthāpitânity'āditvena nity'ādi-viparyāse vipratipatter nirācikīrṣayā dharmatā-rūpeṇâparyanta-dharmat'ātmakatvāt sarva-dharmāṇāṃ pūrvavad [1]vyavasthāpitânity'ādi-viparyāsâbhāvāt[1] *sarva-dharmâparyantatayā.*

śūnyatā'paryantatayā prajñāpāramitā'paryantatā 'nugantavyā ||

dvādaśa-vipratipatty-artham āha: *śūnyatā'paryantatayêti.* vibhāvita-mārga-phalâsākṣātkaraṇena mārge vipratipatter nirākaraṇāya māyôpamatvena śūnyatā'paryanta[2]-dharmatvāt sarva-dharmāṇām tattvenâdhigamâbhāvāc *chūnyatā'paryantatayā.*

citta-caitasikâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ||

trayodaśa-caturdaśa-vipratipatti-dvayârtham āha: *citta-caitasikâparyantatayêti.* hānôpādānâbhāvena vipakṣe pratipakṣe ca vipratipattiṃ nirākartuṃ avidyôdbhūta[3]-pratibhāsāc[4] citta-caitasikâparyantatvena sarva-dharmāṇāṃ saṃvṛtyā vyavasthāpita[5]-vipakṣa-pratipakṣâbhāvāc[6] *citta-caitasikâparyantayā.*

citta-caritâparyantatayā prajñāpāramitā'paryantatā 'nugantavyā ||

pañcadaśa-vipratipatty-artham āha: *citta-caritâparyantatayêti.* [7]dharmy-abhāvād[7] dharma-lakṣaṇe vipratipatter nirācikīrṣayā pratibhāsa-nibandha[8]-mātra-padârthâvasthānāc citta-caritôtpatti-lakṣaṇatvena sarva-dharmāṇāṃ tathâiva sthita[9]-lakṣaṇâbhāvāc[10] *citta-caritâparyantatayā.*[11]

---

1 ... 1. Ex conj. °sthāpita-nity'ādi-viparyāsa-sadbhāvāt P, °sthāpita-nity'ādi-viparyāsa-bh° C, °sthāpitam ity ādi-viparyāsa-sadbhāvāt T. mi-rtag-pa la-sogs-pa-med-pas = °sthāpitânity'ādy-abhāvāt. 2. °ntatā? C. 3. vidy° PC. ma-rig. 4. °sa- PT. 5. 'vasth° PT. rnam-par bṣag-pa. 6. °kṣa-bh° PCT. med-pas. 7 ... 7. °rmmâbh° C, °rma-bhāvā P. chos-can-med-pas. 8. °bandhana P. 9. °ti T. 10. °ṇa-bh° PCT. med-pas. 11. °ntatayêti T.

kuśalâkuśala-dharmâparimāṇatayā prajñāpāramitā'parimāṇatā 'nugantavyā ||

ṣoḍaśa-vipratipatty-artham āha: *kuśalâkuśala-dharmâparimāṇatayêti.* (P. 249[b]) sva-sāmānya-lakṣaṇânupapattyā bhāvanāyāṃ[1] vipratipatter nirākaraṇāya bhūta-koṭi-rūpeṇa kuśalâkuśalânupalabdhi-svabhāvatvāt sarva-dharmāṇāṃ [Tib. 313[b]] pūrvavad bhāvanā'sadbhāvāt *kuśalâkuśala-dharmâparimāṇatayā prajñāpāramitā'parimāṇatā 'nugantavyā.*

viṣaya-bhedena [2]bhedād anantyo 'pi vipratipattīnāṃ[2] saṃnihita-vineyajana-vipratipatti-nirācikīrṣayā yathôktā eva paraspara-viruddhā bhāṣârthânuṣṭhānenâyujyamānatayā saṃśaya-rūpāḥ ṣoḍaśa vipratipattīr yathā-nirdiṣṭa-viṣayatvena sarv'ākārajñatā'dhiṣṭhānāḥ sarveṣām evâvidita[3]-bodhisattvôpāya-kauśala-jana-pravādināṃ yathāsambhavam ubhaya-saty'āśritôpāya-kauśalena nirākṛtya samyak sarvathā niścayam utpādya kalyāṇa-kāmair bodhisattvair ānantarya-samādhir adhigamyata iti pratipattavyam.

tathā côktam:

jalpā-jalpi-pravādinām || (39)
ālambanôpapattau[I] ca tat-svabhāvâvadhāraṇe[II]
sarv'ākārajñatā-jñāne[III] paramârthe sasaṃvṛtau[IV] || (40)
prayoge[V] triṣu ratneṣu[VI–VIII] sôpāye[IX] samaye muneḥ[X]
viparyāse[XI] sa-mārge[XII] ca pratipakṣa[XIII]-vipakṣayoḥ[XIV] || (41)
lakṣaṇe[XV] bhāvanāyāṃ[XVI] ca matā vipratipattayaḥ
sar'vākārajñat'ādhārāḥ ṣoḍhā daśa ca vādinām || iti. (42)

[4]Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ mūrdhâbhisamayâdhikāraḥ pañcamaḥ samāptaḥ.[4]

---

1. PCT. add ca. 2 ... 2. bhedānantyo 'pi pr° P, °ntyo 'pi pr° C, bhedânantye 'pi v° T. tha-dad-paḥi phyir log-par rtogs-pa. mthaḥ-yas-na yaṅ. 3. eva vid° CT. 4 ... 4. mūrdhâbhisamayâdhikāraḥ pañcamaḥ P, mūrdhâbhisamayasamādhikāraḥ pañcamaḥ T.

simha-nāda-nadanatayā prajñāpāramitā-nadanatā 'nugantavyā ||

prāpta-mūrdhâbhisamayo vyasta-samastatvenâdhigatān arthān anupūrvīkṛtya sthirīkaraṇāya vibhāvayatîty anupūrvâbhisamayârtham āha: *siṃha-nāda-nadanatayêti*.

etad uktam: tri-maṇḍala-[Tib. 314ᵃ]viśuddhi-prabhāvita-dān'ādi-ṣaṭ-pāramitā-sarv'ākāra-paripūraṇena (prajñāpāramitā'ntargata-pāramitā-catuṣṭayatvāt)[1] samyag-daśa-bhūmi-niṣpādakena, smṛtyupasthān'ādinā, sapta-[2]bodhyaṅg'ā(P. 250ᵃ)kāreṇ', āryâṣṭâṅga-mārgatayā ca paramârthato 'smaraṇa-lakṣaṇena,[3] trividha-buddhânusmaraṇena yathākramaṃ nirvedhabhāgīya-darśana-bhāvanā-mārga-dyotakena, tathâiva kuśalâkuśalâvyākṛta-dharmânusmaraṇena, pūrvavad āryâvaivartika-bodhisattva-saṃgha-smaraṇena,[3] tathâiva śīla-tyāga-devatānām anusmaraṇena ca,[4] rūp'ādi-sarva-dharmâbhāva-svabhāvâvabuddhena[5] ca yo 'dhigamaḥ sā 'nupūrva-kriyā matêty evam aviparītârtha[6]-pratipādanena siṃha-nāda-samatvāt sarva-dharmāṇām *siṃha-nāda-nadanatayā* 'nupūrvâbhisamayo *'nugantavya* iti.

tathā côktam:

> dānena prajñayā yāvad buddh'ādau smṛtibhiś ca sā
> dharmâbhāva-svabhāvenêty anupūrva-kriyā matā || iti. (1)

[7]Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyām anpūrvâbhisamayâdhikāraḥ ṣaṣṭhaḥ samāptaḥ.[7]

sarva-dharmâkopyatayā prajñāpāramitā'kopyatā 'nugantavyā ||

1. Om. Tib. 2. samb° C. 3. °ne C. 4. Om. CT. 5. Ex conj. °bhāvenâvab° P, °bhāva-svabhāvenā ca buddhenā ca buddhena (!) C, °bhāve svabhāvenâvab° T. dṅos-po-med-paḥi ṅo-bo-ñid-du khon-du chud-pas. 6. api parīttârtha PC. phyin-ci-ma-log-paḥi don. 7 ... 7. anupūrvâbhisamayâdhikāraḥ ṣaṣṭhaḥ P, anupūrvâdhikāraḥ ṣaṣṭhaḥ T.

vibhāvitânupūrvâbhisamayasya [1]teṣām eva[1] sv-abhyastīkarṇāya teṣām eva [2]kṣaṇenâikenâdhigama ity ekakṣaṇâbhisambodhârtham[3] āha: *sarva-dharmâkopyatayêti*. ekakṣaṇâbhisambodhaṃ[4] praty anyathā-kartum aśakyatvenâkopyatvād rūp'ādīnāṃ *sarva-dharmâkopyatayā prajñāpāramitā* [Tib. 314ᵇ] *'nugantavyêty* avayavârthaḥ.

samudāyârthas tûcyate:[5] lakṣaṇenâikakṣaṇâbhisambodhaś caturvidha iti.

prathamaṃ tāvad

> eko bhāvaḥ sarva-bhāva-svabhāvaḥ.
> sarve bhāvā eka-bhāva-svabhāvāḥ. |
> eko bhāvas tattvato yena dṛṣṭaḥ
> sarve bhāvās [6]tattvatas tena[6] dṛṣṭā ||

iti nyāyān na kevalaṃ bahubhir ekasya saṃgrahaḥ. api tv eka-kṣaṇa-dān'ādi-jñānen' [7]ālambyamānānām apagata[7]-pratiniyata-vastu-grahaṇa-viparyaya[8]-rūpeṇânāsrava-[9]dān'ādy-aśīty-anuvyañjana[9]-lakṣaṇānāṃ dharmāṇāṃ saṃgraheṇa bodhisattvasyâvabodhād avipākânāsrava-sarva-dharmâi(P. 250ᵇ)ka-kṣaṇa-lakṣaṇo bhavaty ekakṣaṇâbhisambodhaḥ prathamaḥ.

tathā côktam:

> anāsravāṇāṃ sarveṣām ekâikenâpi saṃgrahāt
> eka-kṣaṇâvabodho 'yaṃ jñeyo dān'ādinā muneḥ || iti. (1)

[10]kim eva[10] punar ekânāsrava-jñān'ālambane [11]sarvânāsrava-saṃgraha iti cet. ucyate: yathâikā 'pi padikā puruṣa-preritā sakṛd eka-vāraṃ sarvam arghaṭṭaṃ sac-chilpi[12]-pūrva-parikarma-sāmarthyāc calayati tathā[13] pūrva-praṇidhān'ādhān'āvedha[14]-dharmadhātu-sāmarthyād ekasminn eva kṣaṇe jñānam ekam anāsravam ālambamānaṃ[15] kārya-kāraṇa-sambandha-balāt sarvam sa-jātīyam abhimukhīkārayatîti.

tathā côktam:

> araghaṭṭaṃ yathâikā 'pi padikā puruṣêritā

1 ... 1. Supplied from Tib. de-dag-ñid. 2. lakṣ° C. 3. °dhanârth° P, °dhyarth° C. 4. °dhi C. 5. °rtham ucy° C, sūcy° T. spyiḥi don yaṅ brjod-par bya-ste. 6 ... 6. °ttvato yena P. 7 ... 7. °mānenāpanapag° P, °mānenâp° CT. 8. visabodha P. phyin-ci-log. 9 ... 9. sbyin-pa la-sogs-pa-nas dpe-byad bzan-po brgyad cuḥi bar-gyi. dān'ādi yāvad aśīty-anuvyañjana. 10 ... 10. °m iva PCT. ji-ltar-na. 11. sattvân° P. 12. °lpika C. 13. °thāṣṭha C. 14. praṇidhān'āv° CT. smon-lam-gyi ḥphyen-baḥi ṣugs. 15. ālambyamānaṃ PT, ālambyamāna C. dmigs-na.

sakṛt sarvaṃ calayati jñānam eka-kṣaṇe tathā ‖ iti. (2)

tad-anu yadā[1] bodhisattvasya pratipakṣa-bhāvanayā sarva-vipakṣâpagamena sakala-vyavadāna-pakṣa-vipāka-dharmatā'vasthā sarva-kalaṅkâ[Tib.315a]pagamena śarad-indu-jyotsnāvac chukla-svabhāvā jātā tadâikasminn eva kṣaṇe vipākâvasthā-prāptānām anāsrava[2]-sarva-dharmāṇāṃ bodhāt[3] jñānaṃ prajñāpāramitêty evaṃ vipāka-dharmatā'vasthā'nāsrava[4]-sarva-dharmâika-kṣaṇa[5]-lakṣaṇo bhavaty ekakṣaṇâbhisambodho dvitīyaḥ.

tathā côktam:

vipāka-dharmatā'vasthā sarva-śukla-mayī yadā
prajñāpāramitā jātā[6] jñānam eka-kṣaṇe tadā[7] ‖ iti. (3)

tad-anu pūrvaṃ svapnôpama-sarva-dharmâbhyāsena sambhāra-dvayam anubhūyâdhigamâvasthāyāṃ svapna-svabhāveṣu sarva-dharmeṣûpādāna-skandh'ādiṣu sthitvā[8] dān'ādi-ṣaṭ-pāramitā-(P. 251a)pratipattyā dān'ādi-rūpa-nirūpaṇ'ākāreṇâlakṣaṇāḥ sarva-dharmā iti saṃkleśa-vyavadāna-rūpāṇāṃ dharmāṇām ekenâiva kṣaṇenâlakṣaṇatvaṃ jānātîty [9]evam alaksaṇa[9]-sarva-dharmâika[10]-kṣaṇa-lakṣaṇo[11] bhavaty ekakṣaṇâbhisambodhas tṛtīyaḥ.

tathā côktam:

svapnôpameṣu dharmeṣu sthitvā dān'ādi-caryayā
a-lakṣaṇatvaṃ dharmāṇāṃ kṣaṇenâikena vindati ‖ iti. (4)

tad-anu nirantara-dīrgha-kāla-dvaya-pratibhāsa-prahāṇâbhyāsa-svātmībhāvād[12] unmūlita-dvaya-[13]pratibhāsa-vāsano[13] yadā bodhisattvo grāhya-grāhaka-yogena svapnaṃ[14] grāhyaṃ svapna-darśinaṃ[15] grāhakaṃ nêkṣate tadā sarve 'py evaṃ-dharmāṇo dharmā iti dharmāṇām advayaṃ tattvam ekenâiva kṣaṇena paśyatîty evam advaya-lakṣaṇa-sarva-dharmâika-[Tib. 315b]kṣaṇa-lakṣaṇo bhavaty ekakṣaṇâbhisambodhaś caturthaḥ.

tathā côktam:

svapnaṃ tad-darśanaṃ[16] câiva dvaya-yogena nêkṣate
dharmāṇām advayaṃ tattvaṃ kṣaṇenâikena paśyati ‖ iti. (5)

---

1. yathā P. gaṅ-gi thse. 2. Om. Tib. 3 °dhā C. 4. °rmâv° P. 5. skad-cig-ma gcig-la rtogs-pa = eka-kṣaṇâvabodha? but cf. similar passages above and below. 6. jñātā PT. 7. Om. P. 8. sthitā C. 9...9. eva kṣaṇa P. 10. °rmeka PC. 11. eka-kṣaṇa-lakṣaṇo is wanting in Tib. 12. svāpībhāvad (!) C, sātm° PT. raṅ-du gyur-pa. 13...13. °bhāsano P. 14. °pna- C. 15. °śana- C. 16. °rśin° PT.

ekakṣaṇâbhisambodhaṃ prati hetu-phala-bhedena yathākramam avipāka-vipāka[1]-dharmatā'vasthā'nāsrava-sarva[2]-dharmâikakṣaṇâbhisambodha[3]-dvayaṃ nirdiśyâivaṃ viśiṣṭâdhigamâvasthāyāṃ dharmatâika-rasatvenâsambhedāt svapna-svabhāvībhūta-sarva-dharmâvagamârthaṃ tṛtīyam alakṣaṇa-sarva-dharmâika-kṣaṇâbhisamayaṃ pratipādya, svapnâvasthāyām api grāhya-grāhakayos tattvenânupalambhād advaya-pratipatty-artham advaya-lakṣaṇa-sarva-dharmâika-kṣaṇâdhigamo nirdiṣṭa ity evaṃ[4] lakṣaṇenâikakṣaṇâbhisamayaś catuḥ[5]-pra(P. 251b)kāro 'pi yogibhir adhigantavya ity eke.

anye tu yadi nāma catuḥ[6]-prakāraḥ[7] saṃnihita-vineya-janânurodhena vyāvṛtti-bhedāt kathaṃcid upāttas[8] tathā 'py anyatama evâikaḥ prakāro yoginā kenacit sākṣātkartavya iti manyanta iti.

[9]Abhisamayâlaṃkār'ālokāyāṃ prajñāpāramitā-vyākhyāyām
ekakṣaṇâbhisamayâdhikāraḥ saptamaḥ samāptaḥ.[9]

tat kasya hetoḥ | rūpaṃ hi Subhūte samudra-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ hi Subhūte samudra-samaṃ | rūpaṃ hi gagana-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ gagana-samaṃ | rūpaṃ vicitra-Meru-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ vicitra-Meru-samaṃ | rūpam aparyanta-samam evaṃ vedanā saṃjñā saṃskārā vijñām aparyanta-samaṃ | rūpaṃ sūrya-maṇḍala-raśmy-utpāda-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ sūrya-maṇḍala-raśmy-utpāda-samaṃ | rūpaṃ sarva-śabdâparyanta-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ sarva-śabdâparyanta-samaṃ | rūpaṃ

---

1. Om. C. 2. Om. Tib. 3. °dhi P. 4. eva P. 5. °turthaḥ C. 6. caturthaḥ C. 7. °ra- C. 8. upātuḥ P. 9...9. ekakṣaṇâbhisamayâdhikāraḥ saptamaḥ PT.

sarva-sattva-dhātv-aparyanta-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ sarva-sattva-dhātv-aparyanta-samaṃ | rūpaṃ sarva-buddha-dharma-samudāgamâparyanta-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ sarva-buddha-dharma-samudāgamâparyanta-samaṃ | rūpaṃ sarva-sattva-dhātu-puṇya-jñāna-saṃbhārâparyanta-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ sarva-sattva-dhātu-puṇya-jñāna-(479)sambhārâparyanta-samaṃ | rūpaṃ pṛthivī-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ pṛthivī-samaṃ | rūpam ap-samam evaṃ vedanā saṃjñā saṃskārā vijñānam ap-samaṃ | rūpaṃ tejaḥ-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ tejaḥ-samaṃ | rūpaṃ vāyu-samam evaṃ vedanā saṃjñā saṃskārā vijñanaṃ vāyu-samaṃ | rūpam ākāśa-samam evaṃ vedanā saṃjñā saṃskārā vijñānam ākāśa-samaṃ | rūpaṃ vijñāna-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ vijñāna-samaṃ | rūpaṃ kuśalâkuśala-dharma-saṃcaya-vigatam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ kuśalâkuśala-dharma-saṃcaya-vigataṃ | rūpaṃ sarva-dharma-saṃcaya-vigatam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ sarva-dharma-saṃcaya-vigatam | rūpaṃ sarva-dharma-samādhy-aparyantatā-samam evaṃ vedanā saṃjñā saṃskārā vijñānam sarva-dharma-samādhy-aparyantatā-samaṃ | rūpaṃ vigamo rūpa-svabhāvo rūpa-tathatā-buddha-dharmā evaṃ vedanā saṃjñā saṃskārā vijñānaṃ vigamo vijñāna-svabhāvo vijñāna-tathatā-buddha-dharmāḥ | rūpaṃ sarva-dharmâparyanta-dharmatā evaṃ vedanā saṃjñā saṃskārā vijñānaṃ sarva-dharmâparyanta-dharmatā | rūpaṃ śūnyam aparyanta-dharmatā evaṃ vedanā saṃjñā saṃskārā vijñānaṃ śūnyam aparyanta-dharmatā | rūpaṃ citta-caitasikâparyantatā evaṃ vedanā saṃjñā saṃskārā vijñānaṃ citta-caitasikâparyantatā | rūpaṃ citta-caritôtpattir evaṃ vedanā

saṃjñā saṃskārā vijñānaṃ citta-caritôtpattiḥ | rūpaṃ kuśalam akuśalaṃ yāvad anupalabdhir evaṃ vedanā saṃjñā saṃskārā vijñānaṃ kuśalam akuśalaṃ yāvad anupalabdhiḥ | rūpaṃ siṃha-nāda-samam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ siṃha-nāda-samaṃ | rūpam akopyam evaṃ vedanā saṃjñā saṃskārā vijñānaṃ akopyaṃ || evaṃ hi Subhūte bodhisattvena mahāsattvena prajñāpāramitā 'nugantavyā ||

kasmāt *samudrâparyantatayā prajñāpāramitā'paryantatā 'nugantavyêty* ucyata iti *tat kasya hetor* ity āśaṅky' āha: *rūpaṃ hi Subhūte samudra-samam* ity-ādi. yena sādharmyeṇa rūp'ādīnāṃ samudr'ādibhis tulyatvaṃ tathā samudrâparyantatayêty-ādi-pada-vyākhyāne[1] prāg eva vyākhyātam iti na punar ucyate. upasaṃharann āha: [Tib. 316[a]] *evaṃ hi Subhūta* ity-ādi.

yadā 'yaṃ Subhūte bodhisattvo mahāsattva evam enāṃ prajñāpāramitām anu(480)gamiṣyati vyavacārayiṣyati avatariṣyati avabhotsyate cintayiṣyati tulayiṣyati upaparīkṣiṣyate bhāvayiṣyati sarva-māyā-śāṭhya-vivarjitair manasikāraiḥ sarva-manyanā-vivarjitair manasikāraiḥ ātmôtkarṣaṇa-vivarjitair manasikāraiḥ sarva-kausīdya-vivarjitair manasikāraiḥ para-paṃsanā-vivarjitair manasikāraiḥ ātmasaṃjñā-vivarjitair manasikāraiḥ sattva-saṃjñā-vivarjitaitr manasikāraiḥ lobha-satkāra-śloka-vivarjitair manasikāraiḥ pañca-nīvaraṇa-vivarjitair manasikāraiḥ īrṣyā-mātsarya-vivarjitair manasikāraiḥ sarvêñjanā-vivarjitair manasikāraiḥ tadā nâsya durlabhā bhaviṣyati sarva-guṇānāṃ paripūrir buddha-kṣetrasyânuttarāṇāṃ ca buddha-dharmāṇāṃ paripūrir iti ||

vibhāvitâikakṣaṇâbhisambodhasya dvitīye kṣaṇe dharmakāyâbhisambodha iti tad-artham āha: *yadā 'yaṃ Subhūte bodhisattva* ity-ādi. yadā *sarva-māy'ādi*[2]-

1. °khyānena C. 2. māyā PT. sgyu daṅ gyo thams-cad rnam-par spaṅs-ba la-sogs-pa = sarva-māyā-śāṭhy'ādi-vivarjitair?

vivarjitair manasikārair yathôkta-krameṇa *prajñāpāramitām enāṃ*[1] sarva-dharma-māyôpamatāṃ sarv'ākārajñatayā *'nugamiṣyati*, mārgajñatayā *vyavacārayiṣyati*, sarvajñatayā *'vatariṣyati*, sarv'ākārâbhisambodhenâ*vabhotsyate*, mūrdhâbhisamayena *cintayiṣyate*, anupūrvâbhisamayena *tulayiṣyati*, ekakṣaṇâbhisamayenô*paparīkṣiṣyate*, dharmakāyâbhisambodhena ca *bhāvayiṣyati tadā nâsya* bodhisattvasya *durlabhā sarva-guṇānāṃ* dharmakāya-svabhāvānāṃ, *buddha-kṣetrasya*,[2] sāmbhogika-kāya[3]-lakṣaṇasyânuttarāṇāṃ ca *buddha-dharmāṇāṃ* sakarmaka[4]-nirmāṇakāya-*svarūpāṇāṃ paripūrir* ity avayavârthaḥ.

samudāyârthas tûcyate: (P. 252a) sa ca dharmakāyâbhisambodhaḥ svābhāvika-kāy'ādi-bhedena caturvidha iti. tatra: prathamo ye smṛtyupasthān'ādayo jñān'ātmakā[5] lokôttarā dharmadhātu-rūpatvād anāsravā malānām āgantukatvena sarva-prakārāṃ viśuddhiṃ prakṛti-vivikta-lakṣaṇāṃ prāptās teṣāṃ yā prakṛtiḥ [Tib. 316b] svabhāvo 'nutpāda-rūpo 'yaṃ muner buddhasya bhagavato lokôttareṇa mārgeṇa prāpyate na kriyata ity akṛtrimârthena[6] [7]māyôpama-vijñāna-sarva-dharma-pratipattyā[7] 'dhigataḥ svābhāvikaḥ kāyaḥ. pariśiṣṭa-kāya-trayaṃ tathya[8]-saṃvṛtyā pratibhāsamānaṃ paramârthato dharmatā-rūpaṃ yathā'dhimokṣa-prabhāvitaṃ buddha-bodhisattva-śrāvak'ādi-gocaratvena vyavasthāpitam iti kathanāya.

viviktâvyatirekitvaṃ[9] vivekasya yato matam |

iti[10] nyāyāt [11]tad-avyatireke[11] 'pi pṛthag vyavasthāpyata ity avasātavyaṃ.

tathā côktaṃ:

sarv'ākārāṃ viśuddhiṃ ye dharmāḥ prāptā nirāsravāḥ
svābhāviko muneḥ kāyas teṣāṃ prakṛti-lakṣaṇaḥ || iti. (1)

tad-anu smṛtyupasthān'ādy-āryâṣṭāṅgamārgântā bodhipakṣāḥ pūrvavat. apramāṇāni maitry-ādi-catur-brahmavihārāḥ. adhyātmaṃ rūpy-arūpī[12] bahirdhā rūpāṇi paśyatîti dvau, śubhaṃ vimokṣaṃ kāyena sākṣātkṛtvôpasampadya viharatîty ekaḥ, ākāśa-vijñān'ākiṃcanya-naivasaṃjñānâsaṃjñ'āyatanānîti catvāraḥ, saṃjñā-vedita-nirodha ity eka ity aṣṭau vimokṣāḥ. rūpadhātu-catur-dhyānāni,

1. °t'ātmanā P. 2. °traḥ P. 3. °bhogikasya kāya C. 4. sarva-k° P. ḥphrin-las daṅ byas-pa. 5. °tmā C. 6. Ex conj. °tim° PC. ma-byas-pa; but see P 12a where reads akṛtrima=bcas-bu-ma-yin-pa. 7 ... 7. °jñānaṃ sarva-dharmâpr° C. cf. similar passage in P. 12a. 8. tathā C. 9. °rekatvaṃ P. 10. This half verse also in P. 12a. 11 ... 11. tadāvyatireko C. 12. amr° P.

catur-ārūpya-samāpatta(P. 252b)yo, nirodha-samāpattir iti nava samāpattayaḥ. pṛthivy-ap-tejo-vāyu-nīla-pīta-lohitâvadāta-vijñān'ākāśam iti kṛtsnaṃ daśavidham. [1]adhyātma-rūpârūpa[1]-saṃjñinau pratyekaṃ parīttâdhimātr'ākārāb yāṃ bahirdhā rūpāṇi [Tib. 317a] paśyatas[2] tāny abhibhūya jānīta iti catuṣṭayam. adhyātmârūpasaṃjñy eva[3] nīla-pīta-lohitâvadātān[4] abhibhūya paśyatîti catuṣṭayam ity aṣṭavidham abhibhvāyatanam. para-saṃtāna-gata-kleśa-raṇa[5]-prabandhônmūlanāt samādhir ity araṇā. samyag-apagata-sarva-nimitta-saṅga-vyāghātam saṃśayâpanayana-kāri-praṇidhāna-samṛddhy' ā saṃsāram asamāhitâvasthāyāṃ pravartata iti praṇidhijñānam. ṣaḍ-abhijñāś catasraś ca pratisaṃvidaḥ pūrvôktāḥ-āśray'ālambana-citta-jñāna[7]-pariśuddhaya iti catasraḥ śuddhayaḥ. āyuś-citta-pariṣkāra-karmôpapatty-adhimukti-praṇidhāna- ṛddhi-jñāna[8]-dharma-vaśitā iti daśa vaśitāḥ. balāni daśa, catvāri vaiśāradyāni pūrvôktāni. pariśuddha-kāya-vāṅ-manaḥ-samudācāras tathāgato nâsty asya viparīta-samudācāratā yāṃ para-parijñāna-bhayāt pracchādayitavyāṃ manyetêty[9] arakṣaṇaṃ trividham. dharma-deśanāyāṃ śrotukāmâśrotukāmôbhaya-kāmeṣu yathākramam anunaya-pratighôbhaya-vivikta evôpekṣakaḥ smṛtimān viharatîti smṛt upasthānaṃ tridhā. sattvârtha-kriyā-kālânatikrama-lakṣaṇêty asaṃmoṣa-dharmatā. kleśa-jñey'āvaraṇânuśaya-rūpa-bīja-prahāṇād vāsanāyāḥ samudghātaḥ. sakala-jana-hit'āśayatā mahatī karuṇā jane. (P. 253a) aṣṭādaś'āveṇikā buddha[10]-dharmāḥ. [Tib. 317b] sarv'ākārajñatā cêti.[11] tathā mārgajñat'ādayo 'pi prāg uktāḥ. sarve c' āśraya-parāvṛttyā parāvṛttā bodhipakṣ'ādayo niṣprapañca-jñān'ātmakā dharmakāyo dvitīyo 'bhidhīyata iti kecit.

tathā côktam:

bodhipakṣâpramāṇāni[I, II] vimokṣā[III] anupūrvaśaḥ
nav'ātmikā samāpattiḥ[IV] kṛtsnaṃ daśavidh'ātmakam[12 V] || (2)
abhibhvāyatanāny aṣṭa prakārāṇi prabhedataḥ[VI]
araṇā[VII] praṇidhijñānam[VIII] abhijñāḥ[IX] pratisaṃvidaḥ[X] || (3)
sarv'ākārāś catasro 'tha śuddhayo[XI] vaśitā daśa[XII]

1 ... 1. °tmaṃ rūp'ārūpyaṃ C. 2. °ty atas C. 3. °tma-r° P, °tma- ūn -saṃjñaiva C. naṅ gzugs med-par ḥdu-śes-pa-dag (!) kho-na. 4. °dātāny C. 5. var° C. gra 6. ās° PCT. mñam-par ma-bṣag-pa. 7. nimitta-saṅga-vyāghāta (!) P. 8 ... 8. vijñ° CT. 9. manet° C. 10. Supplied from Tib. 11. ca T. Om. C. & Tib. 12. °tmikam C.

balāni daśa[XIII] catvāri vaiśāradyāny[XIV] arakṣaṇam[XV] ‖ (4)
trividhaṃ smṛtyupasthānaṃ[XVI] tridhā 'saṃmoṣa-dharmatā[XVII]
vāsanāyāḥ samudghāto[XVIII] mahatī karuṇā jane[XIX] ‖ (5)
āveṇikā muner eva dharmā ye 'ṣṭādaśêritāḥ[XX]
sarv'ākārajñatā[XXI] cêti dharmakāyo 'bhidhīyate ‖ iti. (6)

anye tu

sarv'ākārāṃ viśuddhiṃ ye dharmāḥ prāptā nirāsravāḥ
svābhāviko muneḥ kāyas teṣāṃ prakṛti-lakṣaṇaḥ | iti

yathā-rutatvena lokôttarān evânāsravān dharmān abhyupagamya teṣāṃ yā prakṛtir anutpādatā[1] tal-lakṣaṇaḥ svābhāvika-kāyaḥ.[2] sa eva ca dharmatā-kāyo dharmakāya iti bhāva-pratyaya-lopād vyapadiśyata iti vyākhyāya[3] ke punas te 'nāsravā dharmā yeṣāṃ prakṛti-lakṣaṇo dharmakāya ity āśaṅkya bodhipakṣêty-ādi-kārikām avatārayanti.

teṣāṃ yogi-saṃvṛtyā viśiṣṭârtha-pratibhāsa-janana-dvāreṇ' āśraya-[Tib. 318ᵃ] parāvṛttyā parāvṛttā dharma-deśan'ādy-artha-kriyā-kāriṇo 'vaśyam advayāś ci(P. 253ᵇ)tta-caittāḥ katham abhyupagantavyāḥ saṃgṛhītā ity apare.[4]

yaḥ pratītyasamutpādaḥ śūnyatā sâiva te matā |

iti nyāyād dharmat'ātmaka-kāya-pratipādanād evâdvaya-jñān'ātmako dharmakāyaḥ pratipādita iti cet. evaṃ tarhi nyāyasya tulyatvāt sāmbhogika-nairmāṇika-kāya-dvayam api pratipāditam iti pṛthag-nirdeśo na kartavyaḥ syāt. atha pravacane paṭhitatvāt. yogi-saṃvṛtyā tan-nirdeśa iti matam. amunâiva nyāyenâdvaya-jñān'ātmako 'pi dharmakāyas tathâiva pṛthag nirdiśyatām iti prāptam.

kecit kāya-catuṣṭaya-vyākhyāne

svābhāvikaḥ sa-sāmbhogo nairmāṇiko 'paras tathā
dharmakāyaḥ sa-kāritraś caturdhā samudīritaḥ ‖

iti kārikāyāṃ svābhāvika-śabdânantaraṃ dharmakāya-śabdasyâpāṭhāt kāya-trayam evêti.

anye tûpadarśita-prayojana-sāmarthyāt kārikā-bandhânurodhena[5] jñānasyâiva kāritreṇa sambandhârthaṃ câivam uktaṃ. ato 'viruddhaṃ sarvaṃ pradeśântarâbhihitaṃ kāya-catuṣṭayaṃ bhavatîti.

1. °data C, anuyodatā P, °das T. 2. °vikaḥ k° C. 3. °khyā P. 4. °raḥ PC. gṣan-dag. 5. vaccānur° C. sbyar-baḥi ṅo-bor byas-pa.

syād etat: śrāvak'ādy-araṇā-samādhes tathāgatasya ko viśeṣo 'raṇā-samādher iti. mā 'smad[1]-darśanāt kasyacit kleśôtpattiḥ syād iti manuṣya-kleśôtpatti-parihāritā śrāvak'ādy-araṇā-samādhiḥ. tathāgatānāṃ tu[2] sakala-jana-kleśa-prabandhônmūlanaṃ [3]syād grām'ādiṣu. ity araṇā[3]-samādhi-viśeṣaḥ.[4]

[Tib. 318ᵇ] tathā côktaṃ:

śrāvakasyâraṇā-dṛṣṭer[5] nṛ[6]-kleśa-parihāritā.[7]
tat-kleśa-srota-ucchittyai grām'ādiṣu jinâraṇā ‖ iti. (7)

śrāvak'ādi-praṇidhijñānāt[8] tathāgata-praṇidhijñānasya ko viśeṣa iti cet. ucyate: nirnimittatvena sva-rasa-pravṛttaṃ[9] vastv-anabhiniveśād rūp'ādi-saṅga-vigataṃ sa-vāsana-kleśa-jñey'āvaraṇa-prahāṇā(P. 254ᵃ)t sarva-jñeyâvyāghātam[10] ā saṃsāram avasthānāt sadā sthitaṃ samyak-pratisaṃvil-lābhāt praśna-visarjana-kāri tāthāgataṃ praṇidhijñānam iti śrāvak'ādi[11]-praṇidhijñānād viśiṣṭam iṣṭaṃ.

tathā côktaṃ:

anābhogam anāsaṅgam avyāghātaṃ sadā sthitaṃ
sarva-praśnâpanud bauddhaṃ[12] praṇidhijñānam iṣyate ‖ iti. (8)

sa-vāsanā-susūkṣma-kleśa-jñey'āvaraṇa-sammoha[13]-dvaya-prahāṇa-prativiśiṣṭatvena[14] sarveṣām eva tathāgata-saṃtāna-varti-bodhipakṣ'ādi-dharmāṇāṃ niratiśaya-viśeṣa-sadbhāvād etad-viśeṣaṇa[15]-dvayam anantarôditam[16] upalakṣaṇatvena grāhyaṃ.

syād evam[17] nityaṃ mahā-karuṇāmaya-dharmakāyâvasthāne kathaṃ sakala-prāṇṛbhatānām[18] sadā nârtha-kriyêti. kalyāṇa-mitr'ādi-samavadhānād buddh'ādy-ālambane pariposaṃ gate hetau pūrvâvaropita-kuśala-mūla-bīje sati yasya sattvasya yasmin kāle dharma-deśan'ādikaṃ kriyamāṇam āyati-pathyaṃ[19] bhavati tadā tasyârtha-karaṇāya pūrva-praṇidhāna-samṛddhyā [Tib. 319ᵃ] tat-pratibhāsânurūpeṇârtha-kriyā-kārī bhagavān[20] iti mahā-karuṇā-svabhāva-dharmakāyâvasthānena sarvadā cintāmaṇir ivôpasthito 'pi sva-karmâparādha-janita-hetu-vaidhuryān

1. smā C, 'smād T. 2. °nārtha C. 3 … 3. Ex conj. syād iti grām'ādiṣv ar° PCT. Tib. omits viśeṣaḥ. 4. °dikār° C. 5. °ṣṭe PC. 6. nu P, tat C. miḥi. 7. °hāretā C. 8. °dhi-vijñānā C. 9. °tta P. 10. °vyākhyāt° C. 11. °kā P. 12. °ddha P. 13. °ṇāmamm° P. 14. °ṇāviś° P. 15. °ṣa CT. 16. ant° PCT. de-ma-thag-tu bśad-pa. 17. etat C. de-ltar yin-du chug-na. 18. °ṇa-bhūtāṃ C, °ṇa-tūtā P. srog-chags. 19. °ṇayatrip° C, °yamāhāṃ āy° P. mdsad-pas yun-du phan-par ḥgyur-ba. 20. °vatān P.

na[1] phala-dāyakaḥ pratibhāsate. tato[2] yathā deva-rāje[3] varṣaty api sati pūtībhāv'ādinā 'bījībhūtaṃ bījaṃ til'ādi na[4] prādurbhavati tadvad buddhānāṃ sakala-manoratha-paripūraṇa-dakṣāṇāṃ samutpāde 'pi abhavyo na bhadraṃ saddharma-śravaṇ'ādikaṃ prāpnotîty avasātavyaṃ.

tathā côktaṃ:

paripākaṃ gate hetau yasya-yasya yadā-yadā
hitaṃ bhavati kartavyaṃ prathate tasya-tasya (P. 254[b]) saḥ || (9)
varṣaty api hi parjanye nâivâbījaṃ prarohati[5]
samutpāde 'pi buddhānāṃ nâbhavyo bhadram aśnute || iti. (10)

yathôkta-nyāyenâivaṃ[6] sarvatra-pratibhāsa-dvāreṇârtha-kriyā-karaṇa-vaipulyāt prabandhatay' ā saṃsāram avasthānena[7] ca bhagavataḥ kṣayâbhāvād yathā-kramaṃ buddho vyāpī[8] nitya ity abhidhīyate. tasmāt[9] kathaṃ jñān'ātmako dharmakāyaḥ pratiniyata-yogi-[10]saṃtān'ādhāra-vartī pratikṣaṇam utpadyamāno[11] vyāpī nitya ity api kathyata iti na mantavyaṃ.

tathā côktaṃ:

iti kāritra-vaipulyād buddho vyāpī nirucyate
akṣayatvāc ca tasyâiva nitya ity api kathyate || iti. (11)

tad-anu daśa-bhūmi-praviṣṭa-mahā-bodhisattvaiḥ saha paramânavadya-mahā-yāna-dharma-sambhoga-prīti-sukhôpabhogāt sāmbhogiko 'yaṃ kāyo dvātriṃśal-lakṣaṇâśīty-anuvyañjana[12]-virājita-gātro rūpa-kāya-svabhāvas tṛtīyo [Tib. 319[b]] buddhasya bhagavato grāhyaḥ.

tathā côktaṃ:

dvātriṃśal-lakṣaṇâśīti-vyañjan'ātmā muner ayam
sāmbhogiko mataḥ kāyo mahāyānôpabhogataḥ || iti. (12)

tāni punar dvātriṃśal-lakṣaṇāni yad uta gurūṇām anugamana[13]-pratyudgaman'ādinā[14] cakrâṅkahastapādatā[15] 1. dṛḍha-saṃvara-samādānatvāt kūrmavat supratiṣṭhitapādatā 2. catuḥ-saṃgrahavastu-sevanād rāja-haṃsavaj jālâvanaddhâṅgulipāṇipādatā[16] 3. praṇīta-khādya-bhojy'ādi-dānān mṛdutaruṇahastapādatā 4.

1. °ryānū C. 2. ato CT. 3. °ji C. 4. °l'ādita C, °l'āhita P. til la-sogs-pa.... mi. 5. viroh° C. 6. °va P. de-ltar. 7. °sthāne C. 8. °pi P. 9. kasm° C. de-bas-na. 10. sat° P, sasant° C. 11. utpādy° P. 12. °śītivy° P. 13. °ma P. 14 °manadiṇinā (!) P. 15. °ṅkrāh° C. 16. °ṅgulipādatā CT.

praṇītatara-lehy'ādi-dānena samucchrita[1]-hasta-pāda-skandha-grīvā-pradeśatvāt saptôcchrayatā 5. vadhya-mokṣaṇatvād dīrghâṅgulitā 6. jīvitânugraha-karaṇād āyatapārṣṇitā 7. prāṇâtipāta-viratyā bṛhadṛjugātratā 8. kuśala-dharma-samādānād u(P. 255[a])cchaṅkhapādatā[2] 9. gṛhīta-kuśala-samādāna-vardhanād ūrdhvaṃ-garomatā[3] 10. satkṛtya vidyā-śilp'ādi-dānād eṇeya[4]-jaṅghatā 11. saṃvidyamānârtha-[5]yācanaka-janâpratyākhyānāt paṭûrubāhutā 12. sarva-jana-brahma-carya[6]-samādāpana-guhya-mantr'ārakṣaṇāt kośagatavastiguhyatā 13. praṇītôpāstaraṇa-dānāt suvarṇavarṇatā 14. prāsāda-vara[7]-dānāc chlakṣṇacchavitā 15. saṅgaṇik'ādi-parivarjanāt pradakṣiṇ'āvartâikâikaromatā 16. sarva-guru-jana-yathā-sthāna-niveśanād ūrṇâṅkitamukhatā 17. sarvathā mukhara-vacanânavasādanāt[8] siṃhapūrvârdhakāyatā 18. [Tib. 320[a]] priya-vāditva-su-bhāṣitânulomatvāt [9]susaṃvṛttaskandhatā 19. bhaiṣajy'ādi-dānāc citântarâṃsatā 20. glāna-janôpasthānād rasarasâgratā 21. van'ārām'ādi[10]-karaṇa-samādāpanān nyagrodhaparimaṇḍalatā 22. vihār'ādy-abhyadhika[11]-pradānād uṣṇīṣaśiraskatā[12] 23. ślakṣṇ'ādi-vacanāt prabhūtajihvatā 24. sarva-lokadhātu-sattva-saddharma[13]-vijñapanād[14] brahmasvaratā 25. sambhinna-pralāpa-viratyā siṃhahanutā 26. sarva-jana-sammān'ādinā[15] śukladantatā 27. viśuddh'ājīvatvāt samadantatā 28. satya-vacana-samudācārād aviraladantatā 29. piśuna-vacanânabhyāsāt samacatvāriṃśad-dantatā 30. sarva-sattvâika-putra-darśanād abhinīlanetratā 31. pratigh'ādi[16]-viveka-darśanād gopakṣmanetratā cêti 32.

tathā (P. 255[b]) côktaṃ:

cakrâṅka-hasta-krama[I]-kūrma-pādo[II]
jālâvanaddhâṅguli-pāṇi-pādaḥ[III]
karau sa-pādau taruṇau mṛdū ca[IV]
samutsadaiḥ saptabhir āśrayo 'sya[V] || (13)
dīrghâṅgulir[17] [VI] vyāyata-pārṣṇi[18] [VII] gātraṃ
prājyam[19] [VIII] ṛjûcchaṅkha[20]-padôrdhva-romā[IX. X]

1. °cchita P, °mutthita C. mtho-ba. 2. ucchaṅgap° C. ṣabs-ḥbur mi-mṅon-pa-ñid. 3. ūrdhvāṃg° P, ūrdhvāg° C. skuḥi spu gyen-du phyods-pa-ñid. 4. yaṇ° C. 5. °caka C. 6. °rye P. 7. °d'āvaraṇa PT. dam-pa. 8. °canādanavasādanatāt C, vacanād anavas° T. 9. °ṃvṛtask° CT. 10. °nāgām° C. 11. abhyavaka C. 12. °skṛtā P. 13. dharma C. 14. °jñayātād C. 15. saṃsān° P. 16. °ghāt'ādi PT. 17. °li C. 18. metri causa for °ṣṇir. 19. °jyasv C. 20. °jyatvṛjūcchaṃkhya P.

eṇeyajaṅghaś[XI] ca paṭûrubāhuḥ[1] [XII]
[2]kośâvanaddhôttamavasti-guhyam[3] [XIII] || (14)
suvarṇa-varṇaḥ[XIV] pratanucchaviś[XV] ca
pradakṣiṇâikâika-sujāta-romā[4] [XVI]
ūrṇâṅkit'āsyo[XVII] hari-pūrva-kāyaḥ[XVIII]
skandhau vṛtāv asya[XIX] citântarā'ṃsaḥ[XX] || (15)
hīno rasaḥ khyāti rasôttamo 'sya[XXI]
nyagrodhavan maṇḍala-tulya-mūrtiḥ[XXII]
uṣṇīṣamūrdhā[XXIII] pṛthu-cāru-jihvo[XXIV]
brahmasvaraḥ [5]siṃhahanuḥ[XXVI] suśuklāḥ[5] [XXVII] || (16)
tulyāḥ[6] pramāṇe[7] [XXVIII] 'viralāś ca dantā[XXIX]
[Tib. 320b] anyūna-saṃkhyā-daśikāś catasraḥ[XXV]
nīlêkṣaṇo[8] [XXXI] go-vṛṣa-pakṣma-netro[XXXII]
dvātriṃśad etāni[9] hi lakṣaṇāni || (17)
yasya-yasyâtra[10] yo hetu-lakṣaṇasya prasādhakaḥ
tasya-tasya prapūryā 'yaṃ samudāgama-lakṣaṇaḥ | (18)
gurūṇām anuyān'ādi[11] [I] dṛḍhatā saṃvaraṃ prati[II]
saṃgrah'āsevanaṃ[III] dānaṃ praṇītasya ca vastunaḥ[V] || (19)
vadhya-mokṣa-samādānaṃ[VI] vivṛddhiḥ kuśalasya[VII] ca
ity-ādiko yathāsūtram hetur[12] lakṣaṇa-sādhakaḥ || iti. (20)

aśīty-anuvyañjanāni punar yad uta sarva-saṃskāra-viraktatvena[13] tāmranakhatā 1. sarva-sattva-hitâdhyāśayatvena[14] snigdhanakhatā 2. śreṣṭha-vaṃśa-prasavatvena[15] tuṅganakhatā 3. vṛttânavadyatvena vṛttâṅgulitā 4. samupacita[16]-kuśala-mūlatvena citâṅgulitā 5. samyag-anupūrva-pravṛttenânupūrvâṅguli(P. 256a)tā 6. su-nigūḍha-kāy'ādi-karmânt'ājīvatvena[17] gūḍhaśiratā[18] 7. kleśa-granthi-bhedakatvena nirgranthiśiratā[19] 8. su-nigūḍha-dharma-matitvena gūḍhagulphatā 9. sarva-[20]durga-sthāna[20]-janôttārakatvenâviṣamapādatā 10. narâbhibhavana-kuśalatayā siṃhavikrāntagāmitā 11. nāgâbhibhavana-kuśalatayā nāgavikrāntagāmitā 12. vaihāyasaṃgama[1]-kuśalatayā haṃsavikrāntagāmitā 13. puruṣa-vṛṣabha-kuśalatayā vṛṣabhavikrāntagāmitā 14. pradakṣiṇa-mārgânuyātatayā[2] pradakṣiṇagāmitā 15. prāsādika-kuśalatayā cāru(Tib. 321a)gāmitā 16. nityam avakra-cittatayā avakragāmitā 17. viśuddha-guṇ'ākhyāpakatayā[3] vṛttagātratā 18. pramṛṣṭa-pāpa-dharmatayā [4]mṛṣṭagātratā 19. vineyânurūpa-dharma-deśakatayā 'nupūrvagātratā 20. kāy'ādi-śuci-samudācāratvāc chucigātratā 21. karuṇā-cittatvān mṛdugātratā 22. viśuddha-cittatvād viśuddhagātratā 23. paripūrṇa-dharma-vinayatvāt paripūrṇavyañjanatā 24. pṛthu-cāru-guṇ'ākhyānāt pṛthucārumaṇḍalagātratā 25. sarvatra-sama-cittatvāt samakramatā 26. suviśuddha-dharma-deśanād viśuddhanetratā 27. sugama-dharma-deśanāt sukumāragātratā 28. nityam adīna-cittatvad adīnagātratā 29. samudgamana[5]-kuśalatvād utsadagātratā 30. kṣīṇa-punarbhavatvena susaṃhatagātratā 31. su-vibhakta-pratītyasamutpāda-deśakatvena suvibhaktâṅgapratyaṅgatā 32. su-viśuddha[6]-padârtha-darśanād vitimira[7]-śuddh'ā(P. 256b)lokatā 33. vṛtta-sampanna-śiṣya[8]-saṃvartanīyatvena vṛttakukṣitā 34. pramṛṣṭa-saṃsāra-doṣatvena mṛṣṭakukṣitā 35.[9] bhagna-māna[10]-śṛṅgatvenâbhagnakukṣitā 36.[11] [12]dharma-kṣaya-vinivartakatvenâkṣāmakukṣitā 37.[12] pratividdha-[13]dharma-gambhīratvena[13] gambhīranābhitā 38. pradakṣiṇa-grāhi-śiṣya[14]-saṃvartanīyatvena pradakṣiṇ'āvartanābhitā 39. samanta-prāsādika-parivāra-saṃvartanīyatvena samantaprāsādikatā 40. śuci-cittatvena śucisamudācāratā 41. vyapagatâkāla[15]-dharma[16]-vinayatvena vyapagatatilakālagātratā 42. [Tib. 321b]kāy'ādi-lāghava-prāpaka-dharma-deśakatvena[17] [18]tūlasadṛśasukumārapāṇitā 43. pratilabdha-snigdha-mahā-śramaṇatvena[19] snigdhapāṇilekhatā 44. gambhīra-dharma-sthānatvena gambhīra-pāṇilekhatā 45. samyag-āyati-pariśuddha-dharma-deśakatven' āyatapāṇilekhatā 46. pracuratara-śikṣā-deśakatvena nâtyāyatavacanatā[20] 47. pratibimbavad vidita-sarva-lokatvena bimbapratibimbôpamauṣṭhatā 48. mṛdu-vacana-vinayatvena mṛdujihvatā 49. prabhūta-guṇôpapannatvena tanujihvatā 50. rakta-bāla-jana-

1. °ruvāṅga P. paṭukavāṅgaḥ C. 2. kośâvadhān° C. 3. °hyaḥ PT. 4. °māḥ P. 5…5. °nuś ca śukl° C. śin-tu dkar. 6. tulya C. 7. °ṇā C. 8. °kṣa C. 9. eva tāni C. 10. °syatra C. 11. °dir CT. 12. °tu C. 13. vivikt° PT. ḥdod-chags daṅ bral-ba-ñid-kyis. 14. hit'āś° P. lhag-paḥi bsam-pa-ñid-kyis. 15. prabhav° PT. sbel-bas. 16. sûp° bsags-pa-ñid-kyis. 17. °jīvitv° P. 18. nirguḍhaś° C. 19. gr° C. 20…20. sthāna-durga C.

1. °yaṃsaṅgama C, °yama P. nam-mkhaḥ-la gśegs-pa. 2. °nuyātayā C. 3. °ṇakhyāyak° C. 4. sṛṣṭa C. 5. °dgata CT. 6. suvarṇṇaś° C. 7. vidhera C. 8. viś° C. 9. 36 C. 10. °nasa P. ṅa-rgyal. 11. 37 C. 12…12. Om C. 13…13 gambhīradharmatvena C. 14. °ṇāhi ś° C, °ṇagrāhi-ṇipya (!) P. slob-ma mthun-par. 15. °kala C. 16. °rmā C. 17. °śatv° CT. 18 samad° P. 19. śravaṇ° C. dge-sbyoṅ. 20. nâbhyāyatav° C, °tvenâbhyāyatav° P. ṣal ha-can mi-riṅ-ba-ñid. For vacana = vadana cf. subjoined verse.

duravagāha-dharma-vinayatvena raktajihvatā 51. sarva-trāsâpagatatvena meghagarjitaghoṣatā 52. madhur'ādy-ālāpatvena madhuracārumañjusvaratā 53. nivṛtta-bhava-saṃyojanatvena[1] vṛttadanṣṭratā 54. durdānta-jana-damakatvena tīkṣṇadanṣṭratā 55. parama-śukla-dharma-vinayatvena śukladanṣṭratā 56. sama-bhūmi-pratiṣṭhitatvena samadanṣṭratā 57. samyag-anupūrvâbhisamaya-[2]prakāśakatvenânupūrvadanṣṭratā 58. prajñā-prakarṣa[3]-sthāpa(P. 257a)katvena[4] tuṅganāsatā 59. śuci-jana-sampannatvena śucināsatā 60. paramôdāra[5]-dharmatvena viśālanayanatā 61. samupacita[6]-sattva-rāśitvena [7]citapakṣmatā 62. sarva-yuvati-janâbhinanditatvena[8] sitâsitakamaladalanayanatā[9] 63. [0]nityam āyati[10]-darśitven' āyatabhrūkatā 64. ślakṣṇa-dharma-vinaya-kuśalatvena ślakṣṇabhrūkatā 65. [Tib. 322a] kuśala-snigdha-saṃtānatvena susnigdhabhrūkatā 66. samanta-doṣa-darśitvena samaromabhrūkatā 67. parama-pīḍā-nivartakatvena pīnāyatabhujatā 68 vijita[11]-rāg'ādi-samaratvena sama-karṇatā 69. sarva-sattvânupahata-[12]saṃtānatvenânupahatakarṇêndriyatā 70. sarva-dṛṣṭi-kṛtânanyathā[13]-vipariṇāmatvenâparimlānalalāṭatā 71. sarva-vādi-[14]pramathanatvena pṛthulalāṭatā[14] 72. paripūrṇôttama-praṇidhānatvena suparipūrṇôttamâṅgatā 73. viṣaya-rati-vyāvartakatvena[15] bhramarasadṛśakeśatā 74. prahīṇa[16]-darśana[17]-bhāvanā-prahātavyânuśayatvena citakeśatā 75. ślakṣṇa-buddhi-parijñāta-śāsanatvena ślakṣṇakeśatā 76. rāg'ādy-asaṃluḍita-cetanatvenâsaṃluḍitakeśatā 77. nityam aparuṣa-vacanatvenâparuṣakeśatā 78. bodhyaṅga-kusumâvakīrṇatvena[18] surabhikeśatā 79. sarvathā śobhā-saṃvartanīyatvena śrīvatsasvastikanandyāvartalalitapāṇipādatalatā[19] cêti 80.

tathā côktaṃ:

tāmrāḥ[I] snigdhāś[II] ca tuṅgā(P. 257b)ś[III] ca nakhā, aṅgulayo muneḥ
vṛttāś[IV] citânupūrvāś[V. VI] ca, gūḍhā[VII] nirgranthayaḥ[VIII] sirāḥ, ‖ (21)
gūḍhau gulphau,[IX] samau pādau,[X] siṃhêbha[XI. XII]-dvija[XIII]-go[XIV]-pateḥ

1. °tvenāvimvapratívimvopamauṣṭhatā (!) C. 2. °śatv° C. 3. karṣa P. 4. sthāpanatv° C. 5. °dāna C. 6. °muc° C. 7. cittap° C. 8. janāvinandītv° P, janâvinanditv° T. 9. °malanay° P. pad-maḥi ḥdab-ma. 10 ... 10. niyatayata C, °tyam āyāti P. rtag-tu phyis rjes-su. 11. °jidita P. 12. tvenānup° C. 13. °tâny° PCT. gṣan-du mi. 14 ... 14. pramathanāglālānalaṭ° C. 15. °vartatv° C. 16. praṇīna P. 17. °rśa P. 18. °māk° P. bkram-pa-ñid. 19. °ndyāvartya-l° C, °ndyāvartalalitapād° P. phyag daṅ ṣabs dpal-gyi beḥu daṅ bkra-śis-pa daṅ gyuṅ-druṅ ḥkhyil-pas brgyan-pa-ñid.

vikrāntaṃ dakṣiṇaṃ[XV] cāru[XVI] gamanam ṛju,[1 XVII] vṛttatā[XVIII] (22)
mṛṣṭânupūrvate[XIX. XX] medhya[XXI]-mṛdutve[XXII] śuddha[XXIII]-gātratā,
pūrṇa-vyañjanatā[XXIV] cāru-[2]pṛthu-maṇḍala[XXV]-gātratā, ‖ (23)
samakramatvaṃ,[XXVI] śuddhatvaṃ netrayoḥ,[XXVII] sukumāratā[XXVIII]
adīnôtsada[XXIX. XXX]-gātratve[3] [Tib. 322b] susaṃhatana[XXXI]-gātratā, ‖ (24)
su-vibhaktâṅgatā,[XXXII] dhvānta-pradhvast'āloka-śuddhatā[XXXIII]
vṛtta[XXXIV]-mṛṣṭâkṣatâkṣāma[4 XXXV–XXXVII]-kukṣitāś[5] ca,
gabhīratā[6 XXXVIII] ‖ (25)

dakṣiṇ'āvartatā nābheḥ,[XXXIX] samantād darśanīyatā[XL]
samācāraḥ[7] śuciḥ,[XLI] kāla-tilakâpagatā[XLII] tanuḥ, ‖ (26)
karau tūla-mṛdū,[XLIII] snigdha[XLIV]-gambhīr'āyata[XLV. XLVI]-lekhatā,
nâtyāyataṃ vaco,[8 XLVII] bimba-pratibimbôpamauṣṭhatā,[XLVIII] ‖ (27)
mṛdvī[9 XLIX] tanvī[L] ca raktā ca jihvā,[LI] jīmūta[10]-ghoṣatā[LII]
cāru-mañju-svaro,[LIII] danṣṭrā[11] vṛttās[LIV] tīkṣṇāḥ[LV] sitāḥ[LVI] samāḥ[LVII] ‖ (28)
anupūrvīṃ-[12]gatās[LVIII] tuṅgā nāsikā[LIX] paramaṃ śuciḥ,[LX]
viśāle nayane[LXI] pakṣma citaṃ[13 LXII] padma-dalâkṣitā,[LXIII] ‖ (29)
āyata[LXIV]-ślakṣṇa[LXV]-susnigdha[LXVI]-sama-romnau[LXVII] bhruvau, bhujau
pīn'āyatau,[LXVIII] samau karṇāv[LXIX] upaghāta-vivarjitau,[LXX] ‖ (30)
lalāṭam aparimlīnaṃ[LXXI] pṛthu,[LXXII] pūrṇôttamâṅgatā,[LXXIII]
bhramar'ābhāś[LXXIV] citāḥ[LXXV] ślakṣṇā[LXXVI] asaṃluḍita-mūrtayaḥ[LXXVII] ‖ (31)
keśā aparuṣāḥ[LXXVIII] puṃsāṃ saurabhyāṇy[14] apahāriṇaḥ,[LXXIX]
śrīvatsaḥ svastikaṃ[LXXX] cêti buddhânuvyañjanaṃ matam ‖ iti. (32)

tad-anu yena[15] Śākyamuni-tathāgat'ādi-rūpeṇ' ā saṃsāraṃ sarva-lokadhātuṣu sattvānāṃ samīhitam[16] arthaṃ samaṃ karoti asau kā(P. 258a)yaḥ[17] prabandhatayā 'nuparato nairmāṇiko buddhasya[18] bhagavataḥ sarva-bāla-jana-sādhāraṇaś caturtho 'vasātavyaḥ.

1. ṛjuṃ C. °ttate T. 2. °thakm° C. 3. °tvena C. 4. mṛṣṭākṣatākāma C. 5. °tā C. 6. gambh° C. 7. °ra C. 8. vanvo P. ṣal. 9. °du C. 10. camṛta C. 11. dṛṣṭhaḥ C. 12. °rvôdg° PC. 13. cita C. 14. Ex conj. °bhyād PT, °bhyāy C. mi-gśor skyes-bu yid ḥphrog daṅ saurabhyam is not rendered in both Tib. versions (gnas-brtan & sde-dge), but see Abhisamayâlaṃkāra-prajñāpāramitā-upadeśa-śāstra ed. by Th. Stcherbatsky and E. Obermiller I, 69 (Tib.) 15. ye C. 16. samah° C. 17. yaḥ C. 18. °ddhi- P.

tathā côktam:

karoti yena citrāṇi hitāni jagataḥ samam[1]
ā bhavāt[2] so 'nupacchinnaḥ[3] kāyo nairmāṇiko muneḥ || iti. (33)

tatra prathamaṃ praśastâpraśasta[4]-gaty-anabhiniveśâvasthāna[5]-lakṣaṇaṃ gati-praśamanaṃ karma kṛtvā, dān'ādi-catuḥ-saṃgrahavastuni [Tib. 323a] pratiṣṭhāpya,[7] śrutamay'ādi[8]-jñānena [9]vipakṣa-pratipakṣa[9]-heyôpādeya-dvāreṇa bodhayitvā, māyākāra ivânunay'ādi-viviktatayā maitry-ādi-lakṣaṇe parârthe[10] sa[11] sattvârtha-yāthātmye[12] pratiṣṭhāpya,[13] tad-anu svârthe tri-maṇḍala-viśuddhi-prabhāvita-ṣaṭ-pāramitā'bhyāse, tad-anantaraṃ sva-parârtha-lakṣaṇe daśa-kuśala-karma-pathe buddha-mārge, tataḥ sarva-dharma-prakṛti-śūnyatā'bhyāse, tad-anu dāna-pāramitā'dhiṣṭhānena prathamāyāṃ bhūmau sarvatraga-dharmadhātu-prativedha[14]-lakṣaṇe 'dvaya-dharme,[15] tato dvitīy'ādi[16]-bhūmau sambhāra-paripūri-hetu-bhūte śīl'ādi-pāramitā-sarva-dharma-sāṃketika[17]-jñāne niveśayati. evam anukrameṇa prajñāpāramitā'dhiṣṭhānena ṣaṣṭhyāṃ bhūmau jñāna[18]-jñeya-bhāvânabhiniveśa[19]-lakṣaṇe sarva-dharmânupalambhe, tad-anantaraṃ saptamyām upāya-pāramitā-balena sattva-paripāke, tato bala-pāramitā-balenâṣṭamyāṃ śrāvak'ādy-asādhāraṇe bodhisattva-mārge, punas tatrâiva[20] sarva-bhāvâbhiniveśa[21]-prahāṇe, tad-anu navamyāṃ praṇidhāna-pāramitā-sāmarthyād bodhi-prāptau, tad-anantaraṃ jñāna-pāramitā-balād [22]daśamyāṃ bhūmau[22] vividha-buddha-kṣetra-viśuddhau pratiṣṭhāpya, punas [23]tatrâivâikajāti-pratibaddha[24]-svarūpe samyaksambodhi-pratiniyame, daśa-dig-lokadhātavīya[25]-sattvârthe, (P. 258b) sarva-lokadhātu-[Tib. 323b] buddhôpasaṃkramaṇ'ādi-guṇe ca niveśayati.[26] evam anukrameṇa punas tatrâiva[27] viśeṣa-mārga-svarūpe samasta-bodhy-āvāhaka-dharma-lakṣaṇe bodhyaṅge, karma-phala-sambandhâvipraṇāśe, yathā-bhūta-sarva[28]-padârthâdhigame, sarva-viparyāsa-prahāṇe, nirvastuka-viparyāsa-prahāṇe[29] jñāne, prakṛti-pariśuddhi-lakṣaṇe bodhisa-

1. °ma P. 2. bhāv° C. 3. °nna- P. 14. Simply praśasta P. bzaṅ-po daṅ bzaṅ-po ma-yin-pa. 5. °śânav° PCT. 6. °ṇa C. 7. °ṣṭhāyāpya P, prāpya C. bkod-de. 8. °śrutay° P. 9…9. Simply vipakṣa C, viśuddha (!) P. mi-mthun-paḥi phyogs daṅ gñen-po. 10. paramârthe C. gṣan-gyi don. 11. Om. PT. de. 12. Ex conj. °tmya- PC. 13. °ṣṭhāya P. bkod-de. 14. vivedha P. rtogs-pa. 15. °rmo C 16. °y'ādau C. 17. °ti C. 18. °nā C. 19. bhāvanā'bhiniv° CT. 20. tejâiva C. 21. chos thams-cad-la mṅon-par ṣen-pa=dharmâbhiniveṣa? 22…22. °śyāmd (!) PC. sa bcu-pa. 23. °trainaij° C, °traikaj° P, °trâiva jāti T. de-ñid-la skye-ba gcig. 24. prati C. 25. °tuv° C. 26. °śati P. 27. taiva P, tathaiva C. de-ñid-la. 28. Om. CT. 15. °ṇa CT.

ttva-vyavadāne, sarva-kalaṅkâpagata-vyavadāna-hetau sambhāre, śūnyatā-svabhāvena saṃskṛtâsaṃskṛtâvyatibheda[1]-parijñāne ca pratiṣṭhāpya[2] tāthāgatyāṃ bhūmau nirvāṇe niveśayati.[3] ity evaṃ dharmakāyavad asy' ā[4] saṃsāraṃ[5] saptaviṃśati-prakāraṃ karma vineyajana-pratibhāsa-bhāk tad-[6]ādhipaty'āśrayeṇ' āyātaṃ saṃvṛtyā[7] eva [8]sāmbhogika-kāy'ādi[8]-pratibhāsôtpāda-dvāreṇârtha-kriyā-kārī 'ti dharmakāyasyêṣyata iti kāritram avasātavyam.

tathā côktam:

tathā karmâpy anucchinnam asy' ā saṃsāram iṣyate.
gatīnāṃ śamanaṃ karma[I] saṃgrahe ca caturvidhe || (34)
niveśanaṃ[II] sa-saṃkleśe vyavadānâvabodhane[9] [III]
sattvānām artha-yāthātmye[10] [VII] ṣaṭsu pāramitāsu[V] ca || (35)
buddha-mārge[VI] prakṛtyâiva śūnyatāyāṃ[VII] dvaya-kṣaye[VIII]
saṃkete[IX] 'nupalambhe[11] [X] ca paripāke ca dehināṃ[XI] || (36)
bodhisattvasya mārge[XII] 'bhiniveśasya[12] nivāraṇe[XIII]
bodhi-prāptau[XIV] jina-kṣetra-viśuddhau[XV] niyatiṃ prati[XVI] || (37)
aprameye ca sattvârthe[XVII] buddha-sev'ādike guṇe[XVIII]
bodher[13] aṅgeṣv[14] [XIX] anāśe[15] ca[16] karmaṇāṃ[XX] satya-darśane[XXI] || (38)
viparyāsa-prahāṇe[XXII] ca tad-avastukatā[17]-naye[18] [XXIII]
vyavadāne[XXIV] (P. 259a) sa-sambhāre[XXV] saṃskṛtâsaṃskṛte prati || (39)
vyatibhedâparijñāne[XXVI] nirvāṇe ca niveśanaṃ[XXVII]
dharmakāyasya[19] karmêdaṃ saptaviṃśatidhā matam || iti. (40)

evam eva [20]Kārikā-śāstra[20]-prāmāṇyād bhāvâdhyāhār'ādi[21]-pad'ādibhir[22] abhisamaya-kramânurūpo granthârtho vācyaḥ. tatas ca kenacid Abhisamayâlaṃkāra-kārikā-pāṭhaṃ[23] bāhulyenânyathā kṛtvā[24] pratibhātu te Subhūta ity-ādi vākyam ārabhyâsyā Mātur yad asambaddhaṃ samyak-samudāyâvayavârthânabhidhānād

1…1. saṃskṛtâvyatibhedaḥ C. 2. prativyāpya C. 3. śay° P. ḥgod-par mdsad-pa. 4. °damyā P, °dasyāpi C. 5. sāraṃ C. 6. ānip° C. 7. °tyām C, °tyā jñānam PT, which is wanting in Tib. 8…8. loṅs spyod rdsogs-pa la-sogs-paḥi sku la-sogs-par=sāmbhogik'ādi-kāy'ādi? 9. °dānavodh° C. 10. °tmeṣu C. 11. anup° C. 12. °śya C. 13. °dhir C. 14. °ṣu C. 15. n° C. 16. or. va C. 17. kathā C, yathā P. gṣi-med-pa. 18. nayo C. 19. °kāyesya P. 20…20. rab-tu byed-paḥi bstan-bcos. 21. °ra P, vāvyāhārā C. dgoṅs-pa-rnams śugs-kyi sbyor-ba la-sogs-paḥi. 22. pād° C. 23. °ṭha C. 24. °lyenanānyath° C.

vyākhyānaṃ kṛtaṃ[1] tat [2]santa eva[2] jñatum arhantîti[3] nôpanyasya nirākṛtam.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyām anugama-parivarto nāmâikônatriṃśattamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyām anugama-parivarto nāmâikônatriṃśattamaḥ.[4]

1. °dy ākhyātaṃ P, °khyātam T. 2...2. granthāva C. dam-pa-rnams kho-nas. 3. arhatîti C. 4. °ṃśatama P, triṃśatitamaḥ C.

XXX.

SADĀPRARUDITA-PARIVARTO NĀMA TRIṂŚATTAMAḤ

(481) punar aparaṃ Subhūte tathêyaṃ prajñāpāramitā paryeṣṭavyā yathā Sadāpraruditena bodhisattvena mahāsattvena paryeṣitā ya etarhi Bhīṣmagarjitanirghoṣasvarasya tathāgatasyârhataḥ samyaksaṃbuddhasyântike brahma-caryaṃ carati ||

evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat | kathaṃ Bhagavan Sadāpraruditena bodhisattvena mahāsattvenêyaṃ prajñāpāramitā paryeṣitā ||

evam ukte Bhagavān āyuṣmantaṃ Subhūtim etad avocat | Sadāpraruditena Subhūte bodhisattvena mahāsattvena pūrvaṃ prajñāpāramitāṃ paryeṣamāṇena kāye 'narthikena jīvita-nirapekṣeṇa lābha-satkāra-ślokeṣv aniśritena paryeṣamāṇena paryeṣitā || tena prajñāpāramitāṃ paryeṣamāṇenâraṇya-gatenântarīkṣā nirghoṣaḥ śruto 'bhūt | gaccha tvaṃ kula-putra pūrvasyāṃ diśi tataḥ prajñāpāramitāṃ śroṣyasi tathā ca gaccha yathā na kāya-klamatha-manasikāram utpādayasi na styāna-middha-manasikāram utpādayasi na bhojana-manasikāram utpādayasi na pānīya-manasikāram utpādayasi na rātri-manasikāram utpādayasi na divasa-manasikāram utpādayasi na śīta-manasikāram utpādayasi nôṣṇa-manasikāram utpādayasi mā ca kvacit cittaṃ praṇidhāḥ adhyātmaṃ vā bahirdhā vā mā ca kula-putra vām n' ālokayan gāḥ mā dakṣiṇena mā pūrveṇa mā paścimena mô tareṇa môrdhvaṃ mā 'dho mā cânuvidiśam avalokayan gāḥ | tathā ca kula-putra gaccha yathā n' ātmato na satkāyataś calasi yathā na rūpataś calasi yathā na vedanāto na saṃjñāto

(482) na saṃskārato yathā na vijñānataś calasi yo hy ataś calati sa vitiṣṭhate kuto vitiṣṭhate buddha-dharmebhyo vitiṣṭhate yo buddha-dharmebhyo vitiṣṭhate sa saṃsāre carati yaḥ saṃsāre carati sa na carati prajñāpāramitāyāṃ sa prajñāpāramitāṃ nânuprāpnotîti ||

yathôktâṣṭâbhisamaya-svabhāva-prajñāpāramitā'dhigamaṃ prati pūrva-yoga-kathā-mukhen'[1] ādikarmikâvasthām ārabhya paryeṣaṇa[2]-kramam āvedayann āha: *punar aparam* ity-ādi. Sadāpraruditas tu bodhicitta-samādāna-dān'ādi-śubha-saṃcayavān ghoṣânugatvād upalambha-prahāṇârthikatvāc ca[3] sambhāra-bhūmau sthitaḥ[4] tad-uttarôttara-nirvedhâṅg'ādy-avavāda-paryeṣaṇa-paras tadêti lakṣyate. adhunā tu daśabhūm'[Tib. 324b]īśvara eva.

kāye 'narthikenêti[5] asthi-majj'ādi-dān'āśayāt. *jīvita*[6]*-nirapekṣeṇêti* hṛdaya-dānaṃ pratyutsāhitatvāt.[7] *lābha-satkāra-ślokeṣv* iti tatra: *lābho* dravya-sampat. *satkāro* bahu-mānatā. *śloko* dig-antara-vyāpinī kīrtiḥ. prathamaṃ sambhāra-bhūmau.

dharma-srotasi [P. 259b] buddhebhyo 'vavādaṃ labhate tadā

iti[8] vacanād aprāpta-dharma-srotaḥ-samādhitvenâ*ntarīkṣān*[9] *nirghoṣaḥ śruto 'bhūt. mā vāmenêty* vāma-pārśvena. *mā dakṣiṇenêti* dakṣiṇa-pārśvenâ*valokayan*[10] mā[11] gamiṣyasîty arthaḥ. *mā pūrveṇêty*-ādi. mā[12] pūrv'ādi-dig-bhāgena.[13] *yathā n' ātmato*[14] *na*[15] *satkāyataś*[16] *calasi*ty-ādi. ātm'ādīnām apratibhāsamānānāṃ vidyamānatvenânavagamād, rūp'ādīnāṃ darśana-path'ārūḍhānām nirātmakānām avidyamānatvena avabodhād[17] *yathā* tebhyo *na calasi* [18]*tathā gacchêty*[18] *arthaḥ. vitiṣṭhata* iti vinivartate.

etad uktaṃ bhavati: sarveṇâitena samādhi-vibandhaka-kāya-klamath'ādy[19]-utpāda[20]-niṣedhenôpalakṣaṇatayā sarvasyâiva samādheḥ kausīdyam ālambana-sampramoṣo[21] layauddatye tathā 'nābhogaḥ punar ābhoga iti ṣaḍ[22] doṣāṇāṃ pra-

1. sukh° P, sukhyena C. sgo-nes. 2. °ṣamāṇa CT. 3. °tvārtha CT. 4. disth° P, sthitis C. 5. °rthikan° P. 6. °vage C. 7. °hitvāl C. 8. Tib. quots full verse: de-tshe chos-kyi rgyun-la ni. saṅs-rgyas-rnams-las ṣi gnas daṅ. ye-śes yaṅs-pa thob byaḥi phyir. gdams-nag rgya-chen thob-par ḥgyur. 9. °dhetv° P. 10. °ya C. 11. Om. C. 12. Om. P. 13. °rvādig-bh° C, °rvādig-vibh° P. 14. ātmano P. 15. Om. C. 16. °yaś P. 17. nav° C. rtogs-paḥi phyir. 18...18. thāgadety P. 19. kleśam° C. 20. °de C. 21. °mprayoṣo P. 22. ṣa P, yad C. drug-po.

tipakṣeṇâṣṭābhiḥ prahāṇa-saṃskāraiḥ samanvāgatena samādhinā prajñāpāramitāṃ manasikurvan[1] pūrvāṃ diśaṃ gacchâivaṃ *śroṣyasîty*[2] [3]avavādo dattaḥ[3] syāt. tathā hi samādhi-guṇeṣv abhisampratyaya-lakṣaṇayā śraddhayā[4] yoginaś chandaḥ samutpadyate.[5] [6]tataś chanda[6]-balād vīryam ārabhate. tato [Tib. 325a] vīrya-balena kāya-citta-praśrabdhiṃ āsādayati.[7] tataḥ praśrabdha-kāya-cetasaḥ kausīdyaṃ vyāvartate. tasmāc chraddh'ādayaś[8] catvāraḥ kausīdya-prahāṇāya[9] bhavanti. smṛtir ālambana-sampramoṣasya[10] pratipakṣaḥ [11]tayā samyag[11]-ālambanôpa(P. 260a)sthāpanāt. samprajanyaṃ layauddhatyayoḥ[12] pratipakṣaḥ,[13] tena [14]prāmodya-vastu-buddh'ādi-guṇa-manasikārāl layasya, saṃvega-vastv-anityat'ādi[15]-[16]manasikārād auddhatyasya prahāṇāt. layauddhatyâpraśamana-kāle tv anābhoga-doṣaḥ.[17] tat-pratipakṣeṇa cetanā 'bhyasanīyā. layauddhatya-praśame sati yadā cittam ālambane niṣprakampyam anabhisaṃskāra-vāhi-pravṛttaṃ bhavati. tadā punar ābhoga-doṣas tena citta-vikṣepāt. atas tat pratipakṣeṇôpekṣā bhāvanīyêti.[18]

evam ukte Sadāprarudito bodhisattvo mahāsattvas taṃ nirghoṣam etad avocat | evaṃ vai kariṣyāmi | tat kasya hetoḥ | ahaṃ hi sarva-sattvānām ālokaṃ kartu-kāmo buddha-dharmān samudānetu-kāma iti ||

evam ukte sa nirghoṣaḥ Sadāpraruditam bodhisattvaṃ mahāsattvam etad avocat | sādhu sādhu kula-putra Sadāprarudita ||

samyag-avavāda-lābhād abhyupagamârtham āha: *evaṃ*[19] *vai kariṣyāmîti*. niryuktika[20] evâyaṃ abhyupagama iti. *tat kasya hetor* ity āśaṃky' āha: *ahaṃ hi sarva-sattvānāṃ ālokaṃ kartu-kāma* ity-ādi sugamaḥ.

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ punar api śabdam aśrauṣīt evaṃ câśrauṣīt śūnyat'ānimittâpraṇihiteṣu

1. °rvana C. 2. °vannamr° C. 3...3. avavādādataḥ P, avavādo datuḥ C. 4. Om. C. 5. °matp° P. 6...6. tac-chabda C. 7. °sad° P. 8. chraddhāś C. 9. °ṇādi C. 10. pr° P. 11...11. tato vīryag P. 12. °tyoḥ P. 13. °kṣan C. 14. From here up to C 219a lacuna P. 15. °stu n° C. mi-rtag-pa. 16. mas° C. 17. °tya-praśamana-kāre tv anābhoge doṣaṃ C. ma-ṣi-baḥi dus-su ni mi rtsol-ba śes-pa yin-pa. 18. °yoti C. 19. eva C. 20. niy° C.

ca tvayā kula-putra sarva-dharmeṣv adhimuktim utpādya prajñāpāramitā paryeṣṭavyā nimitta-parivarjitena bhāva-parivarjitena sattva-dṛṣṭi-parivarjitena ca tvayā bhavitavyam| pāpa-mitrāṇi ca tvayā kula-putra parivarjayitavyāni kalyāṇa-mitrāṇi ca tvayā sevitavyāni bhaktavyāni paryupāsitavyāni yāni ca śūnya 'ānimittâpraṇihitânutpādâjātâniruddhâbhāvāḥ sarva-dharmā iti dharmam deśayanti| evaṃ tvaṃ kula-putra pratipadyamāno na cireṇa prajñāpāramitāṃ śroṣyasi pustaka-gatāṃ vā dharma bhāṇakasya bhikṣoḥ kāya-gatāṃ| yasya ca tvaṃ kula-putrântikāt prajñāpāramitāṃ śṛṇuyāḥ śāstṛ-saṃjñā tvayā tatrôtpādayitavyā kṛta-jñena ca tvayā bhavitavyaṃ kṛta-(483) vedinā ca| eṣa mama kalyāṇa-mitraṃ yasyêmāṃ prajñāpāramitām antikāc chṛṇomi yām ahaṃ śṛṇvan kṣipram evâvinivartanīyo bhaviṣyāmy anuttarāyāḥ samyaksambodher āsannaś ca bhaviṣyāmi tathāgatānām arhatāṃ samyaksambuddhānāṃ tathāgatā'virahiteṣu buddha-kṣetreṣûpapatsye akṣaṇāṃś ca vivarjayiṣyāmi kṣaṇa-sampadaṃ c'ārāgayiṣyāmîti| imās tvayā kula-putrânuśaṃsāḥ paritulayamānena dharma-bhāṇake bhikṣau śāstṛ-saṃjñôtpādayitavyā na ca tvayā kula-putra lok'āmiṣa-pratisaṃyuktayā citta aṃtatyā dharma-bhāṇako bhikṣur anubaddhavyaḥ| dharmârthikena ca tvayā dharma-gauraveṇa dharma-bhāṇako bhikṣur anubaddhavyaḥ Māra-karmāṇi ca tvayā avabodhavyāni| asti hi kula-putra Māraḥ pāpiyān dharma-bhāṇakasya bodhisattvasya mahāsattvasya rūpa-śabda-gandha-rasa-sparśān upasaṃharati sevituṃ bhaktum paryupāsituṃ tāṃś câsāv abhibhūyôpāya-kauśalyena parisevate bhajate paryupāste| tatra ca tvayā kula-putra dharma-bhāṇake bhikṣau nâprasāda-cittam utpādayitavyam api tv evaṃ cittam utpādayitavyaṃ nâhaṃ tad upāya-kauśalyaṃ jāne yad eṣa upāya-kauśalyaṃ prajānāti eṣa sa-

ttva-vinayena sattvānāṃ kuśala-mūla-parigraham upādāya enān dharmān pratisevate bhajate paryupāste na hi kvacid bodhisattvānāṃ mahāsattvānāṃ saṅgo vā ārambaṇaṃ vā saṃvidyate tat kṣaṇaṃ ca tvayā kula-putra dharmāṇāṃ bhūta-nayaḥ pratyavekṣitavyaḥ| katamaś ca kula-putra dharmāṇāṃ bhūta-nayaḥ yad uta sarva-dharmā asaṃkleśā avyavadānāḥ‖ tat kasya hetoḥ| sarva-dharmā hi svabhāvena (484) śūnyāḥ sarva-dharmā hi niḥsattvā nirjīvā niṣpoṣā niṣpuruṣā niṣpudgalā māyôpamāḥ svapnôpamāḥ pratiśrutkôpamāḥ pratibhāsôpamāḥ‖ evaṃ tvaṃ kula-putra sarva-dharmāṇāṃ bhūta-nayaṃ pratyavekṣamāṇo dharma-bhāṇakam anubadhnann acireṇa prajñāpāramitāyāṃ niryāsyasi aparam api tvaṃ kula-putra Māra-karma samanvāhareḥ‖ sacet kula-putra dharma-bhāṇakaḥ prajñāpāramitā'rthikaṃ kula-putram avasādayati na samanvāharati tatra tvayā kula-putra na prativāṇiḥ kartavyā 'pi tu dharmârthikenâiva dharma-gauraveṇâivânirviṇṇa-mānasena dharma-bhāṇako bhikṣur anubaddhavyaḥ‖

atha khalu Sadāprarudito bodhisattvo mahāsattvas tasya nirghoṣasyântikād imām anuśāsanīṃ pratigṛhya yena pūrvā dik tena pratikrāmati sma| acira-prakrāntasya câsyâitad abhūt na mayā sa nirghoṣaḥ paripṛṣṭaḥ kiyad dūraṃ mayā gantavyam iti sa tatrâiva pṛthivī-pradeśe sthito 'bhūt sa tatra rudan krandan śocan paridevamāna evaṃ cintayati sma| asminn eva pṛthivī-pradeśe ekaṃ vā rātriṃ-divaṃ atināmayiṣyāmi dve vā trīṇi vā catvāri vā pañca vā ṣaḍ vā sapta vā rātriṃ-divāny atināmayiṣyāmi na kāya-klamatha-manasikāram utpādayiṣyāmi na styāna-middha-manasikāram utpādayiṣyāmi na bhojana-manasikāram utpādayiṣyāmi na pānīya-manasikāram utpādayiṣyāmi na rātri-manasikāram utpādayiṣyāmi na divasa-manasikāram utpādayi-

ṣyāmi na śīta-manasikāram utpādayiṣyāmi nôṣṇa-manasikāram utpādayiṣyāmi yāvan na prajñāpāramitāṃ śroṣyāmîti | tad-yathā 'pi nāma Subhūte kaścid eva puruṣe eka-putrake kāla-gate mahatā duḥkha-(485)daurmanasyena samanvāgato 'bhavat tasya putra-śokena nânyaḥ kaścin manasikāraḥ pravartate 'pi tv eka-putraka-manasikāra eva pravartate evam eva Subhūte Sadāpraruditasya bodhisattvasya mahāsattvasya tasmin samaye nânyaḥ kaścin manasikāraḥ pravartate sma api tu kadā nāmâhaṃ tāṃ prajñāpāramitāṃ śroṣyāmîti ||

atha khalu Subhūte Sadāpraruditasya bodhisattvasya mahāsattvasya tathôtkaṇṭhitasya tathāgata-vigrahaḥ purataḥ sthitvā sādhu-kāram adāt | sādhu sādhū kula-putra yas tvam enām vācam bhāṣase | evaṃ hi kula-putra paurvakair api tathāgatair arhadbhiḥ samyaksambuddhaiḥ pūrvaṃ bodhisattva-caryāṃ caradbhiḥ prajñāpāramitā paryeṣitā yathā tvam etarhi paryeṣase || tena hi tvaṃ kula-putra etenâiva vīryeṇa etenâivôtsāhena etayâivârthikatayā etayâiva cchandikatayā 'nubadhya pūrvām eva diśaṃ gaccha | asti kula-putrêtaḥ pañcabhir yojana-śatair Gandhavatī nāma nagarī sapta-ratna-mayī saptabhiḥ prākārair anuparikṣiptā saptabhiḥ parikhābhiḥ saptabhis tāla-paṅktibhir anuparikṣiptā dvādaśa-yojanāny āyāmena dvādaśa-yojanāni vistareṇa ṛddhā ca sphītā ca kṣemā ca subhikṣā c' ākīrṇa-bahu-jana-manuṣyā ca pañcabhir antarāyaṇa-vīthi-śatair ālekhya-vicitra-sadṛśair darśanīyair nirviddhā sama-samair anutpīḍa-jana-yugya-yāna-seaṃkramaṇa-sthāna-sthāpitaiḥ susamāpitā | samantataḥ prākārāś ca tasyā nagaryāḥ sapta-ratna-mayāḥ | teṣāṃ ca sapta-ratna-mayānāṃ prākārāṇāṃ (486) Jāmbū-nadasya suvarṇasya khoḍaka-śīrṣāṇi pramāṇavanty upôdgatāni | sarvasmiṃś ca khoḍaka-śīrṣe sapta-ratna-mayo vṛkṣo jāto nānā-vicitrai

ratna-mayaiḥ phalaiḥ phalavān sarvataś ca khoḍaka-vṛkṣād ratna-mayaṃ sūtraṃ dvitīyaṃ khoḍaka-vṛkṣântaram avasaktaṃ | sarvāvatī ca sā nagarī sauvarṇena kiṅkiṇī-jālena praticchannā | tasya ca kiṅkiṇī-jālasya vātenêritasya valgur manojño rañjanīyaḥ śabdo niścarati tad-yathā 'pi nāma pañcâṅgikasya tūryasya sametya saṃgītyāṃ kuśalair gandharvaiḥ sampravāditasya valgur manojño rañjanīyo nirghoṣo niścarati evam eva tasya kiṅkiṇī-jālasya vātêritasya valgur manojño rañjanīyo nirghoṣo niścarati | tena ca śabdena te sattvāḥ krīḍanti ramante paricārayanti | samantāc ca tasyā nagaryāḥ parikhā vāri-paripūrṇā anusāri-vāri-vāhinyo vāriṇo nâti-śītasya nâty-uṣṇasya pūrṇāḥ | tasmiṃś ca vāriṇi nāvaḥ saptānāṃ ratnānāṃ vicitrā darśanīyās teṣām eva sattvānāṃ pūrva-karma-vipākenâbhinirvṛttāḥ | yāsu te sattvā abhiruhya krīḍanti ramante paricārayanti | sarvaṃ ca tad vāry utpala-padma-kumuda-puṇḍarīka-saṃcchāditam anyaiś câbhijātâbhijātaiḥ sugandha-gandhibhiḥ puṣpaiḥ saṃchāditaṃ | nâsti sā kācit tri-sāhasra-mahā-sāhasre lokadhātau puṣya-jātir yā tatra nâsti | samantāc ca tasyā nagaryāḥ pañcôdyāna-śatāni sarvāṇi tāni sapta-ratna-mayāni vicitrāṇi darśanīyāni ekâikasmiṃś côdyāne pañca-pañca (487) puṣkariṇī-śatāni krośaḥ-krośaḥ pramāṇaṃ samantāt tat-puṣkariṇīnāṃ | sarvāsu tāsu puṣkariṇīṣu sapta-ratna-mayāni vicitrāṇi darśanīyāni utpala-padma-kumuda-puṇḍarīkāṇi jātāni yais tad udakaṃ saṃchāditaṃ | sarvāṇi ca tāny utpala-padma-kumuda-puṇḍarīkāṇi śakaṭa-cakra-pramāṇa-pariṇāhāni sugandhāni nīlāni nīla-varṇāni nīla-darśanāni nīla-nirbhāsāni pītāni pīta-varṇāni pita-nidarśanāni pīta-nirbhāsāni lohitāni lohita-varṇāni lohita-nidarśanāni lohita-nirbhāsāni avadātāni avadāta-varṇāny avadāta-nidarśanāny avadāta-nirbhāsāni | sarvāś ca tāḥ puṣkariṇyo haṃsa-sārasa-kāraṇḍava-

krauñca-cakravākôpanikūjitāḥ| sarvāṇi ca tāny udyānāni amamāny aparigrahāṇi teṣām eva sattvānāṃ pūrva-karma-vipākenâbhinirvṛttāni yathā 'pi nāma dīrgharātraṃ prajñāpāramitāyāṃ caritavatāṃ buddha-netrī-citrīkārânugata-sugata-śruta-cittānāṃ sattvānāṃ dīrgharātraṃ gambhīreṣu dharmeṣv adhimuktānāṃ| tatra ca kula-putra Gandhavatyāṃ nagaryāṃ madhye śṛṅgāṭakasya Dharmôdgatasya bodhisattvasya mahāsattvasya gṛhaṃ yojanaṃ samantāt saptānāṃ ratnānāṃ citraṃ darśanīyaṃ saptabhiḥ prākāraiḥ saptabhis tāla-paṅktibhir anuparikṣiptaṃ| tasmiṃś ca gṛhe catvāry udyānāni gṛha-paribhogôpabhoga-paribhogāya Nityapramuditaṃ ca nāmôdyānaṃ Aśokaṃ ca nāma Śokavigataṃ ca nāma Puṣpacitraṃ ca nāmôdyānaṃ| ekâikasmiṃś côdyāne 'ṣṭāv-aṣṭau puṣkariṇyo yad uta Bhadrā ca nāma Bhadrôttamā ca nāma Nandā ca nāma Nandôttamā ca nāma Kṣamā ca nāma Kṣamôttamā ca nāma Niyatā ca nāma Avivāhā ca nāma| tāsāṃ ca khalu puṣkariṇīnāṃ ekaṃ pārśvaṃ sauvarṇa-mayaṃ dvitīyaṃ pārśvaṃ rūpya-mayaṃ (488) tṛtīyaṃ pārśvaṃ vaiḍūrya-mayaṃ caturthaṃ pārśvaṃ sphaṭika-mayaṃ adho-bhūmiḥ karketana-mayī suvarṇa-vāluk'āstīrṇā| ekâikasyāṃ ca puṣkariṇyām aṣṭāv-aṣṭau sopānāni nānā-vicitrai ratna-mayaiḥ sopāna-phalakaiḥ pratimaṇḍitāni| sarvasmiṃś ca sopāna-phalaka-vivarântare Jāmbū-nadasya suvarṇasya kadalī-vṛkṣo jātaḥ| sarvāś ca tāḥ puṣkariṇyo nānôtpala-padma-kumuda-puṇḍarīka-saṃchādita-salilā haṃsa-sārasa-kāraṇḍava-krauñca-cakravākôpakūjitāḥ| samantāc ca tāsāṃ puṣkariṇīnāṃ nānā-vicitrāḥ puṣpa-vṛkṣā jātās teṣāṃ puṣpa-vṛkṣāṇāṃ vātenêritāni puṣpāṇi puṣkariṇīṣu patanti| sarvāsu ca tāsu puṣkariṇīṣu candana-gandhikaṃ vāri varṇôpetaṃ rasôpetaṃ sparśôpetaṃ tatra ca Dharmôdgato bodhisattvo mahāsattvaḥ sa-parivāro 'ṣṭa-

ṣaṣṭyā strī-sahasraiḥ sârddhaṃ pañcabhiḥ kāma-guṇaiḥ samarpitaḥ samanvaṅgī-bhūtaḥ krīḍati ramate paricārayati| ye 'pi tatra nagare 'nye sattvā vāstavyāḥ striyaś ca puruṣāś ca te 'pi sarve nitya-pramuditā udyāneṣu puṣkariṇīṣu ca pañcabhiḥ kāma-guṇaiḥ samarpitāḥ samanvaṅgī-bhūtaḥ krīḍanti ramante paricārayanti| sa khalu punar Dharmôdgato bodhisattvo mahāsattvaḥ sârddhaṃ parivāreṇa tāvatkālaṃ krīḍati ramate paricārayati tatas trikālaṃ prajñāpāramitāṃ deśayati| ye 'pi te sattvās tatra Gandhavatyāṃ nagaryāṃ vāstavyās te 'pi madhye nagara-śṛṅgāṭakasya Dharmôdgatasya bodhisattvasya mahāsattvasy' āsanaṃ prajñapayanti suvarṇa-pādakaṃ vā tūlik'āstīrṇaṃ vā goṇik'āstīrṇaṃ vā upari garbhôlikaṃ vā kāśika-vastra-pratyāstaraṇaṃ vā ardhakrośam uccaistvenôpariṣṭāc cântarīkṣe caila-vitānaṃ muktā-vicitritaṃ samaṃ sahitā niratāḥ kim ayaṃ saṃsthita (489) iti su-saṃsthita-vicitra-vipākatayā dhārayanti samantāc ca taṃ pṛthivī-pradeśaṃ pañca-varṇikaiḥ kusumair abhyavakiranti saṃpravikiranti nānā-gandha-dhūpa-dhūpitaṃ ca taṃ pṛthivī-pradeśaṃ kurvanti yathā 'pîdaṃ dharm'āśaya-viśuddhyā tasya Dharmôdgatasya bodhisattvasya mahāsattvasya dharma-gauraveṇa ca| tatra Dharmôdgato bodhisattvo mahāsattvo niṣaṇṇaḥ prajñāpāramitāṃ deśayati| evaṃ-rūpeṇa kula-putra dharma-gauraveṇa dharmāṇāṃ saṃniśrayatayā śraddheya-śraddadhānatayā śraddhôtpādanena te sattvā Dharmôdgatasya bodhisattvasya mahāsattvasyântikāt prajñāpāramitāṃ śṛṇvanti| tatra ca bahūni prāṇi-śatāni bahūni prāṇi-sahasrāṇi bahūni prāṇi-śata-sahasrāṇi saṃnipatitāni deva-manuṣyāṇāṃ śṛṇvanti| tato 'nye kecid uddiśanti kecit svādhyāyanti kecil likhanti kecid yoniśo manasikāreṇânugacchanti| sarve ca te sattvā avinipāta-dharmāṇo 'vinivartanīyā anuttarāyāḥ samyaksambodheḥ|

tasya tvaṃ kula-putra Dhamôdgatasya bodhisattvasya mahāsattvasyântikaṃ gaccha tataḥ śroṣyasi prajñāpāramitāṃ | sa hi tava kula-putra dīrgharātraṃ kalyāṇa-mitraṃ saṃdarśakaḥ samādāpakaḥ samuttejakaḥ sampraharṣako 'nuttarāyāḥ samyaksambodheḥ | tenâpi kula-putra pūrvam evaṃ prajñāpāramitā paryeṣitā yathā tvam etarhi paryeṣase | gaccha tvaṃ kula-putra rātriṃ-divam adhiṣṭhita-manasikāram utpādayamāno na-cireṇa prajñāpāramitāṃ śroṣyasi |

atha khalu Sadāprarudito bodhisattvo mahāsattva idaṃ śrutvā tuṣṭa udagra ātta-manaskaḥ pramuditaḥ prīti-saumanasyajāto 'bhūt | tad-yathā 'pi (490) nāma puruṣaḥ saviṣeṇa śalyena viddho nânyam manasikāram utpādayati api tu kadā nāmâhaṃ śalya-hartāraṃ vaidyaṃ lapsye yo mamêmaṃ śalyam uddhariṣyati yo mām ito duḥkhān mocayiṣyatîti | evam eva Sadāprarudito bodhisattvo mahāsattvas tasmin samaye nânyaṃ kaṃcid dharmaṃ manasi-karoty api tu kadā nāmâhaṃ taṃ kula-putraṃ drakṣyāmi yo māṃ prajñāpāramitāṃ śrāvayiṣyati | yan mama dharmaṃ śrutvā upalambha-manasikārāḥ prahāsyanta iti ||

pudgala-nairātmya-mukhenânuśāsya dharma-nairātmya-dvāreṇânuśāsayann āha: *punar api śabdam aśrauṣīd* ity[1]-ādi.

parijñāyai[2] prahāṇāya punaḥ sākṣātkriyāṃ prati
śūnyat'ādi-samādhīnāṃ[3] tri(C. 219[a])dhârthaḥ parikīrtita

iti vacanād yen' ākāreṇa pratibhāsate sa ghaṭ'ādy-ākāraḥ kalpita-svabhāvastasya parijñānârthaṃ[4] śūnyatā-samādhir uktaḥ. kalpito hi svabhāvaḥ parijñeyo [5]bhrānti-khyāti-mātreṇa sattvāt.[5] sarva-dharmâbhiniveśa-vivikta-māyô[Tib. 325[b]]pama-jñānasya sākṣātkriyā'rtham ānimittaḥ samādhiḥ. yogi-saṃvṛtyā tathā[6]-rū

1. °śropīty C. 2. °jñeyai C. 3. °dbānan C. 4. °ritrāṇârth° C. yoṅs-su śes-par bya-baḥi phyir. 5. Ex conj. °nti-bhāntim° C. °nti mātreṇa sattvāt T. But ḥkhrul-pa tsam yin-pas med-paḥi phyir ro = bhrānti-mātreṇâsattvāt? Original text seems to have been different. 6. tathyā T.

pasya pariniṣpannasyâdhigantavya-svabhāvatvāt pudgala-dharmâbhiniveṣasya paratantrasya prahāṇârtham apraṇihitaḥ samādhiḥ. grāhya-grāhakâbhiniveśasya viparyāsa-prabhavatvena praheyatvāt.

śruta-cintā-bhāvanā-maya-jñānôtpāda-kāleṣu[1] māyā-puruṣeṇêv' ācaritavyam iti pratipādanârthaṃ *nimitta-parivarjitenê*ty-ādi pada-trayam ity eke.

śūnyat'ādi-samādhau prayoga-maula-pṛṣṭhā'vasthāsv ity apare.

kalyāṇa-mitra-lakṣaṇârtham āha: *yāni*[2] *śūnyatê*ty-ādi. tatra sambhāra-bhūmau puṇya-sambhārôpārjanârthaṃ[3] *śūnyat'ānimittâpraṇihitān* adhimukti-caryā-bhūmau tu jñāna-sambhār'ātmaka-nirvedhabhāgīyôtpādanârthaṃ yathākramam *anutpādâjātâniruddhâbhāvān*[4] *sarva-dharmān deśayantî*ty[5] arthaḥ.

*paritulayamānenê*ti parigaṇayatā. *dharmârthikenê*ti anāgata-dharma-prayojana-darśanāt. *dharma*-(P. 261[a])*gauraveṇê*ti pratyutpannânuśaṃsôpalambhāt. aṣṭaṣaṣṭyāṃ strī[6]-sahasraiḥ[7] sārdhaṃ pañcabhiḥ kāma-guṇaiḥ samanvitam ārya-Dharmodgataṃ[8] bodhisattvaṃ dṛṣṭvā na cittasyânyathātvaṃ[9] kāryam ity āha: *Māra-karmāṇi ca tvayā*[10] *'vaboddhavyānî*ty[11]-ādi. *tāṃś* [12]*câsāv abhibhūyê*ti[12] tad-āyattatvâbhāvenâ*bhibhūya*. upāya-kauśalyam [Tib. 326[a]] eva[13] kathayann āha: *eṣa sattva-vinayenê*ty-ādi. saṃvṛti-saty'āśrayeṇôpāyaṃ nirdiśya paramârtha-saty'āśrayeṇ' āha: *tat-kṣaṇaṃ cê*ty[14]-ādi. *tat-kṣaṇam* iti pañca-kāma-guṇa-krīḍana[15]-darśanânantaraṃ. tathâiva[16] *tat kasya hetor* ity āśaṅky' āha: *sarva-dharmā hî*ty-ādi. *svabhāvena śūnyā* iti tattvenânutpannāḥ.[17] rūp'ādi-pañca-skandhānāṃ nirātmakatva[18]-[19]pratipādanârthaṃ *sarva-dharmā hi niḥsattvā*[19] ity-ādi-pañca-padôpādānaṃ. *māyôpamā* [20]ity-ādi[20] punar-ukta-deśanāyāḥ [21]prāg uktaṃ[21] prayojanaṃ. sapta-varṣāṇy[22] eka-samādhi-samāpannam[23] ārya-Dharmôdgataṃ bodhisattvam upalabhya na śithila-vīryeṇa[24] bhāvyam[25] ity āha: *aparam api tvam* ity-ādi. *prativāṇir* iti pratikūlatā.[26] *kiyad-dūraṃ mayā gantavyam* iti sambhāra-bhūmau.

1. °ṣv a- C. 2. Ed. adds here ca. 3. °royojanarth° C. tshogs-bsags-paḥi phyir. 4. °da-j° C. 5. °nty C. 6. strīḥ C. 7. sahītai (!) P. 8. °rmākutaṃ (!) P. 9. °thāḥtvaṃ P. 10. tvāya P. 11. b° P. 12 ... 12. câsābhavibhūy° C, cānninnuy° (!) P, câbhibhūyêti T. 13. °lyayaca P. ñid. 14. ca tvayêty T, ca tvārayety (for ca tvayêty) C. 15. °ḍaka PT. 16. Om. C. 17. sattvenânutpannā P, tattvenânutpanna C. de-kho-na-ñid-du ma-skyes-par. 18. °tmatva C. 19 ... 19. pratipādanârtha-niḥsattvā P, pratipādanârthaṃ niḥsvabbhāvā T, Om. C. bstan-par bya-baḥi phyir chos thams-cad ni sems-can med-pa. 20 ... 20. utpādi P. 21 ... 21. prāg uptaṃ C, pragraptam P. sṅar bśad zin-to. 22. °rṣaṃṇ C. 23. °nnañ ca Dh° C. 24. varṣeṇa C. 25. bhām P. 26. kūl° C.

[1]dhyāne 'bhijñā'bhinirhārāl lokadhātūṃ sa gacchati[1]
pūjā'rtham aprameyāṇāṃ buddhānāṃ śravaṇāya ca ||
[2]aprameyān upāsyâsau buddhān[3] kalpair ameyagaiḥ[4]
karmaṇyatāṃ parāṃ eti[5] cetasas tad-upāsanāt[6] ||

iti vacanād abhijñā-sadbhāve[7] 'py ārya-Dharmôdgata-vimokṣa-darśana-śakti-vaikalyād ārya-Dharmôdgatasyâiva câdhiṣṭhānāt tat-[7]paripācanôpāya-kauśalâtiśayād adarśanen'[8] ārya-Dharmôdgata-vimokṣa-prabhāvita[9]-Gandhavatyā nagaryāḥ[10] kiyad-dūraṃ mayā gantavya(P. 261b)m iti *nirghoṣo*[11] *mayā*[12] [Tib. 326b] *na* [13]*paripṛṣṭa* ity[13] arthaḥ.

tatra: *rud*itam uccaiḥ-svareṇa. *krand*itaṃ tad-viparyayād ity eke. *rud*itam [14]aśru-vimokṣaṇaṃ.[14] *krand*itaṃ tad eva sa[15]-śabdam ity apare. *śo*kaś[16] citta-vaimanasyaṃ.[17] *paridevo* hā kaṣṭaṃ vañcita ita-ādi-vacanaṃ.

pūrvôkta-dharma-pudgala-nairātmyâvavādād atyārabdha[18]-prajñāpāramitā-manaskāratvāc ca sambhāra-bhūmāv eva citta-karmaṇyatāyāṃ[19] satyāṃ dharma-sroto[20] nāma samādhiṃ pratilabhate,[21] yasya pratilambhād granthârtha-grahaṇa-samartho bhavati. tasmiṃś ca samādhau pratilabdhe[22] buddhebhyo 'vavādaṃ samādhi-prajñayor abhivṛddhy-arthaṃ[23] prāpnotîty āha: *atha*[24] *khalu Subhūte Sadāpraruditasya bodhisattvasya mahāsattvasyêty*-ādi. *tathôtkaṇṭhitasyê*ti tathā saṃjātâbhilāṣasya. saṃnāha-kuśala-sattvârtha-vīrya-bhedād *etenâiva vīryeṇêty*-ādi [25]pada-trayaṃ.[25] *chandikatā* 'nuprāptîcchā.[26] *anubadhyê*ti[27] antarā-parityāgâbhāvād anubandhaṃ kṛtvā. tatrântar dhāna-sadbhāvād *ṛddhā*.[28] tad-viparyayāt *sphītā*.[29] para-cakrôpadrav'ādi-virahāt *kṣemā*.[30] ann'ādi-prācuryāt *subhikṣā*. hasty-aśv'ādi-manuṣya-bāhulyād *ākīrṇa-bahu-jana-manuṣyā*.[31] *antarāyaṇa*[32]-*vīthîty* āpaṇaka[33]-vīthī.[34] ekântam[35] ārabhyâparânta-gamanān[36] *nirviddhā*. *sama-*

1 ... 1. dhyānâbhijñā'bhin° T, dhyānebhijñābhinirhāle lokadhātū samāgacchati C, dhyātvābhijñonnīrhārāślokadhātuṃ sa gacchati P. bsam-gtan-la thob mṅon-par śes. mṅon-par sgrub-paḥi sgo-nas de....ḥjig-rten-khams ni rnams-su ḥgro. 2. maprameyānūyāsy° C. 3. °ddhāt. C. 4. °gai P. 5. °ṇyatāparameti C. 6. °nāh P. 7. tu P, °syâivâvasthānāt tat C. 8. arś° C, arśan P. ma-mthoṅ-bas. 9. °vigata P. 10. °ryāṅ C. 11. °ṣe P. 12. Om. C. 13 ... 13. pṛṣṭa ity T, pṛcchaty P. 14 ... 14. avīm° P. 15. sama P. 16. śroka C. 17. vairasyaṃ T, vairamyaṃ P. gduṅ-ba. 18. arartha C. śin-tu brtsams-pa. 19. °rmaścatāyāṃ C. 20. °rmaśroto C, °rmāsroto P. chos-kyi rgyun. 21. °bhateḥ P, °lambhate C. 22. °bdha C. 23. °vidy-arth° P. 24. tathā P. 25 ... 25. padayaṃ P. 26. ntaprāptîcchā C, tupr° T. 27. °dhyati P, °ddhêti C. rjes-su ḥbraṅ-śiṅ. 28. ūrddhā C, dvidhā T. 29. °ta C. 30. kṣamā C. 31. °ṣyāḥ P. 32. °rāpana C. 33. āpanaka C. 34. thīvi (!) P. 35. ekākṣāntam P. mthaḥ gcig-nas. 36. °manā P.

samair iti tulya-pramāṇair iti kecit. vīpsayā dvir abhidhānam ity anye. *anutpīḍa*[1]-*jana-yugya-yāna-saṃkramaṇa-sthāna*[2]-*sthāpitair* [Tib. 327a] iti tatra: *jana-yāna*[3]-*sthānaṃ* hasty-aśv'ādi[4]-yāna[5]-sthānaṃ. *yugya-yāna-sthānaṃ* śibik'ādi-yāna-sthānaṃ. padbhyāṃ gamana-sthānaṃ *saṃkramaṇa-sthānaṃ*.[6] *anutpīḍāni* jana-yugya-yāna-saṃkramaṇa-sthānāni *sthāpitāni* yeṣv antarāpaṇa-vīthī-śateṣu tāni [7]tathôktāni. atas taiḥ *susamāpitā*[8] niṣpāditêty[9] arthaḥ. [10]niṣṭhā'ntatvena sthāpita-śabdasya na pūrva-nipāto lakṣaṇasya vyabhicārāt[10] *khoḍaka*[11]-*śīrṣāṇî*ti krama-śīrṣāṇi. *kiṅkiṇī-jālenê*ti ghaṇṭikā-samūhena. tatra: śobhanatvād *valguḥ*.[12] hṛdayaṃ-gamatvān[13] manojñaḥ. harṣakaratvād *rañjanīyaḥ*. *pañcâṅgikasya tūryasyê*ti vīṇā-vaṃś'ādi-yukta-vādya-viśeṣasya.[14] *anusāri-vāri-vāhinya* iti pradakṣiṇ'āvarta-jala-vāhinyaḥ. *vāriṇa* iti kṛt-pratyaye kartari[15] saṃbandha-vivakṣāyāṃ ṣaṣṭhī. *puṇḍarīkaṃ* padmaṃ. *anyair* iti saugandhika-candanôtpal'ādibhiḥ.[16] *śakaṭa-cakra-pramāṇa-parināhānî*ti *pariṇāho* māṇḍalyaṃ.[17] *nīlānî*ty-ādi. tatra[18] *nīlānîty* uddeśaḥ. sahaja-nīlatvān *nīla-varṇāni*. sāṃyogika-nīlatvān *nīla-nidarśanāni*.[19] ubhayoḥ [20]prabhā-nirmokṣa-bhāsvaratvān[20] *nīla-nirbhāsāni*. evaṃ *pītānî*ty-ādi jñeyaṃ. *buddha-netrī* 'ty-ādi. *buddha-netrī* prajñāpāramitā. tasyāṃ *citrī-kāraḥ* prasādaḥ. tenâ*nugataṃ* yuktaṃ [21]*suṣṭhu gatam* avabuddhaṃ[21] śruta-cintāmayaṃ[22] jñānaṃ yeṣāṃ[23] te tathôktāḥ.[24] teṣāṃ *pūrva-karma-vipākenê*ti pūrveṇa sambandhaḥ. *Gandhavatyāṃ nagaryāṃ*[25] *madhya* iti *Gaṃdhavatyāṃ nagaryām* abhilakṣa[26]-bhūta-[Tib. 327b]sthānasya *śṛṃgāṭaka*sya *madhya* iti sambandhaḥ. mṛdu-madhyâdhimātrôpabhoga-bhedād *gṛha-paribhogêty*-ādi pada-trayaṃ. *karketanamayī* 'ti *karketanam* indranīlaṃ. *samarpita* ity utpādita-kāya-(P. 262b)sukhaḥ. *samaṃvaṅgī-bhūta* iti saṃjāta-citta-saumanasyaḥ.

ātmani sati para-saṃjñā sva-para-vibhāgāt parigraha-dveṣaḥ[27]
anayoḥ saṃpratibaddhāḥ sarva-kleśāḥ prajāyanta ||

1. °ḍana C. 2. Om. CT. 3. yāpra P. bṣon-pa. 4. āśv° P. 5. °naṃ C. 6. P has here saṃkramanana (!)-sthānaṃ niṣṭhā, apparently by mistake. 7. yath° P. de-skad. 8. °tāni PC. 9. vyāditêty PC. rdsogs-par byas-pa ṣes bya-ba. 10 ... 10. tiṣṭhan tiṣṭha-sthāpita-śarvesya na purvo nipāte, lakṣeṇasya bhicārāt (!) P. Om. Tib. 11. khaḍaka T. 12. varṇa C, °tvādharsa P. ḥjam-śiṅ. 13. °manatv° C. 14. °ṣataḥ P. 15. sut-pratyaye kartariḥ P, om. C. 16. Ex conj. °ka-dandhôtp° T, °ka-daṇḍôtp° P, °ndhi-gandhôtpar'ād° C. dri bzaṅs daṅ tsan-dana daṅ u-tpa-la. 17. māṇḍālyaṃ C, mādalyam P. ḥkhor-yug dag-tuḥo. 18. Om. P. 19. darś° P & Ed. (sṅon-por) ston-paḥo. 20 ... 20. So T, prabhānirmākṣabh° P, prabhātimokṣabh° C. rab-tu gsal-bar snaṅ-bas 21 ... 21. sustu gatavamab° P, suṣṭhu gatammab° C. legs-par rtogs-pa. 22. cittaṃ śrut° PC. thos-pa daṅ bsam-paḥi raṅ-bṣin. 23. eṣ° P. 24. yath° CT. 25. Om. PCT. Supplied from Tib. See Ed. 26. °lakṣya T. 27 °ṣaiḥ C, dvesau PT. sdaṅ.

iti nyāyen'[1] ātm'ātmīya-grahâbhiniveśa-pūrvakatvena sarva eva rāg'ādayaḥ kleśā duḥkha-vipāka-hetavo bhavanti. māyôpama-sarva-dharma-bhāvanayā punaḥ sattva-vinayanam upādāya[2] kleśa-vaśitva-lābhen' āśaya[3]-viśeṣān māyā-puruṣasyêva[4] kāma-paribhogo jin'ātma-jānāṃ na doṣa-kṛt. tathā:

bodhisattvā hi satataṃ bhavantaś cakravartinaḥ
prakurvanti hi sattvârthaṃ gṛhiṇaḥ sarva-janmasu |
kleśo bodhy-aṅgatāṃ yātaḥ saṃsāraś ca śam'ātmatām[5]
mahôpāyavatāṃ tasmād acintyā hi jin'ātmajāḥ[6] ||

iti vacanāt kāma-paribhogo bodhisattvānāṃ na doṣa-kṛt, gṛhīta-niyamānām eva kāma-paribhogasya duṣṭatvāt. *tūlik'āstīrṇaṃ vêti* tūlikā jñāyata[7] eva. *goṇikā* tu viśiṣṭa-kaṃbalajātiḥ. *garbhôliko* masūrakaḥ. *caila-vitānam* iti vastra-vitānaṃ. astitva-[8]guṇavattva-śakyatvâbhisaṃpratyaya[8]-prasādâbhilāṣ'ākāra[9]-śraddhā-pratipādanârthaṃ [Tib. 328a] *dharmāṇāṃ saṃniśrayatayêty*-ādi-pada-trayôpādānaṃ. *aviṣṭhitam*[10] iti avicchinnaṃ. cira-kāla-prārthitârtha-prāpty-upāya-śravaṇena mṛdu-madhyâdhimātra-[11]sukha-saumanasya[11]-lābhād yathākraman *tuṣṭa* ity-ādi-ṣaṭ padāni.

atha khalu Sadāprarudito bodhisattvo mahāsattvas tasminn eva pṛthivī-pradeśe sthitas tasya Dharmôdgatasya bodhisattvasya mahāsattvasya prajñāpāramitāṃ deśayataḥ śṛṇoti sma śṛṇvaṃś ca sarva-dharmeṣv aniśrita-saṃjñām utpādayati sma | tasyânekāni samādhi-mukhāny āmukhībhūtāny abhūvan | tad-yathā sarva-dharma-svabhāva-vyavalokano nāma samādhiḥ sarva-dharma-svabhāvânupalabdhir nāma samādhiḥ sarva-dharma-svabhāva-jñāna-nirgamo nāma samādhiḥ sarva-dharma-nirnānātvaṃ nāma samādhiḥ sarva-dharma-nirvikāra-darśī nāma samādhiḥ sarva-dharmâvabhāsa-karo nāma samādhiḥ sarva-dharma-tamo'pagato nāma samādhiḥ sarva-dharma-jñāna-vidhvaṃ-

1. nyāyād P. 2. 'ye P. 3, °ye P. 4. °sye C, °ṣaseva P. sgyu-maḥi skyes-bu ltar. 5. 'raś ca samātmajāṃ c, °raś ca māhātmanām P. ḥkhor-ba ṣi-baḥi bdag-ñid. 6. °jā P. 7. jñāpita C, jñyayata (for jñāy°) P. go-bar zad-do. 8 ... 8. °ṇavatve śakyatveṣu C, gunavacchakātve pras° P. yon-tan daṅ ldan-pa-ñid daṅ nus-pa yid-ches-pa daṅ. 9. prās° PC. dad-pa. 10. adhiṣṭh° PC & Ed. rgyun ma-chad-pa. 11 ... 11. Simply bde-ba.

sano nāma samādhiḥ sarva-dharma-vidhūnano nāma samādhiḥ sarva-dharmânupalabdhir nāma samādhiḥ kusumâbhikīrṇo nāma samādhiḥ sarva-dharm'ātmabhāvâbhinirhāro nāma samādhiḥ māyā-vivarjito nāma samādhiḥ ādarśa-maṇḍala-pratibhāsa-nirhāro nāma samādhiḥ sarva-sattva-ruta-nirhāro nāma samādhiḥ rajo'pagato nāma samādhiḥ sarva-sattvâbhipramodano nāma samādhiḥ sarva-sattva-ruta-kauśalyânugato nāma samādhiḥ (491) nānā-ruta-pada-vyañjanâbhinirhāro nāma samādhiḥ astambhito nāma samādhiḥ prakṛty-avyavahāro nāma samādhiḥ anāvaraṇa-vimokṣa-prāpto nāma samādhiḥ rājôpagato nāma samādhiḥ nāma-nirukti-pada-vyañjano nāma samādhiḥ sarva-dharma-vipaśyano nāma samādhiḥ sarva-dharma-viṣayâpagato nāma samādhiḥ sarva-dharmânāvaraṇa-koṭir nāma samādhiḥ gagana-kalpo nāma samadhiḥ vajrôpamo nāma samādhiḥ āsanna-rūpa-rājo nāma samādhiḥ asapatna-rājo nāma samādhiḥ jaya-labdho nāma samādhiḥ avivartya-cakṣur nāma samādhiḥ dharma-dhātu-niyato nāma samādhiḥ dharma-dhātu-nirgato nāma samādhiḥ āśvāsa-dātā nāma samādhiḥ siṃhâbhigarjito nāma samādhiḥ sarva-sattvâbhavano nāma samādhiḥ vigata-rajo nāma samādhiḥ asaṃkliṣṭo nāma samādhiḥ padma-vyūho nāma samādhiḥ kāṅkṣôcchedano nāma samādhiḥ sarva-sārânugato nāma samādhiḥ sarva-dharmâbhyudgato nāma samādhiḥ abhijñā-bala-vaiśāradya-prāpto nāma samādhiḥ sarva-dharma-nirvedhako nāma samādhiḥ sarva-dharma-vibhava-mudrā nāma samādhiḥ sarva-dharma-vibhava-samudro nāma samādhiḥ sarva-dharma-nirviśeṣa-darśī nāma samādhiḥ sarva-dṛṣṭi-kṛta-gahana-vivarjito nāma samādhiḥ tamo'pagato nāma samādhiḥ sarva-dharma-nimittâpagato (492) nāma samādhiḥ sarva-saṅga-vimukto nāma samādhiḥ sarva-kausīdyâpagato nāma samādhiḥ

gambhīra-dharma-prabhākaro nāma samādhiḥ Meru-kalpo nāma samādhiḥ asaṃhāryo nāma samādhiḥ Māra-maṇḍala-vidhvaṃsana-karo nāma samādhiḥ trailokyânabhiviniṣṭo nāma samādhiḥ raśmi-nirhāro nāma samādhiḥ tathāgata-darśano nāma samādhiḥ sarva-tathāgata-darśī nāma samādhiḥ | sa eṣu samādhiṣu sthitaḥ san daśa-diśi loke buddhān bhagavataḥ paśyati sma aprameyān asaṃkhyeyān imām eva prajñāpāramitāṃ prakāśayato bodhisattvebhyo mahāsattvebhyaḥ | te ca tathāgatāḥ sādhu-kāraṃ dadati sma sv'āsanaṃ câsya kurvanti sma | evaṃ câvocann asmābhir api kula-putra pūrvaṃ bodhisattva-caryāṃ caradbhir evam eva prajñāpāramitā parigaveṣitā | parigaveṣamāṇaiś ca ete eva samādhayaḥ pratilabdhā ye tvayâtarhi pratilabdhāḥ | enāṃś ca samādhīn pratilabhya gatiṃ-gatāḥ saṃvṛttāḥ prajñāpāramitāyāṃ avinivartanīyeṣu buddha-dharmeṣu pratiṣṭhitāḥ | te vayam eteṣām eva samādhīnāṃ prakṛtiṃ svabhāvaṃ vyavalokayantas taṃ dharmaṃ na samanupaśyāmo yaḥ samāpadyate vā vyuttiṣṭhate vā yo bodhāya caret yo vā 'nuttarāṃ samyaksambodhim abhisambudhyeta | iyaṃ sā kula-putra prajñāpāramitā yā na kenacid dharmeṇa manyamānatā amanyamānatā-sthitair asmābhir iyam evaṃrūpā kāyasya suvarṇa-varṇatā pratilabdhā dvātriṃśac ca mahā-puruṣa-lakṣaṇāni aśītiś cânuvyañjanāni vyāma-prabhatā câcintyaṃ cânuttaraṃ buddha-jñānaṃ buddha-prajñā anuttaraś ca buddha-samādhiḥ sarva-buddha-dharma-guṇa-pāramitā cânuprāptā yasyā (493) guṇa-pāramitāyā na śakyaṃ tathāgatair eva tāvat pramāṇaṃ grahītuṃ paryanto vā nidarśayituṃ kiṃ punaḥ śrāvaka-pratyekabuddhaiḥ | tasmāt tarhi kula-putra eteṣv eva tvayā dharmeṣu gauravam utpādayitavyaṃ bhūyasyā mātrayā 'rthikatayā chandikatayā ca | arthikasya hi kula-putra chandikasya ca na durlabhā bhavaty anuttarā sam-

yaksambodhiḥ | kalyāṇa-mitreṣu ca tvayā kula-putra tīvraṃ gauravam utpādayitavyaṃ prema ca karaṇīyaṃ prasādaś ca karaṇīyaḥ | kalyāṇa-mitra-parigṛhītā hi bodhisattvā mahāsattvāḥ kṣipram evânuttarāṃ samyaksambodhim abhisambudhyante |

atha khalu Sadāprarudito bodhisattvo mahāsattvas tāṃs tathāgatān etad avocat | ko 'smākaṃ kalyāṇa-mitram iti ||

ta enam etad avocan | dīrgharātraṃ tvaṃ kula-putra Dharmôdgatena bodhisattvena mahāsattvenânuttarāyāṃ samyaksambodhau paripācitaḥ parigṛhītaś ca prājñāpāramitāyām upāya-kauśalye buddha-dharmeṣu ca śikṣāpitiḥ | sa tava kula-putra parigrāhakaḥ kalyāṇa-mitraṃ ca tat tvayā kṛta-jñātayā kṛta-veditayā ca satkṛtya tat kṛtaṃ dhārayitavyaṃ | sacet tvaṃ kula-putra Dharmôdgataṃ bodhisattvaṃ mahāsattvam ekaṃ vā kalpaṃ dvau vā kalpau trīn vā kalpān kalpa-śataṃ vā kalpa-sahasraṃ vā kalpa-śata-sahasraṃ vā tato vôttare cailôṇḍukam iva śirasi parikarṣeḥ sarva-sattva-sukhôpasthānaṃ câsyôpasthāpayeḥ yāvantas tri-sāhasra-mahā-sāhasre lakadhātau rūpa-śabda-gandha-rasa-sparśās tān sarvān upa(494)nāmayer evam api tvayā kula-putra tasya kula-putrasya naîva kṛtasya pratikṛtaṃ bhavet || tat kasya hetoḥ | tasya hi kula-putra kula-putrasyânubhāvena tavâiṣāṃ evaṃrūpāṇāṃ samādhīnāṃ pratilambhaḥ saṃvṛttaḥ prajñāpāramitôpāya-kauśalya-śravaś ca prajñāpāramitā-pratilambhaś ca saṃvṛttaḥ ||

atha khalu te tathāgatāḥ Sadāpraruditaṃ bodhisattvaṃ mahāsattvaṃ samāśvāsyântarhitā abhūvan | sa ca kula-putras tebhyaḥ samādhibhyo vyudasthāt | vyutthitasya câsyâitad abhūt kutas te tathāgatāḥ kva vā te tathāgatā iti | sa tāṃs tathāgatān apaśyan mahatīm utkaṇṭhāṃ paritasanaṃ c' āpannaḥ | tasyâitad abhūd āryo Dharmôdgato bodhisattvo mahāsattvo dhāraṇī-pra-

tilabdhaḥ pañcâbhijñaḥ pūrva-jina-kṛtâdhikāro mama samparigrāhakaḥ kalyāṇa-mitraṃ ca dīrgharātraṃ ca mama tenârthaḥ kṛtaḥ yan nv aham etam arthaṃ Dharmôdgatam bodhisattvaṃ mahāsattvam abhigamyôpasaṃkramya paripṛccheyaṃ kutas te tathāgatā āgatāḥ kva vā te tathāgatā gatā iti ||

atha khalu Sadāprarudito bodhisattvo mahāsattvo Dharmôdgate bodhisattve mahāsattve prema ca prasādaṃ ca citrīkāraṃ ca gauravaṃ côpasthāpayati | upasthāpyâivaṃ prācintayat kiyad-rūpayā nu khalv ahaṃ sat-kriyayā taṃ Dharmôdgataṃ bodhisattvaṃ mahāsattvam upasaṃkrāmeyaṃ daridraś câsmi na ca me kiṃcit tathā-rūpaṃ vastraṃ vā ratnaṃ vā suvarṇaṃ vā maṇayo va muktā vā vaiḍūryaṃ vā śaṅkha-śilā vā pravālaṃ vā rajataṃ vā puṣpaṃ vā dhūpo vā gandho vā mālyaṃ vā vilepanaṃ vā cūrṇaṃ vā cīvaraṃ vā chattraṃ vā dhvajaṃ vā ghaṇṭā vā patākā (495) vā saṃvidyate kenâhaṃ Dharmôdgataṃ bodhisattvam mahāsattvaṃ satkuryāṃ gurukuryāṃ na ca mamâitat pratirūpaṃ bhaved yad aham evam eva Dharmôdgataṃ bodhisattvam mahāsattvam upasaṃkrāmeyaṃ daridraś câsmi na ca me prītir vā pramodaṃ vôtpadyate ||

atha khalu Sadāprarudito bodhisattvo mahāsattva evaṃrūpair guṇair gaurava-manasikārair gacchann anupūrveṇânyataraṃ nagaram anuprāpto 'bhūt | tatra tasyântarāpaṇa-madhya-gatasyâitad abhūt yan nv aham imam ātmabhāvaṃ vikrīya tena mūlyena Dharmôdgatasya bodhisattvasya mahāsattvasya satkāraṃ kuryāṃ dīrgharātraṃ hi mam' ātmabhāva-sahasrāṇi bhagnāni kṣīṇāni niruddhāni vikrītāni punaḥ-punar aparimāṇe saṃsāre 'parimāṇāni ca niraya-duḥkhāni mayā kāma-hetoḥ kāma-nidānam anubhūtāni na punar evaṃrūpāṇāṃ dharmāṇāṃ kṛtaśa evaṃrūpāṇāṃ vā sattvānāṃ satkārāyêti ||

atha khalu Sadāprarudito bodhisattvo mahāsattvo 'ntarāpaṇa-madhya-gataḥ śabdam anuśrāvayāmāsa ghoṣam udīrayati sma kaḥ puruṣeṇârthikaḥ kaḥ puruṣeṇârthikaḥ kaḥ puruṣaṃ kretum icchatîti |

atha khalu Mārasya pāpīyasa etad abhūd ayaṃ Sadāprarudito bodhisattvo mahāsattvo dharmma-kāmatayā yady ātmānaṃ vikrīya Dharmôdgatasya bodhisattvasya mahāsattvasya satkāraṃ kariṣyati prajñāpāramitām upāya-kauśalyaṃ ca pariprakṣyati kathaṃ bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran kṣipram anuttarāyāṃ samyaksambodhau pariniṣpatsyate iti tadā śruta-sāgaratāṃ cânuprāpsyati adhṛṣyaś ca bhaviṣyati Māreṇa vā Māra-kāyi(496)kābhir vā devatābhiḥ sarva-guṇa-pāramitāṃ cânuprāpsyati tatra ca bahūnāṃ sattvānām arthaṃ kariṣyati tāṃś ca mama viṣayād atikrāmayiṣyaty anyāṃś cânuttarāṃ samyaksambodhim abhisaṃbudhya yan nv aham asyântarāyāṃ kuryām iti ||

atha khalu Māraḥ pāpīyāṃs tān brāhmaṇa-gṛhapatikāṃs tathā pratyutthāpayāmāsa yathā te taṃ ghoṣaṃ nâśrauṣuḥ Sadāpraruditasya bodhisattvasya mahāsattvasya kaḥ puruṣenârthikaḥ kaḥ puruṣeṇârthikaḥ kaḥ puruṣaṃ kretum icchatîti ||

atha khalu Sadāprarudito bodhisattvo mahāsattvo yad' ātmanaḥ krāyakaṃ na labhate tadā ekântaṃ gatvā prārodīd aśrūṇi prāvartayad evaṃ câvocat aho batâsmākaṃ durlabhā lābhā ye vayam ātmabhāvasyâpi krāyakaṃ na labhāmahe | yad vayam ātmabhāvaṃ vikrīya Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ sat-kuryāmêti ||

atha khalu Śakrasya devānām indrasyâitad abhūt yan nv ahaṃ Sadāpraruditaṃ bodhisattvaṃ mahāsattvaṃ tulayeyaṃ kiṃ nv ayaṃ Sadāprarudito bodhisattvo mahāsattvo 'dhyāśaya-

pratipanna ātmabhāva-parityāgaṃ prati dharma-kāmatayā uta nêti ||

atha khalu Śakro devānām indro māṇavaka-veṣam abhinirmāya yena Sadāprarudito bodhisattvo mahāsattvas tenôpasaṃkrāmati sma | upasaṃkramya Sadāpraruditaṃ bodhisattvaṃ mahāsattvam etad avocat | kiṃ tvaṃ kula-putra dīna-dīna-manā utkaṇṭhita-mānaso 'śrūṇi pravartayamānaḥ sthitaḥ ||

(497) Sadāpraruditas tam evam āha | ahaṃ māṇavak' ātmānaṃ vikretu-kāmo 'sya c' ātmabhāvasya krāyakaṃ na labhe ||

taṃ māṇavaka-rūpī Śakra āha | kasya punas tvaṃ kula-putrârthāy' ātmānaṃ vikretu-kāmaḥ ||

Sadāpraruditas tam āha | ahaṃ māṇavaka dharma-kāmatayā imam ātmānaṃ vikrīya dharma-pūjāṃ kartu-kāmaḥ āryaṃ Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ satkartu-kāmaḥ so 'ham asy' ātmabhāvasya krāyakaṃ na labhe | tasya me etad abhūd aho batâham atyalpa-puṇyo yo 'ham asy' ātmabhāvasyâpi krāyakaṃ na labhe yena taṃ vikrīya prajñāpāramitāyāḥ pūjāṃ kuryām āryaṃ ca Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ satkuryām iti ||

atha khalu māṇavakaḥ Sadāpraruditam bodhisattvaṃ mahāsattvam etad avocat | na khalu mama kula-putra puruṣeṇa kṛtyam api tu khalu punaḥ pitur me yajño yaṣṭavyaḥ tatra me puruṣasya hṛdayena kṛtyaṃ lohitena câsthi-majjayā ca tad dāsyasi tvaṃ krayeṇa ||

atha khalu Sadāpraruditasya bodhisattvasya mahāsattvasyâitad abhūt | lābhā me parama-sulabdhāḥ pariniṣpannaṃ c' ātmabhāvaṃ jāne | prajñāpāramitôpāya-kauśalye buddha-dharmeṣu ca yan mayā 'yaṃ māṇavakaḥ krāyako labdho hṛdayasya

rudhirasya câsthi-majjāyāś cêti ||

sa hṛṣṭa-cittaḥ kalya-cittaḥ pramudita-cittas taṃ māṇavakam etad avocat | dāsyāmi māṇavaka yena-yenâiva te ita ātmabhāvād arthaḥ ||

sa tam etad avocat | kiṃ te kula-putra mūlyaṃ dadāmi ||

sa tam etad avocat | yat te māṇavaka parityaktaṃ tad dehîti |

(498) atha khalu Sadāprarudito bodhisattvo mahāsattvas tīkṣṇaṃ śastraṃ gṛhītvā dakṣiṇaṃ bāhuṃ viddhvā lohitaṃ niḥsrāvayati sma | dakṣiṇaṃ côruṃ viddhvā nirmāṃsaṃ kṛtvā 'sthi bhettuṃ kuḍya-mūlam upasaṃkrāmati sma |

atha khalu anyatarā śreṣṭhi-dārikā upariṣṭāt prāsāda-tala-gatā 'bhūt | sā 'drakṣīt Sadāpraruditaṃ bodhisattvaṃ mahāsattvaṃ bāhuṃ viddhvā ruddhiraṃ niḥsrāvya ūruṃ nirmāṃsaṃ kṛtvā 'sthi bhettuṃ kuḍya-mūlam upasaṃkrāntaṃ | tasyā etad abhūt kiṃ nu khalv ayaṃ kula-putra ātmanâiv' ātmanaḥ īdṛśīṃ kāraṇāṃ karayati | yan nv aham enaṃ kula-putram upasaṃkramya paripṛccheyaṃ |

atha khalu sā śreṣṭhi-dārikā yena Sadāprarudito bodhisattvo mahāsattvas tenôpasaṃkrāntā | upasaṃkramya Sadāpraruditaṃ bodhisattvam mahāsattvam etad avocat | kiṃ nu khalu tvaṃ kula-putra evaṃrūpām ātmanaḥ prāṇa-hāriṇīṃ kāraṇāṃ kārayasi | kiṃ cânena rudhireṇa kariṣyasi tvam asthi-majjābhyāṃ ca ||

Sadāprarudita āha | asya dārike māṇavakasyântike idaṃ vikrīya prajñāpāramitāṃ pūjayiṣyāmy āryaṃ ca Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ satkariṣyāmi ||

atha khalu sa śreṣṭhi-dārikā Sadāpraruditaṃ bodhisattvaṃ mahāsattvam etad avocat | kā punas te kula-putra tato guṇa-

jātir niṣpatsyate guṇa-viśeṣo vā yat tvam ātmano hṛdayaṃ rudhiraṃ câsthi-majjānaṃ ca vikrīya taṃ kula-putraṃ satkartu-kāmaḥ ||

sa tāṃ dārikām etad avocat || sa dārike kula-putro 'smākaṃ prajñāpāramitām upāya-kauśalyaṃ côpadekṣyati | tatra ca vayaṃ śikṣiṣyāmahe (499) tatra vayaṃ śikṣamāṇāḥ sarva-sattvānāṃ prati śaraṇaṃ bhaviṣyāmo 'nuttarāṃ samyaksambodhim abhisambudhya suvarṇa-varṇaṃ ca kāyaṃ pratilapsyāmahe dvātriṃśac ca mahā-puruṣa-lakṣaṇāni aśīti cânuvyañjanāni vyāma-prabhatāṃ cânanta-raśmitāṃ ca mahā-maitrīṃ ca mahā-karuṇāṃ ca mahā-muditāṃ ca mahôpekṣāṃ ca catvāri vaiśāradyāni pratilapsyāmahe catasraś ca pratisaṃvidaḥ pratilapsyāmahe aṣṭādaśa c' āveṇika-buddha-dharmān pratilapsyāmahe pañca câbhijñām acintyāṃ ca śīla-viśuddhim acintyāṃ ca samādhi-viśuddhim acintyāṃ ca prajñā-viśuddhiṃ daśa ca tathāgata-balāni pratilapsyāmahe | anuttaraṃ ca buddha-jñānam abhisambhotsyāmahe anuttaraṃ ca dharma-ratnaṃ pratilapyāmahe yena ca sarva-sattvānāṃ saṃvibhāgaṃ kariṣyāma iti ||

atha khalu sā śreṣṭhi-dārikā Sadāpraruditaṃ bodhisattvaṃ mahāsattvam etad avocat | āścaryaṃ kula-putra yāvad udārāḥ praṇītāś câmī tvayā dharmāḥ parikīrtitāḥ | ekâikasyâpi tāvat kula-putrâivaṃrūpasya dharmasyârthāya Gaṅgā-nadī-vālukôpamān api kalpān ātmabhāvāḥ parityaktavyā bhaveyuḥ | prāg eva bahūnām arthāyâikas tathôdārāḥ praṇītāś câmī tvayā dharmāḥ parikīrtitāḥ yathā mamâpy ete rocante kṣamante ca | api nu khalu punaḥ kula-putra yena-yenâivârthena te kṛtyaṃ tat-tat te dāsyāmi svarṇaṃ vā maṇīn vā muktāṃ vā rajataṃ vā vaiḍūryaṃ vā musāragalvaṃ vā lohitârkaṃ vā sphāṭikaṃ vā puṣpaṃ vā dhūpaṃ vā gandhaṃ (500) vā mālyaṃ vā vilepanaṃ vā cūrṇaṃ

vā vastraṃ vā chattraṃ vā dhvajaṃ vā ghaṇṭāṃ vā patākāṃ vā dīpaṃ vā tena tvaṃ taṃ Dharmôdgatam bodhisattvaṃ mahāsattvaṃ satkariṣyasi mā c' ātmana imām evaṃrūpāṃ kāraṇāṃ kārṣīḥ | vayam api tvayâiva sârdhaṃ gamiṣyāmo yen' āryo Dharmôdgato bodhisattvo mahāsattvaḥ | vayam api tvayâiva sârdhaṃ kuśala-mūlāny avaropayiṣyāmo yad utâiṣām evaṃrūpāṇāṃ dharmāṇāṃ pratilambhāyêti |

atha khalu Śakro devānām indro māṇavaka-veṣam antardhāpayitvā svaken' ātmabhāvena Sadāpraruditasya bodhisattvasya mahāsattvasya purato 'sthāt idaṃ câvocat | sādhu sādhu kula-putra yasya te iyam evaṃrūpā dṛḍha-samādānatā | evaṃrūpayā ca dharmârthikatayā pūrvakair api tathāgatair arhadbhiḥ samyaksambuddhaiḥ pūrvaṃ bodhisattva-caryāṃ caradbhiḥ-prajñāpāramitôpāya-kauśalyaṃ ca paripṛcchadbhir anuttarā ca samyaksambodhir abhisambuddhā dharma-ratnaṃ ca pratilabdhaṃ tan na mama kula-putra hṛdayena kāryaṃ na rudhireṇa nâsthi-majjābhyām api tu khalu punar ahaṃ tvām eva mīmāṃsitu-kāma ih' āgataḥ | vṛṇīṣva kula-putro varaṃ kiyad-rūpaṃ te varaṃ dāsyāmîti ||

sa tam āha | anuttarān me Śakra buddha-dharmān dehîti ||

devêndra āha | na mamâtra kula-putra viṣaye viṣayitā buddhānāṃ punar bhagavatām atra viṣaye viṣayitā | anyaṃ varaṃ vṛṇīṣvêti || Sadāprarudita āha | alpôtsukas tvaṃ devêndra bhavâtra sthāne mam' ātmabhāva-paripūrim upādāya | svayam evâhaṃ atra devêndra satyâdhiṣṭhānaṃ kariṣyāmi | yenâhaṃ satyenâvinivartanīyo 'nuttarāyāḥ samyaksambodher vyākṛtas tathāgatair arhadbhiḥ samyaksambuddhair jñātaś câsmy asādhyenâdhyāśayena | tena devêndra satyena satya-vacanena mama yathā paurāṇo 'yam ātmabhāvo bhavatu ||

(501) atha khalu tat-kṣaṇaṃ tal-lavaṃ tan-muhūrtaṃ Sadāpraruditasya bodhisattvasya mahāsattvasya buddhânubhāven' āśaya-pariśuddhyā ca yathā paurāṇo 'sya kāyaḥ saṃsthito 'bhūd arogo nirupadravaś ca ||

atha khalu Śakro devānām indro Māraś ca pāpīyān niṣpratibhānaḥ Sadāpraruditasya bodhisattvasya mahāsattvasyôttare pratibhānam apratipadyamānas tatrâivântarhito 'bhūt ||

atha khalu sa śreṣṭhi-dārikā Sadāpraruditaṃ bodhisattvaṃ mahāsattvam etad avocat | ehi tvaṃ kula-putra yenâsmākaṃ niveśanaṃ tenôpasaṃkrāma | ahaṃ te mātā-pitṝṇām antikāt tad dhanaṃ dāpayiṣyāmi yena tvaṃ tāṃ prajñāpāramitāṃ pūjayiṣyasi taṃ c' āryaṃ Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ satkariṣyasi yad uta dharma-kāmatayā ||

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ sârdhaṃ tayā śreṣṭhi-dārikayā yenâsyāḥ svakaṃ niveśanaṃ tenôpasaṃkrāmati sma | upasaṃkramya dvāra-mūle 'sthāt ||

atha khalu sā śreṣṭhi-dārikā svakaṃ niveśanaṃ praviśya svāṃ mātaraṃ pitaraṃ câitad avocat | amba tāta daddhvaṃ prabhūtaṃ hiraṇyaṃ suvarṇaṃ ratnāni maṇīn vastrāṇi puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākā nānā-vidhāś ca divyā vādya-prakṛtīr utsṛjata mām api sârdham ebhiḥ pañcabhir dārikā-śatair yā mamôpasthāyikā yuṣmābhir eva dattāḥ | gamiṣyāmy aham api Sadāpraruditena bodhisattvena mahāsattvena sârdhaṃ Dharmmôdgatasya bodhisattvasya mahāsattvasyântikaṃ tasya pūjā'rthaṃ ca so 'smākaṃ dharmaṃ deśayiṣyati tena vayaṃ buddha-dharmān pratilapsyāmahe ||

(502) atha khalu tau tasyā dārikāyā mātā-pitarau tāṃ dārikām etad avocatāṃ kaḥ punar eṣa dārike Sadāprarudito nāma bodhisattvo mahāsattvaḥ kva vā sa etarhi tiṣṭhati ||

dārikā āha | eṣa kula-putro 'smākam eva niveśana-dvāra-mūle 'vasthitaḥ | eṣa ca kula-putro 'dhyāśayenânuttarāṃ samyaksambodhim abhisambodhuṃ samprasthito yad uta sarva-sattvān aparimāṇataḥ saṃsāra-duḥkhān mocayitu-kāmaḥ sarva-dharma-kāmatay' ātmānaṃ vikrīya prajñāpāramitāṃ pūjayitu-kāma āryaṃ ca Dharmodgataṃ bodhisattvaṃ mahāsattvaṃ satkartu-kāmas tasya c' ātmabhāvasya kaṃcit krāyakaṃ na labhate | alabhamānaḥ san duḥkhito durmanāḥ pradhyāyan dīnamanā aśrūṇi pravartayamānaḥ sthitaḥ | sa Śakreṇa devānām indreṇa māṇavaka-rūpam abhinirmāyôktaḥ kiṃ tvaṃ kula-putra duḥkhī durmanāḥ pradhyāyan dīna-mānaso 'śrūṇi pravartayamānaḥ sthita iti ||

sa tam āha | ātmānaṃ vikretu-kāmo 'haṃ tasya ca krāyakaṃ na labhe ||

māṇavaka-rūpī Śakras tam āha | kasya punas tvaṃ kula-putrârthāy' ātmānaṃ vikretu-kāmaḥ ||

Sadāpraruditenôktaḥ prajñāpāramitāṃ pūjayiṣyāmi āryaṃ ca Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ satkariṣyāmi yad uta dharma-kāmatayā tatra pratibaddhāś ca me buddha-dharmā iti ||

māṇavaka-rūpī Śakras tam āha | na mama kula-putra tvayā 'rtho 'pi tu khalu punaḥ pitur me yajño bhaviṣyati | tatra me puruṣasya hṛdayena rudhireṇâsthi-majjābhyāṃ ca kṛtyam iti ||

tata eṣa kula-putro 'viṣaṇṇa-mānasa āha | dāsyāmîti sa tīkṣṇaṃ (503) śastraṃ gṛhītv' ātmano bāhuṃ viddhvā lohitaṃ nisrāvya ūruṃ ca nirmāṃsaṃ kṛtvā 'sthi bhettuṃ kuḍya-mūlam upasaṃkrānta ekânte sthitvā 'sthi bhittvā majjānāṃ ca dāsyāmîti | ahaṃ câinaṃ kula-putram upariṣṭāt prāsāda-tala-gatā kṣarad rudhiram adrākṣaṃ tasyā mamâitad abhūt | kiṃ

nu khalv ayaṃ puruṣa ātmanâiv' ātmana evaṃrūpāṃ kāraṇāṃ kārayatîti ||

tam enam aham upasaṃkramyâivam avocaṃ | kim arthaṃ tvayā kula-putr' ātmanâiv' ātmana evaṃ kṣarad-rudhiraṃ śarīraṃ vikṛtaṃ kṛtaṃ ||

tata eṣa mām evam āha | asya dārike māṇavakasya lohitaṃ hṛdayam asthi-majjānaṃ ca dāsyāmîti || tat kasya hetoḥ | na mamânyat kiṃcid dhānaṃ saṃvidyate daridro 'smîti ||

tam enam aham evam avocaṃ | kiṃ punas tvaṃ tena dhanena kariṣyasîti ||

sa eṣa mām etad avocat | prajñāpāramitāṃ pūjayiṣyāmi taṃ c' āryaṃ Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ satkariṣyāmi yad uta dharma-kāmatayêti ||

tam enam aham evam avocaṃ | kā punas te kula-putra tato guṇa-jātir bhaviṣyati guṇa-viśeṣo vêti | tataḥ so 'cintyān me buddha-guṇān varṇayati samprakāśayati aprameyāṃś ca buddha-dharmān eṣām evaṃrūpāṇāṃ buddha-dharmāṇāṃ me tata āgamo bhaviṣyatîti | tasya me mahattaraṃ prīti-prāmodyam utpannaṃ tān acintyān buddha-guṇān śrutvā | evaṃ ca me 'bhūd āścaryaṃ yāvad duṣkara-kārakaś câyaṃ kula-putro 'tīva dharma-kāmaś ca yo 'yam evaṃrūpam ātmanaḥ śarīrasya pīḍā-sthānam utsahate ayaṃ hi nāma kula-putro dharma-kāmatayā ātmānaṃ parityajati kasmād asmābhir dharmo na pūjayitavyaḥ evaṃrūpeṣu ca sthāneṣu praṇidhānaṃ na kartavyaṃ syāt yeṣām asmākaṃ prabhūtā vipulāś ca bhogāḥ (504) saṃvidyanta iti | sā 'ham enaṃ kula-putram etad avocaṃ | mā-mā tvaṃ kula-putra imām evaṃrūpām ātmanaḥ prāṇa-hāriṇīṃ kāraṇāṃ kārṣīḥ | ahaṃ te prabhūta-prabhūtaṃ dhanam anupradāpayiṣyāmi yena tavârthaḥ | tena tvaṃ tam āryaṃ Dharmôdgataṃ bodhi-

sattvaṃ mahāsattvaṃ satkariṣyasi gurukariṣyasi | aham api tvayâiva sârdhaṃ yena Dharmôdgato bodhisattvo mahāsattvas tenôpasaṃkramiṣyāmi aham api tasya kula-putrasya pūjāṃ kariṣyāmi | vayam apy evaṃrūpān dharmān niṣpādayiṣyāma yad utânuttarān buddha-dharmān ye tvayā parikīrtitā iti | tan mām amba tāta anujānīta prabhūta-prabhūtaṃ ca me dhana-skandhaṃ daddhvaṃ yenâham etenâiva kula-putreṇa sârdhaṃ gatv' āryaṃ Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ pūjayiṣyāmi ||

atha khalu tau tasyā dārikāyā mātā-pitarau tāṃ dārikām etad avocatāṃ | āścaryaṃ yāvad duṣkaraṃ ca tvam etasya kula-putrasya sthānam ācakṣe | ekâṃśenâiva te dharmā acintyāḥ sarva-loka-viśiṣṭāḥ sarva-sattva-sukh'āvahāś ca yeṣām eṣa kṛtaśaḥ kula-putro duṣkaraṃ sthānam evam utsahate | anujānīva āvāṃ tvāṃ dārike | āvayor apy avakāśaṃ kuru yad āvām api gacchāvas tvayâiva sârdhaṃ taṃ Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ draṣṭuṃ vandituṃ paryupāsituṃ pūjayituṃ ca |

atha khalu sā śreṣṭhi-dārikā Dharmôdgatasya bodhisattvasya mahāsattvasya pūjā'rthaṃ satkārârthaṃ ca prasthitāṃ svāṃ mātaraṃ pitaraṃ ca viditvâitad avocat | amba tāta evaṃ kuruta yathā vadata nâhaṃ kasyacit kuśala-pakṣasyântarāyaṃ karomîty uktvâivaṃ sā śreṣṭhi-dārikā Dharmôdgatasya bodhisattvasya mahāsattvasya pūjā'rthaṃ satkārârthaṃ ca prasthitā babhūva ||

(505) atha khalu sā śreṣṭhi-dārikā pañca-ratha-śatāny alaṃkārayāmāsa tāni ca pañca-dārikā-śatāny alaṃkārayāmāsa alaṃkṛtya nānā-varṇāni vicitrāṇi puṣpāṇi gṛhītvā nānā-raṅgāṇi vastrāṇi puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākāś ca gṛhītvā nānā-ratnāni ca vicitrāṇi

nānā-ratna-mayāni ca vicitrāṇi puṣpāṇi gṛhītvā prabhūta-prabhūtaṃ khādanīyaṃ bhojanīyaṃ svādanīyaṃ ca gṛhītvā ekaṃ rathaṃ Sadāpraruditena bodhisattvena mahāsattvena sârdham abhiruhya taiḥ pañcabhī ratha-śataiḥ pañca-dārikā-śatâbhirūḍhaiḥ parivṛtā puraskṛtā mahatā ca parivāreṇa mātā-pitṛ-pūrvaṅgamā yena pūrvā dik tena prakrāntā| anupūrveṇa ca gacchan Sadāprarudito bodhisattvo mahāsattvo 'drākṣīd dūrād eva tāṃ Gandhavatīṃ nagarīṃ sapitānāṃ ratnānāṃ citrāṃ darśanīyāṃ saptabhiḥ prākāraiḥ sapta-ratna-mayair anuparikṣiptāṃ saptabhis toraṇaiḥ saptabhiḥ parikhābhiḥ saptabhis tāla-paṅktibhir anuparikṣiptāṃ dvādaśa-yojanāni vistāreṇa dvādaśa-yojanāny āyāmena ṛddhāṃ sphītāṃ ca kṣemāṃ ca subhikṣāṃ c' ākīrṇa-bahu-jana-manuṣyāṃ ca pañcabhir antarāyaṇa-vīthī-śatair ālekhya-vicitra-citra-sadṛśair darśanīyair nirviddhāṃ sama-samair anutpīḍa-jana-yugya-yāna-saṃkramaṇa-sthāna-sthāpitaiḥ sumāpitāṃ ca madhye ca nagara-śṛṅgāṭakasyâdrākṣīd Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ dharm'āsana-gatam aneka-śatayā parṣadā aneka-sahasrayā 'neka-śata-sahasrayā parṣadā parivṛtaṃ puraskṛtaṃ dharmaṃ deśayantaṃ| saha darśanenâiva ca tasyâivaṃrūpaṃ sukhaṃ samprati(506)labhate sma| tad-yathā 'pi nāma prathama-dhyāna-samāpanno bhikṣur ekâgreṇa manasikāreṇa dṛṣṭvā câsyâitad abhūt| na mama pratirūpam etad bhaved yad ahaṃ ratha-gata eva Dharmôdgataṃ bodhisattvaṃ mahāsattvam upasaṃkrāmeyaṃ yan nv ahaṃ rathād avatareyaṃ| sa tato rathād avātarat tāny api pañca-dārikā-śatāni śreṣṭhi-dārikayā saha rathebhyo 'vateruḥ|

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ śreṣṭhi-dārikā-pūrvaṃ-gamaiḥ pañcabhir dārikā-śataiḥ parivṛtaḥ puraskṛto 'parimāṇa-pūjā-vyūhena yena Dharmôdgato bodhisattvo

mahāsattvas tenôpasaṃkrāmati sma| tena khalu punaḥ samayena Dharmôdgatena bodhisattvena mahāsattvena prajñāpāramitāyāḥ kṛtaśaḥ sapta-ratna-mayaṃ kūṭ'āgāraṃ kāritam abhūt lohita-candanâlaṃkṛtaṃ muktā-jāla-parikṣiptaṃ caturṣu kūṭ'āgāra-koṇeṣu maṇi-ratnāni sthāpitāni yāni pradīpa-kṛtyaṃ kurvanti sma| catasraś ca dhūpa-ghaṭikā rūpya-mayaś catur-diśam avasaktā yatra śuddhaṃ kṛṣṇâguru dhūpyate sma yad uta prajñāpāramitāyāḥ pūjā'rthaṃ| tasya ca kūṭ'āgārasya madhye sapta-ratna-mayaḥ paryaṅkaḥ prajñapto 'bhūt caturṇāṃ ratnānāṃ peḍā kṛtā yatra prajñāpāramitā prakṣiptā suvarṇa-paṭṭeṣu likhitā vilīnena vaiḍūryeṇa| tac ca kūṭ'āgāraṃ nānā-citra-paṭṭa-dāmabhiḥ pralambamānair alaṃkṛtam abhūt

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ sârdhaṃ śreṣṭhi-dārikā-pūrvaṃgamaiḥ pañca-dārikā-śatais taṃ kūṭ'āgāram adrākṣīd aparimāṇena pūjā-vyūhena pratimaṇḍitaṃ anekāni ca tatra devatā-sahasrāṇy adrākṣīt Śakraṃ ca devānām indraṃ divyair māndārava-puṣpair divyaiś candana-cūrṇair divyaiś ca suvarṇa-cūrṇair divyaiś ca rūpya-cūrṇais taṃ kūṭ'āgāram avakirantam abhyavakirantam (507) abhiprakirantaṃ divyāni ca vādyāny aśrauṣīt| dṛṣṭvā śrutvā ca Sadāprarudito bodhisattvo mahāsattvaḥ Śakraṃ devānām indram etad avocat| kimarthaṃ tvaṃ devêndrânekair devatā-sahasraiḥ sârdham idaṃ ratna-mayaṃ kūṭ'āgāraṃ divyair māndāravaiḥ pūṣpair divyaiś candana-cūrṇair divyaiḥ suvarṇa-cūrṇair divyaiś ca rūpya-cūrṇair avakirasi abhyavakirasi abhiprakirasi imāni ca divyāni vādyāni devair upary antarīkṣe pravāditāni||

evam ukte Śakro devānām indraḥ Sadāpraruditaṃ bodhisattvaṃ mahāsattvam etad avocat| na tvaṃ kula-putra jānīṣe eṣā hi sā prajñāpāramitā bodhisattvānāṃ mahāsattvānāṃ mātā

pariṇāyikā yatra śikṣamāṇā bodhisattvā mahāsattvāḥ sarva guṇa-pāramitā'nugatān sarva-buddha-dharmān sarv'ākārajñatāṃ ca kṣipram anuprāpnuvantîti ||

evam ukte Sadāprarudito bodhisattvo mahāsattvaḥ Śakram devānām indram etad avocat | kvâsau Kauśika prajñāpāramitā yā bodhisattvānāṃ mahāsattvānāṃ mātā pariṇāyikā |

Śakra āha | eṣā kula-putrâsya kūṭ'āgārasya madhye suvarṇa-paṭṭeṣu vilīnena vaiḍūryeṇa likhitvā āryeṇa Dharmôdgatena bodhisattvena mahāsattvena saptabhir mudrābhir mudrayitvā sthāpitā sā na sukarā 'smābhis tava darśayitum |

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ sârdhaṃ śreṣṭhi-dārikā-pramukhaiḥ pañcabhir dārikā-śataiḥ samagrī-bhūtaiḥ yāny anena puṣpāṇi gṛhītāni mālya-dāmāni ca vastra-ratnāni ca dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākāś ca suvarṇa-rūpya-mayāni ca puṣpāṇi taiḥ (508) prajñāpāramitāyāḥ pūjām akārṣur anyatarânyataraṃ ca tataḥ pratyaṃśaṃ sthāpayāmāsur yad uta Dharmôdgatasya bodhisattvasya mahāsattvasya satkārāya |

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ tāni ca śreṣṭhi-dārikā-pramukhāni pañca-darikā-śatāni puṣpu-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākābhiḥ suvarṇa-rūpya mayaiś ca puṣpair divyaiś ca vādyaiḥ prajñāpāramitāṃ pūrvaṃ pūjayitvā yena Dharmôdgato bodhisattvo mahāsattvas tenôpasaṃkramya Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākābhiś candana-cūrṇaiḥ suvarṇa-rūpya-mayaiś ca puṣpair avâkirann abhyavâkirann abhiprâkiran divyāni ca vādyāni sampravādayati sma dharma-pūjām evôpadāya ||

atha khalu tāni puṣpāṇi Dharmôdgatasya bodhisattvasya mahāsattvasyôpariṣṭān mūrdhni puṣpa-kūṭ'āgāraṃ prâtiṣṭhat | tāni ca nānā-varṇāni puṣpāṇi suvarṇa-rūpya-mayāni ca puṣpāṇi vihāyasi vitānam iva sthitāni tāny api cīvarāṇi vastra-ratnāni cântarīkṣe nānā-ratna-mayo 'bhra-maṇḍapa iva saṃsthito 'bhūt | adrākṣīt khalu Sadāprarudito bodhisattvo mahāsattvas tāni ca pañca-dārikā-śatāni śreṣṭhi-dārikā-pramukhāni Dharmôdgatasya bodhisattvasya mahāsattvasyêdam evaṃrūpam ṛddhi-prātihāryaṃ dṛṣṭvā ca punar eṣām etad abhūt | āścaryaṃ yāvan maharddhikaś câyaṃ Dharmôdgato bodhisattvo mahāsattvo yāvan mahā'nubhāvo yāvan mahâujasko bodhisattva-caryām eva tāvac carato 'sya kula-putrasyêyam evaṃrūpā ṛddhi-vikurvaṇā kiṃ punar yadā 'yam anuttarāṃ samyaksambodhim abhisambuddho bhaviṣyatîti

(509) atha khalu tāni śreṣṭhi-dārikā-pūrvaṃ-gamāni pañca-dārikā-śatāni Dharmôdgate bodhisattve mahāsattve spṛhām utpādya sarvās tāḥ samagrī-bhūtā adhyāśayenânuttarāyāṃ samyaksambodhau cittam utpādayāmāsur evaṃ câvocan anena vayaṃ kuśala-mūlenânāgate 'dhvani tathāgatā arhantaḥ samyaksambuddhā bhavema | bodhisattva-caryāṃ ca vayaṃ carantya eteṣām eva dharmāṇāṃ lābhinyo bhavema yeṣāṃ dharmāṇām ayaṃ Dharmôdgato bodhisattvo mahāsattvo lābhī | evam eva ca prajñāpāramitāṃ satkuryāma gurukuryāma yathā 'yaṃ Dharmôdgato bodhisattvo mahāsattvaḥ satkaroti gurukaroti bahu-janasya ca samprakāśayema yathā 'yaṃ Dharmôdgato bodhisattvo mahāsattvaḥ samprakāśayati | evam eva ca prajñāpāramitayôpāya-kauśalyena ca samanvāgatā bhavema pariniṣpadyemahi ca yathā 'yaṃ Dharmôdgato bodhisattvo mahāsattvaḥ prajñāpāramitayôpāya-kauśalyena ca samanvāgataḥ pariniṣpannaś ca |

atha khalu Sadāprarudito bodhisattvo mahāsattvas tāni ca śreṣṭhi-dārikā pramukhāni pañca-dārikā-śatāni prajñāpāramitāṃ pūjayitvā Dharmôdgataṃ ca bodhisattvaṃ mahāsattvaṃ satkṛtya Dharmôdgatasya bodhisattvasya mahāsattvasya pādau śirasā 'bhivandya ekânte sagauravāḥ sapratīśāḥ prāñjalīn kṛtvā 'tiṣṭhan | ekânte sthitaś ca Sadāprarudito bodhisattvo mahāsattvo Dharmôdgataṃ bodhisattvaṃ mahāsattvam etad avocat ihâhaṃ kula-putra prajñāpāramitāṃ gaveṣamāṇo 'raṇya-gato nirghoṣam aśrauṣaṃ gaccha kula-putra pūrvāṃ diśaṃ tataḥ prajñāpāramitāṃ śroṣyasîti | so 'haṃ samyak (510) taṃ nirghoṣaṃ śrutvā yena pūrvā dik tena samprasthitaḥ | tasya me etad abhūt samyak ca mayā nirghoṣaḥ śruto na ca mayā sa nirghoṣaḥ paripṛṣṭaḥ kiyaddūraṃ mayā gantavyaṃ kasya vā 'ntikāt prajñāpāramitāṃ śroṣyāmi lapsye vêti tasya me mahad daurmanasyam abhūt | so 'haṃ tena daurmanasyena mahatīm utkaṇṭhāṃ paritapanaṃ c' āpanno 'bhūvaṃ tasminn eva pṛthivī-pradeśe sapta-rātriṃ-divāny atināmayāmi utkaṇṭhito n' āhāra-samudācāram utpādayāmi api tu prajñāpāramitām eva manasikaromi | kiyaddūraṃ mayā gantavyaṃ kuto vā prajñāpāramitāṃ lapsye śravaṇāya na ca mayā sa nirghoṣaḥ paripṛṣṭa iti || tato me tathāgata-vigrahaḥ purataḥ prādurbhūtaḥ | sa mām evam āha gaccha kula-putra itaḥ pañcabhir yojana-śatair anupūrveṇa Gandhavatī nāma nagarī | tatra drakṣasi Dharmôdgataṃ bodhisattvam mahāsattvaṃ prajñāpāramitāṃ deśayantaṃ prakāśayantam iti | tato 'haṃ mahatôdāreṇa prīti-prāmodyena samanvāgataḥ so 'haṃ tenâiva mahatôdāreṇa prīti-prāmodyena sphuṭas tataḥ pṛthivī-pradeśān na calitaḥ tava ca prajñāpāramitāṃ deśayataḥ śṛṇomi | tasya me śṛṇvato bahūni samādhi-mukhāni prādurbhūtāni tatra sthitaṃ māṃ daśa-dik-lokadhātu-

sthitā buddhā bhagavantaḥ samāśvāsayanti sādhu-kāraṃ ca dadati sādhu sādhu kula-putra ete samādhayaḥ prajñāpāramitā-nirjātā yatra sthitair asmābhiḥ sarva-buddha-dharmāḥ pariniṣpāditā iti | te māṃ tathāgatāḥ sādhu ca suṣṭhu ca saṃdarśya samādāpya samuttejya sampraharṣyântarhitā ahaṃ ca tataḥ samādher vyutthitaḥ | tasya me etad abhūt kuto nu te tathāgatā āgatāḥ kva vā te tathāgatā gatā iti | tasya ca me etad abhūt āryo Dharmôdgato bodhisattvo mahāsattvo dhāraṇī-prati(511)labdhaḥ pañcâbhijñaḥ pūrva-jina-kṛtâdhikāro 'varopita-kuśala-mūlaḥ prajñāpāramitāyāṃ upāya-kauśalye ca suśikṣitaḥ sa me enam arthaṃ yathāvad vicariṣyati yatas te tathāgatā āgatā yatra vā te tathāgatā gatā iti | so 'haṃ tasya tathāgata-vigrahasya nirghoṣaṃ śrutvā yathā'nuśiṣṭaṃ yena pūrvā dik tena samprasthita āgacchaṃś câhaṃ dūrata ev' āryam adrākṣaṃ dharmaṃ deśayantaṃ saha-darśanāc ca mamêdṛśaṃ sukhaṃ prādurabhūt | tad-yathā 'pi nāma prathama-dhyāna-samāpannasya bhikṣor ekâgra-manasi-kārasya | so 'haṃ tvāṃ kula-putra pṛcchāmi kutas te tathāgatā āgatā kva vā te tathāgatā gatā iti | deśaya me kula-putra teṣāṃ tathāgatānām āgamanaṃ gamanaṃ ca yathā vayaṃ teṣāṃ tathāgatānām āgamanaṃ gamanaṃ ca jānīmaḥ avirahitāś ca bhavema tathāgata-darśanenêti |

tathāgatâvavāden' āśaya-viśuddhi-lābhāt prajñāpāramitā-śravaṇaṃ jātam ity āha: *atha khalu Sadāprarudita* ity-ādi. sampanna-hetukā(P. 263ª)nāṃ dharma-śravaṇaṃ nâphalavad ity āha. *śṛṇvaṃś* cêty-ādi. *aniśrita-saṃjñām* iti māyôpama-saṃjñāṃ.

dharma-nairātmya-prabhāvitaś[1] ca sarvo 'dhigama ity āha: *tasyânekānîty*-ādi. yasmin samādhau vyavasthitaḥ sarva-dharmāṇāṃ svabhāvaṃ māyôpama-

1. pravibh° C, prabhāviṣataś P. rab-tu phye-ba yin-no.

tv'ādinā vyavalokayati. sa *sarva-dharma-svabhāva-vyavalokano nāma samādhiḥ*. evaṃ *sarva-dharma-svabhāvânupalabdhir nāma samādhir* ity-ādayo vyākhyeyāḥ. tatra: mṛdu-madhyādhimātra-catur-nirvedhabhāgīyâdhigama-bhedāt *sarva-dharma-svabhāva-vyavalokan'*ādi dvādaśa samādhayaḥ tan-nirjātāś câdhimukticaryā[1]-bhūmāv eva *māyā-vivarjita* ity-ādayaḥ pañcāśat samādhayaś câvagantavyāḥ. ārya-Ratnamegha-sūtre[2] câsyām evâdhimukti-caryā-bhūmau vartamāno bodhisattvaḥ pṛthagjano 'pi sarva-bāla-vipatti-samatikrānto 'saṃkhyeya-samādhi-dhāraṇī-vimokṣâbhijñ'ādi-guṇânvitaḥ paṭhyata iti.

āśaya-pariśuddhi-balād eva[3] [Tib. 328[b]] prathama-bhūmy-adhigamârtha-samāhitâvasthāyāṃ tathāgata-pratibhāsa-pūrvako vistareṇâvavādo jāta ity āha: *sa eṣu samādhiṣu sthita* ity-ādi.

pramudit'ādi[4]-bhūmau buddha-śat'ādikaṃ paśyatîti[5] pradeśântare yad vacanaṃ tad avaśyaṃ [6]bhāvitvenêti pratipattavyam,[6] anyatra vidhi-pratiṣedhayor aniyamāt.[7] ato 'dhimukti-caryā-bhūmāv asaṃkhyeya-tathāgatôpalambho bhavati. nanu dvayos tathāgatayor ekasmin lokadhātau sambhava-virodhāt katham evam iti cet. lokadhātv-antare sthitān aprameyān buddhān bhagavataḥ paśyati smêty eke. [8]yat khalv[8] idam apūrvâcaramau dvau tathāgatau lo(P. 253[b])ke nôtpadyeyātām iti sakṛj-janma-niṣedhanaṃ tac chāsana-pravṛttim [9]abhiprāyīkṛtyôktam. ato na dvayos tathāgatayor yugapal loke śāsanaṃ pravartata[10] ity ayam evârthas tatra saṃtiṣṭhate. yasmāt parârtha[11]-paratantrôtpattitvenêyam[12] eva tayor utpattir yad uta śāsana-pravṛttiḥ. evaṃ ca satîha lokadhātu-sthān eva samānâbhiprāyatvena vihitâika-śāsana-kramān avikala-kāraṇatvād yugapad-utpannâneka-tathāgatān paśyati smêty apare.

nâpūrvâcaramāv iti vacanāt krameṇa teṣām utpattir anujñātâiva. [13]te tûtpannāḥ[13] parinirvāṇâbhāvād dharma-sambhoga-kāyābhyāṃ vidyanta eva. [14]kevalam apuṇyavatāṃ n' ābhāsībhavanti.[14] puṇyavadbhih punar yathā puṇyam alpīyāṃso

1. °jātās tv adhimukta CT, °ryātās tv adh° P. yaṅ. 2. See 佛說寶雨經第四 (正藏十六 300c). 3. iva C. ñid. 4. °tā P daṅ-po la-sogs-pa. 5. °śya·ıtîti C. 6 ... 6. bhāvitvêti pr° C, bhāvitveteditipattavyaṃ (!) P. ḥgyur-ba-ñid-du khon-du chud-par bya-ste. 7. med-p ḥi phyir-ro. 8. ... 8. y·s tv C. 9. °yāk° C, °prāīkṛty° P. 10. °vṛttata C, prakurvata P. ḥbyuṅ-ba. 11. paramârtha C. gṣ·n-kyi don. 12. dbaṅ-du gyur-pa-ñid-kyis = paratantratven°? 13 ... 13. te 'nutp° C, te tutpuṇya P. byuṅ-ba de-dag. 14 ... 14. kevala na puṇyavatānāṃbh° C, kevala-puṇyavatāṃ nābh° P. ḥon-kyaṅ bsod-nams daṅ mi-ldan-pa-la mi-snaṅ-bar zad-do.

bhūyāṃso vā samupalabhyanta ity anye.

[Tib. 329[a]] tadānīṃ tatratyâika[1]-tathāgatâdhiṣṭhānen' ārya-Dharmôdgata-sāmarthyena vā prātihārya-karaṇa-kāle pṛthagjanānāṃ ivâmeya-nirmita-tathāgata-darśanam iti kecit.

acintya-vimokṣa-mukha[2]-bhāvanā-balād ādikarmikāṇām iva sva-cittasyâmeya-tathāgata-pratibhāsânugatvenôtpādād apramāṇa-tathāgata-darśanam ity apare.

cailôṇḍukam[3] *ivêti* vastra-gulakam[4] *iva śirasā parikarṣer* dhārayes[5] tvam ity arthaḥ. tathâiva *tat kasya hetor* ity āśaṃky' āha: *tasya hîty*-ādi.

paritasanam iti vaimanasyaṃ.

tena mūlyenêti yāvajjīvam ātmabhāva-vikraye para-pratibaddhatayā tatra gamanâsambhavān nitarāṃ pūjā-vaikalyam iti tāvatkāla-vikrīt'ātmabhāva-mūlyena.

sambhāra-bhūmāv apy abhijñā-balād divya-pūjā'di[6]-sambhave (P. 264[a]) 'pi tanmūlya-grahaṇan dharma-gauravârtham ity eke.

dharma-śravaṇârthikatvād ṛddhy-abhijñ'ābhoga-smṛti-vaikalyād ity anye.

manda-vīryāṇāṃ dharma-paryeṣṭi-pratyutsāha-saṃdarśanârtham ity apare.

śreṣṭhi-dārikā-prabhṛtīnām anena krameṇârtha-karaṇād[7] iti kecana.

sva-parôbhayôpadrava-vināśād yathākramaṃ *bhagnānîty*-ādi pada-trayaṃ.

kāma-hetoḥ kāma-nidānam iti anubhūtânanubhūta-kāmârtham ity arthaḥ.

mṛdu-madhyâdhimātra-harṣa-lābhāt [Tib. 329[b]] *hṛṣṭa*[8]*-citta* ity-ādi pada-trayaṃ.

abhijñā-balād dhṛday'ādi-dāne 'pi dharma-śravaṇântarāyâdarśanād dāsyāmîty abhyupagatavān iti kecit.

dharma-pūjā'rthikatayā 'ntarāyo 'pi na gaṇita iti kaścana.

parityaktam iti āśaya-mahattvād eva mahatī pūjā, na tu dravya-mahattvenêty abhiprāyād yad vikalpitaṃ *tad dehîty* uktavān.

kāraṇam iti pīḍāṃ.

guṇa-jātir iti guṇa-sāmānyaṃ. *guṇa-viśeṣa* iti guṇa-sva-lakṣaṇaṃ.

tatra mano'nukūlatvād *rocante*. doṣânutpādakatvāt *kṣamante*.

viṣayitêti vaśitā prabhutvaṃ sāmarthyam iti yāvat

1. °trety eka PC. der....gcig. 2. Om. C. 3. °ṇḍūka C, °ṇḍaka P. mgo-la thod. 4. yugalam C. gos-dkris. 5. karṣaddh° C, °karṣaddhārayas P. 6. °jā PC. mchod-pa la-sogs-pa. 7. °ṇām C, °ṇam PT. bya-baḥi phyir. 8. tuṣṭa PC. But Ed. aud dgaḥ-ba.

tīkṣṇa-madhya-mṛdv-indriya-jana-pratibhāsôpekṣayā *tat*[1]*-kṣan'*ādi pada-trayaṃ. utpanna-rogâbhāvād *arogaḥ*. anāgata-vyādhiṃ praty ayogyatvān *nirupadravaḥ*.

ehîty āyāhi. *niveśanam* iti gṛhaṃ. *utsṛjatêti* tyajyata.

pūrvavavat *tat kasya hetor* ity āśaṃky' āha: *na mamânyat kiṃcid dhanam* ity-ādi. *prabhūtā vipulā* iti aneka-prakāra-dravya-bhedāt *prabhūtāḥ*. ekâika-prakārasyânantyād *vipulāḥ*. *anujānītêti*[2] anujñāṃ prayacchata.

adrākṣīd dūrād evêti viśiṣṭâdhigama-lā(P. 264b)bhen' ārya-Dharmôdgata-vimokṣa-mukha[3]-darśana-sāmarthyād *Gandhavatīṃ nagarīṃ dūrād eva* dṛṣṭavān.

kv âsau Kauśikêti dharmârthikatvād evâbhijñ'ābhoga-vaikalyāt pṛṣṭavān.

saptabhir mudrābhir iti [Tib. 330a] durlabha-[4]mahārthatayā 'tr' ādarôtpādanârthaṃ dṛḍhataraṃ saptabhir bandhanair baddhā saptasu granthi-sthāneṣu *saptabhiḥ* sva-nāma-*mudrābhir mudrayitvā sthāpitêty* eke.

bhavyatāṃ jñātvā nitarām āvarjanârtham ṛddhi-prātihāryaṃ[5] kṛtam ity āha. *atha khalu tāni puṣpāṇîty*-ādi.

tathāgatānām āgamana-gamana-parijñāna-praśnârthaṃ pūrva-vṛttântam āvedayann āha: *ihâhaṃ kula-putrêty*-ādi.

Āryâṣṭasāhasrikāyām prajñāpāramitāyāṃ Sadāprarudita-parivarto nāma triṃśattamaḥ ‖

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyām Sadāprarudita-parivarto nāma triṃśattamaḥ.

1. Om. PT, and skad-cig. But Ed. 2. °jānātîti C, °jāneti P. But Ed. 3. Om. PC. sgo. 4 ... 4. °rthatayā 'tr' ādār° C, māhārthayāta. annāharôtp° P. don che-ba-ñid-kyis ḥdi-la gus-pa.... 5. pratibārya PCT.

XXXI.

DHARMÔDGATA-PARIVARTO NĀMÂIKATRIṂŚATTAMAḤ

evam ukte Dharmôdgato bodhisattvo mahāsattvaḥ Sadāpraruditaṃ bodhisattvaṃ mahāsattvam etad avocat | na khalu kula-putra tathāgatāḥ kutaścid āgacchanti vā gacchanti vā | acalitā hi tathatā yā ca tathatā sa tathāgataḥ | na hi kula putrânutpāda āgacchati vā gacchati vā yaś cânutpādaḥ sa tathāgataḥ | na hi kula-putra bhūta-koṭyā āgamanaṃ vā gamanaṃ vā prajñāyate yā ca bhūta-koṭiḥ sa tathāgataḥ | na hi kula-putra śūnyatāyā āgamanaṃ vā gamanaṃ vā prajñāyate yā ca śūnyatā sa tathāgataḥ | na hi kula-putra yathāvattāyā āgamanaṃ vā gamanaṃ vā prajñāyate yā ca yathāvattā sa tathāgataḥ | na hi kula-putra virāgasy' āgamanaṃ vā gamanaṃ vā prajñāyate yā ca virāgatā sa tathāgataḥ | na hi kula-putra nirodhasy' āgamanaṃ vā gamanaṃ vā prajñāyate yaś ca nirodhaḥ sa tathāgataḥ | na hi kula-putra ākāśa-dhātor āgamanaṃ vā gamanaṃ vā prajñāyate yaś ca ākāśa-dhātuḥ sa tathāgataḥ | na hi kula-putrânyatrebhyo dharmebhyas tathāgataḥ yā ca kula-putrâiṣām eva dharmāṇāṃ tathatā yā ca sarva-dharma-tathatā yā ca tathāgata-tathatā ekâivâiṣā tathatā | nâsti kula-putra tathatāyā dvaidhīkāraḥ ekâivâiṣā tathatā kula-putra tathatā na dve na tisro gaṇanā-vyativṛtā kula-putra tathatā yad utâsattvāt ‖

tathāgatānām[1] āgamana-gamana[2]-niṣedhena darśana-mārgôtpādanârthaṃ sarva-dharma-nairātmyam āvedayann āha: *evam ukte Dharmôdgata* ity-ādi.

1. tathat° P. de-bṣin-gśegs-pa rnams-kyi. 2. Om. P. bṣud-pa.

tathatā'nutpāda-bhūtakoṭi-śūnyatā-yathāvattā-virāga-nirodh'ākāśa-dhātu-svābhāvatva-pratipādanena yathākramaṃ buddhānāṃ bhagavatāṃ māyôpama-sarv'ākāra-jñat'ādy-aṣṭâbhisamaya-prabhāvitatvam āveditam ity eke. ata ev' āha *na hi kula-putrêty*-ādi. *ebhyo dharmebhya* iti sarv'ākārajñat'ādi-dharmebhyo nânyatra *tathāgataḥ*. kiṃ tv eṣām eva yā tathatā sā tathāgata ity arthaḥ.

anye tu hetûdāharaṇ'ādhikyād ādhikyaṃ nigraha-sthānaṃ kṣudra-naiyāyikair apy ucyate. [Tib. 330b] tat kathaṃ nyāya-paramêśvaro Bhagavān udāharaṇ'ādhikyam[1] uktavān iti codyaṃ kṛtvā yatra nāmâikaḥ pratipādya(P. 265a)s tatra tat-prasiddhasyâikasyâivâbhidhānaṃ yuktaṃ.[2] tatra tu parṣan-maṇḍale bahavo bhinna-matayaḥ saṃniṣaṇṇā iti tad-adhikāreṇa yuktam anekôdāharaṇa[3]-vacanaṃ. vikalpena cāmī[4] dṛṣṭântā,[5] na samuccayenêty evaṃ sarvatrâdhika-vacaneṣu[6] parihāraṃ varṇayanti. tathā dṛṣṭântasyâiva kathanāt pratītyasamutpannatv'ādiko hetuḥ prājñair abhyūhanān nôkta iti.

tad-yathā 'pi nāma kula-putra puruṣo grīṣmâbhitapto grīṣmāṇāṃ (513) paścime māse 'bhigate madhyâhna-kāla-samaye marīcikāṃ paśyet syandamānāṃ sa tena-tena pradhāved atrôdakaṃ pāsyāmy atra pānīyaṃ pāsyāmîti | tat kim manyase kula-putra kuta etad udakam āgataṃ kva vā tad udakaṃ gacchati pūrvaṃ vā mahā-samudraṃ dakṣiṇaṃ vā paścimaṃ vā uttaraṃ vā ‖

Sadāprarudita āha | na hi kula-putra marīcikāyām udakaṃ saṃvidyate kiṃ punar asy' āgamanaṃ vā gamanaṃ vā prajñāyate | sa khalu punaḥ kula-putra puruṣo grīṣmâbhitapto bāla-jātīyo duṣprajñā-jātīyo marīcikāṃ dṛṣṭvā 'nudake udaka-saṃjñām utpādayati | na punas tatrôdakaṃ svabhāvataḥ saṃvidyate ‖

Dharmmôdgata āha | evam etat kula-putrâivam etat | evam eva kula-putra ye kecit tathāgata-rūpeṇa vā ghoṣeṇa vā 'bhiniviṣṭās te tathāgatasy' āgamanaṃ ca gamanaṃ ca kalpayanti | ye ca tathāgatasy' āgamanaṃ ca gamanaṃ ca kalpayanti sarve te bāla-jātīyā duṣprajña-jātīyā iti vaktavyāḥ | tad-yathā 'pi nāma sa eva puruṣo yo 'nudake udaka-saṃjñām utpādayati | tat kasya hetoḥ | na hi tathāgato rūpa-kāyato draṣṭavyaḥ dharma-kāyās tathāgatāḥ | na ca kula-putra dharmatā āgacchati vā gacchati vā ‖ evam eva kula-putra nâsti tathāgatānām āgamanaṃ vā gamanaṃ vā ‖

1. °dhikam C. 2. ukt° C. rigs-pa yin-no. 3. adhik° C. dpe maṅ-po. 4. vā 'mī PC. ḥdi-dag kyaṅ. 5. °nta P, °ṣṭākā C. 6. Ex conj. °netu P, °ne T, om. C.

tathāgatānāṃ svarūpam evam nirdiśya kalpitâbhiniveśa-niṣedhârtham āha: *tad-yathā 'pi nāma kula-putra puruṣa* ity-ādi. *marīcikām* iti viśiṣṭ'āditya-raśmiṃ. padārtha-svarūpâparijñānād *bāla-jātīyaḥ*. viparīta-pratipattyā *duḥprajña-jātīyaḥ*. *na punas tatrôdakaṃ svabhāvataḥ saṃvidyata* iti mṛgatoyasya vijñāne[1] raśmi-taptôṣaram'ālambanaṃ[2] na bhavaty any'ākāra-jñānasyâny'ālambane 'tiprasaṃgāt. paraspara-vyāvṛtta-rūpatvāt sarva-bhāvānām udakaṃ marīcik'ādi-rūpaṃ tattvato[3] na saṃvidyate. tasmāt tad-ālambanaṃ jñānaṃ bhrāntaṃ nirviṣayatvād ity arthaḥ. pūrvavat *tat kasya hetor* ity āśaṃky' āha: *na hi tathāgato rūpa-kāyato draṣṭavya* iti kalpitasyâikânta-śūnyatvān na rūpa-skandh'ātmakas tathāgataḥ.

tad-yathā 'pi nāma kula-putra māyākāra-nirmitasya hasti-kāyasya vā aśva-kāyasya vā ratha-kāyasya vā patti-kāyasya vā nâsty āgamanaṃ vā gamanaṃ vā evam eva kula-putra nâsti tathāgatānām āgamanaṃ vā gamanaṃ vā ‖

para-tantrâbhiniveśa-niṣedhârtham āha: *tad-yathā 'pi nāma kula-putra māyêty*-ādi. grāhya-grāhak'ākārasyâlīkatvena nirmitasya nâsty āgaman'ādikam ity arthaḥ. [Tib. 331a] *evam eva kula-putra nâsti tathāgatānām* iti para-tantr'ātmakānāṃ.

tad-yathā 'pi nāma kula-putra puruṣaḥ suptaḥ svapnântara-

1. rnam-pa = ākāre? 2. °ptôpar° C, gduṅs-paḥi mya-ṅan. 3. °kārṣāntatvato C, °kāyāṃtatvate P. yaṅ-dag-par-na....smig-rgya la-sogs-paḥi ṅo-bo-ñid.

gataḥ ekaṃ vā tathāgataṃ paśyet dvau vā trīn vā caturo vā pañca vā ṣaḍ vā sapta vā aṣṭau vā nava vā (514) daśa vā viṃśatiṃ vā triṃsad vā catvāriṃśad vā pañcāśad vā śataṃ vā sahasraṃ vā tato vā uttare sa prativibuddhaḥ sann ekam api tathāgataṃ na paśyet | tat kiṃ manyase kula-putra kutas te tathāgatāḥ āgatāḥ kva vā te tathāgatā gatā iti ||

Sadāprarudita āha | na khalu punaḥ kula-putra svapne kasyacid dharmasya pariniṣpattiḥ prajñāyate mṛṣā-vādo hi sva= pno 'bhūt ||

Dharmôdgata āha | evam eva kula-puttra sarva-dharmāḥ svapnôpamā uktā Bhagavatā | ye kecit kula-putra svapnôpamān sarva-dharmāṃs tathāgatena nirdeśitān yathābhūtaṃ na prajā= nanti te tathāgatān nāma-kāyena vā rūpa-kāyena vā abhinivi= śya tathāgatānām āgamanaṃ vā gamanaṃ vā kalpayanti | ya= thā 'pi nāma dharmatām aprajānanto ye ca tathāgatānām āga= manaṃ vā gamanaṃ vā kalpayanti sarve te bāla-jātīyāḥ pṛthag-janāḥ sarve te ṣaḍ-gatikaṃ saṃsāraṃ gatā gacchanti gamiṣyanti ca sarve te prajñāpāramitāyā dūre sarve te buddha-dharmāṇāṃ dūre || ye khalu punaḥ kula-putra svapnôpamān sarva-dharmān svapnôpamāḥ sarva-dharmā iti tathāgatena deśitān yathābhūtaṃ prajānanti na te kasyacid dharmasy' āgamanaṃ vā gamanaṃ vā kalpayanty utpādaṃ vā nirodhaṃ vā | ye ca na kaśyacid dharmasy' āgamanaṃ vā gamanaṃ vā kalpayanty utpādaṃ vā nirodhaṃ vā te dharmatayā tathāgataṃ prajānanti | ye ca ta= thāgataṃ dharmatayā prajānanti na te tathāgatānām āgamanaṃ vā gamanaṃ vā kalpayanti | ye ca tathāgatasyêdṛśīṃ dharma= tāṃ prajānanti te āsannā anuttarāyāḥ samyaksambodheś caranti te ca prajñāpāramitāyāṃ caranti te ca Bhagavataḥ śrāvakā amoghaṃ rāṣṭra-piṇḍaṃ pari(515)bhuñjate te ca lokasya

dakṣiṇīyāḥ ||

pariniṣpannâbhiniveśa-nirākaraṇârtham āha : *tad-yathā 'pi nāma kula-putra puruṣaḥ supta* ity-ādi. *mṛṣāvādo hi svapna* iti

sarvatr' ālambanaṃ bāhyaṃ deśakālânyath'ā(P. 265[b])tmakaṃ
janmany anyatra tasmin vā tadā kālântare 'pi vā ||

tad-deśo anyad-deśo vā svapna-jñānasya gocaro na bhavaty any'ākāra-jñā= nasyâny'ālambane 'tiprasaṅgāt. na cânyad[1] bāhyaṃ[2] rūpam upapadyate. alpīyasy api veśmani bahu-yojana-parimāṇānāṃ giri-taru-sāgar'ādīnāṃ sa-pratighānām upalambhāt tasmād bhrāntam eva tathāvidhaṃ jñānam upajāyata ity alīkaḥ svapnaḥ. *evam eva kula-putra sarva-dharmā* iti pramāṇôpapannôtpatti-rahitat= vena pariniṣpanna-svabhāvāḥ *sarva-dharmāḥ svapnôpamāḥ. dharmatām aprajā= nanta* iti anutpāda-rūpatām anavagacchantaḥ. *ṣaḍ-gatikam* iti dev'ādi-pañca-gatibhyo 'suragateḥ pṛthag vyavasthāpanāt. *te ca Bhagavataḥ śrāvakā* iti

śīlād api varaṃ[3] bhraṃśo na tu dṛṣṭeḥ kadācana
śīlena gamyate svargo dṛṣṭyā yāti paraṃ padam ||

iti nyāyena ta eva māyôpama-dharmatā'dhimuktā Bhagavataḥ śiṣyāḥ.

tad-yathā 'pi nāma kula-putra mahā-samudre ratnāni na pūrvasyā diśa āgacchanti na dakṣiṇasyā na paścimāyā nôttarasyā na vidigbhyo nâdhastān nôpariṣṭān na kutaścid deśebhyo digbhya āgacchanti api tu khalu punaḥ sattvānāṃ kuśala-mūlāny upā= dāya mahā-samudre ratnāny utpadyante na ca tāny ahetukāny utpadyante | hetu-pratyaya-kāraṇâdhīnāni pratītya samutpannāni nirudhyamānāni ca tāni ratnāni na kvacid daśa-diśi loke saṃkrā= manti api tu khalu punar yeṣāṃ pratyayānāṃ satāṃ tāni ratnāni prabhāvyante teṣāṃ pratyayānām asatāṃ na teṣāṃ ratnānāṃ prabhāvanā bhavati | evam eva kula-putra teṣāṃ tathāgatānāṃ kāya-pariniṣpattir na kutaścid daśa-diśi lokād āgatā nâpi kvacid

1. anyad is not rendered into Tib. 2. vāky° C, vāpt° P. phyi-rol-gyi. 3. niṣp° PC. yoṅs-su grub-pa.

daśa-diśi loke gacchati ||

kalpit'ādi-padârtha-traya-tattva-rūpa-ṇiṣedhe sati nâsty eva tathāgata iti [1]manda-dhī[1]-jan'āśaṃkām apākurvan pratîtyasamutpannas tathāgato [Tib. 331[b]] 'stîty āha: *tad-yathā 'pi nā›a kula-putra mahā-samudra* ity-ādi. *sattvānāṃ kuśala-mūlāny upādāyêti*

karma-jaṃ loka-vaicitryam

iti vacanāt sādhāraṇaṃ sattvānāṃ śubhaṃ karma pratītya saṃvṛtyā kuśala-mūla-hetukatvān *na ca tāny ahetukāni. yeṣāṃ pratyayānāṃ satām* iti sāmarthyenêti śeṣaḥ. *na câhetuko buddhānāṃ bhagavatāṃ kāya* iti buddha-vineyānām eva sattvānāṃ kuśala-mūla-vaśena pariniṣpatti[2]-(P. 266[a])gamanān nâhetukaḥ kāyaḥ.

na câhetuko baddhānāṃ bhagavatāṃ kāyaḥ pūrva-caryā-pariniṣpanno hetu-pratyayâdhīnaḥ kāraṇa-samutpannaḥ pūrva-karma-vipākād utpannaḥ || sa na kvacid daśa-diśi loke 'sti api tu khalu punar yeṣāṃ pratyayānāṃ satāṃ kāyâbhiniṣpattir bhavati teṣāṃ pratyayānām asatāṃ kāyâbhiniṣpattir na prajñāyate ||

sādhāraṇa-karma-nirjātatvaṃ nirdiśyêdānīm bhagavatām asādhāraṇa-karma-nirjātatva-pratipādanârtham āha: *pūrva-caryā-pariniṣpanna* ity-ādi.

tatrâdhimukti-caryā-bhūmi-prabhāvitatvāt pūrva-caryā-pariniṣpannaḥ. pramudit'ādi-sapta-prayoga-bhūmy-upādāna-hetu-nirjātatvād *dhetu-adhīnaḥ.* acal'ādi-trividha-phala-bhūmi-sahakāri-kāraṇôdgatatvāt *pratyayâdhīnaḥ.* samanta-prabhā-bhūmi-saṃgṛhītatvāt *pūrva-karma-vipākād utpanna* ity evam eṣām artha-bheda iti kecit.

tasmān na svābhāvikas[3] tathāgata ity āha: *sa na kvacid daśa-diśîty-ādi.*

tad-yathā 'pi nāma kula-putra vīṇāyāḥ śabda utpadyamāno na kutaścid āgacchati nirudhyamāno 'pi na kvacid gacchati na kvacit saṃkrāmati pratītya ca hetu-pratyaya-sāmagrīm utpadyate hetv-adhīnaḥ pratyayâdhīnaḥ tad-yathā 'pi nāma droṇīṃ ca

1 ... 1. °nda-bī C, nanda-bī P. blo dman. 2. niṣp° PC. yoṅs-su grub-pa. 3. bhāvik° C, svātmavik° P. ṅo-bo-ñid.

pratītya carma ca pratītya tantrīś ca pratītya daṇḍaṃ ca pratītya upadhānīś ca pratītya koṇaṃ ca pratītya puruṣasya ca taj-ja-vyāyāmaṃ pratītya (516) evam ayaṃ vīṇāyāḥ śabdo niścarati hetv-adhīnaḥ pratyayâdhīnaḥ | sa ca śabdo na droṇyā niścarati na carmaṇo na tantrībhyo na daṇḍān nôpadhānībhyo na koṇān na puruṣasya taj-ja-vyāyāmataḥ śabdo niścarati api tu khalu punaḥ sarveṣāṃ samāyogāc chabdaḥ prajñapyate nirudhyamāno 'pi śabdo na kvacid gacchati | evam eva kula-putra buddhānāṃ bhagavatāṃ kāya-niṣpattir hetv-adhīnā pratyayâdhīnā 'neka-kuśala-mūla-prayoga-pariniṣpannā ca na câikato hetuto na câikataḥ pratyayato na câikataḥ kuśala-mūlato buddha-kāya-prabhāvanā na ca nairhetukī bahu-hetu-pratyaya-sāmagryāṃ samutpannā sā na kutaścid āgacchati hetu-pratyaya-sāmagryām asatyāṃ na kvacid gacchati | evaṃ tvayā kula-putra teṣāṃ tathāgatānām āgamanaṃ ca gamanaṃ ca draṣṭavyaṃ sarva-dharmāṇām api kula-putra tvayā iyam eva dharmatā 'nugantavyā ||

yad artha-kriyā-samarthaṃ tad atra paramârtha-sad

iti vacanāt pramāṇôpapanna-kārya-kāraṇa-saṃbandha-balāt pratītyasamutpanna eva tāttvikas tathāgata ity aupalambhika-janâbhiniveśa-niṣedhârtham āha: *tad-yathā 'pi nāma kula-putra vīṇāyā* ity-ādi. tatrô*padhānī* tantrī-veṣṭanikā daṇḍâgra-vinyastā kāṣṭh'[Tib. 332[a]]ādi-vekulikā[1]. upavāṇī[2] pārśva-sthitā tantrī-viśeṣā. *sa ca śabdo na droṇyā niścaratîty-ādi.* na hy ekaṃ janakam iti kathayati. sarveṣāṃ samāyogāc chabdaḥ prajñapyata ity anenâpi prājñaptika-śabda-nirdeśena sāmagryās[3] tāttvikaṃ janaka-svabhā(P. 266[b])vaṃ nirasyati.

etad uktaṃ: anekaṃ kāraṇam ekaṃ kāryaṃ karoty anekaṃ vā. tathâikam api kāraṇam anekam ekaṃ vā kāryaṃ kuryād iti catvāro vikalpāḥ. tatra: yady anekaṃ kāraṇam eka-kārya-kṛd iti pakṣas tadā cakṣū-rūp'āloka-manaskār'ādibhyaś cakṣur-vijñānasyâikasyôtpattāv abhyupagamyamānāyāṃ kāraṇa-

1. vakral° T, vakulikā P. dril-śiṅ. 2. rgyud-la. 3. māsāgrās P.

bhede 'pi kāryasya bhedâbhāvān na kāraṇa-bhedo bhedakaḥ kāryasya syāt. tathā ca kāraṇâbhedâbhāve 'pi kāryasyâbhedān na kāraṇâbhedaḥ kāryasyâbhedako bhavet. tataś ca kāraṇa-bhedâbhedāv anvaya-vyatirekābhyām anapekṣamāṇau kāryasya bhedâbhedāv ahetukau syātām. evaṃ ca sati bhedâbhedâvyatirekād viśvasya nityaṃ sattvam asattvaṃ vā syād ahetor anyânapekṣaṇāt.[2]

nanu ca sāmagrī janayitrī kāryasya tasyāś ca [3]bhedâbhedânuvidhāna-caturāv imāv anvaya[3]-vyatirekânuvidhāyitayā kāryasya bhedâbhedau. ataḥ katham tāv ahetukau[4] bhaviṣyata iti cet. nâitat sāram. tathā hi na sāmagrī nāmânyā kācana samagrebhyaḥ. kiṃ tarhi. samagrā eva bhāvāḥ sāmagrī-śabda-vācyāḥ. te ca paraspara-vyāvṛtta-svabhāvāś cakṣur'ādayo bhinnāḥ santaḥ. yady ekam evâbhinnaṃ cakṣur-vijñānaṃ kāryam upajanayituṃ śaktās tadā sāmagry-antarâ[Tib. 332b]ntaḥ-pātino 'pi bhāvāḥ samagrāḥ kim iti cakṣur-vijñānasyôpajananaṃ[5] na kuryuḥ.

bhinnatvena cakṣur'ādibhyaḥ kṣity-ādayo nôpajanayantîti cet cakṣur-ādayo 'pi paraspara-bhinna-svabhāvāḥ katham janayantîti vaktavyam.

janaka-svābhāvyād iti cet. nâivam. yasmāj janakânyatvam evâ(P. 267a)janakatvaṃ vyavasthāpitam. tasmād ekasya yo janaka-svabhāvas tato 'pare vyāvartamānā janakā na prāpnuvanti. janakād anyatvād, bhāvântaravat.

syād etan: na hi brūmo 'nyasya taj[6]-janaka-rūpaṃ nâstîti. kiṃ tu yad ekasya taj[6]-janaka-rūpaṃ tad anyasya nâsti. anyo 'pi svarūpeṇâiva janako, na para-rūpeṇâ-tad-rūpatvāt. ataḥ svarūpāj janakād vyāvṛtty-asiddher yathāsvaṃ bhinnāś ca, janakāś ca svabhāveneti ko 'tra virodhaḥ. tathā hy ekasmāj janakād vyāvartamānas tad-rūpo na syān na tv a-tat-kāryaḥ. tenâiva ca tat-kāryaṃ kartavyaṃ nânyeneti ko 'tra nyāya iti. yady evam ekenâiva tat-kāryaṃ kṛtam iti kim apareṣāṃ tat-kārya-karaṇe prayojanam.

syād etan: na vai bhāvānāṃ kācit prekṣā pūrvakaritā yato 'yam eko 'pi samarthaḥ kim atrâsmābhir ity apare[7] nivarteran[8]. te hi nirabhiprāya-vyāpārāḥ sva-hetu-pariṇāmôpanidhi[9]-dharmāṇas tat-prakṛtes tathā bhavanto nôpālambham

1. bhedâbhedâvaṃdhya PC. rjes-su ḥgro-ba. 2. ltos-pa med-paḥi phyir-ro = anapekṣaṇ°? 3 … 3. bhedâbhedātturādhimāvandhaya (!) P, bhedâbhedān vidhān caturādh imāv andhaya (!) C. rjes-su ḥgro-ba … ḥdi-dag tha-dad-pa daṅ tha-mi-dad-paḥi rjes-su byed-pa-la bzo-ba. 4. °vad dhet° PC. de-dag rgyu med-pa. 5. °sya j° P. skyed-pa. 6. taj not in Tib. 7. p° P, om. C & Tib. 8. °rtavaṃs C. 9. °môpadhi T.

arhantîti evaṃ tarhy ekena hetunā yaḥ kāryasya svabhāvo janyate sa evâpareṇêti prāptam. tathā ca sati [Tib. 333a] kāraṇa-vailakṣaṇye[1] kārya-vailakṣaṇyâdarśanāt kāraṇa-bhedo 'visadṛśasyâbhinnasya kāryasyôtpādakatvena bhedako na syāt.

atha manyase paraspara-vibhinna[2]-mūrtayo 'pi cakṣur-ādaya eva kenacit svabhāvâtiśayena cakṣur-vijñāna-janane niyatā nâpare kṣity-ādayaḥ. tathā hi teṣām eva cakṣur-ādīnāṃ sa svabhāvâtiśayo, nâpareṣām. [3]etāvat tu[3] syāt. kuto 'yaṃ svabhāvâtiśayas teṣām iti nirhetukatve 'napekṣiṇo niyamâbhāvenâtiprasaṅga-bhayāt. sa (P. 267b) svabhāvâtiśayas teṣāṃ sva-hetor ity ucyate. tasyâpi taj[4]-janan'ātmatā tad-anyasmāt. sva-hetor ity anādir hetu-paramparā. tasmād evaṃvidha-hetu-paramparāyāś cêṣṭatvenânavasthā 'pi na kṣatim āvahati. evaṃ vilakṣaṇa-[5]kāraṇa-kalāpāc câvilakṣaṇaṃ[5] kāryaṃ jāyata ity etāvatâivâṃśena hetu-bhedâbhedābhyāṃ phalasya bhedâbhedāv uktāv iti. nâitat sāram. yasmād ya evôbhaya-niścita-vācī hetuḥ[6] sa eva[7] sādhanaṃ dūṣaṇaṃ cêti nyāyād [8]abhedâviśeṣe 'pi[8] hetu-dharma-sāmarthyād yathā na sarvaṃ sarva-sādhakaṃ tadvad bhedâviśeṣe 'pi na sarvaṃ sarva-sādhakam ity evam abhyupagata-hetu-phala-sambandhaṃ Sāṃkhy'ādikaṃ pratyucyamānaṃ śobhāṃ[9] ādhatte. yas tu tattvato hetu-phala-bhāvâpavādī Mādhyamikas taṃ prati svabhāvâtiśayas teṣāṃ sva-hetor iti hetu-dharma-sāmarthya[10]-lakṣaṇo hetur asiddhaḥ sva-pakṣa-siddhaye siddhavat katham upādīyate.

atha mataṃ: hetu-dharma-sāmarthyânabhyupagame pratyakṣ'ādi-virodho durnivāra iti. [Tib. 333b] tad asat. tattvata iti viśeṣaṇena ayathādarśanam aniṣedhāt. ayathādarśanaṃ tarhi niṣedha iti vyaktam idaṃ kūrma-romôtpāṭanam.

ayathādarśanaṃ kārya-kāraṇa-bhāvânabhyupagamād iti cet. na. tattvataḥ pramāṇa-sahāyatvenâpramāṇa-sahāyasya kārya-kāraṇa-bhāvasyânabhyupagamāt[11] kathaṃ nâyathādarśanam abhyupagamaḥ. tathā hy etāvan-mātrakam eva pratyakṣe pratibhāsate. yad utâsmin satîdaṃ bhavatîti tac câsmābhir aniṣiddham eva. (P. 268a) yas tu pramāṇôpapanna-svarūpaḥ kārya-kāraṇa-bhāvo varṇyate sa

1. °ṇe P. 2. bh° C. rnam-par chad-pa. 3 … 3. etāvarṇa C, etātyu (!) P. de tsam-du. 4. Not in Tib. 5 … 5. dhāraṇamavikṣaṇāc câpi l° C, kāraraṇa-palāpād vilakṣaṇam avilakṣaṇârthāvimal° (!) P. rgyuḥi tshogs (mtshan-ñid mi-mthun-pa) ḥbras-bu mtshan-ñid mi-mthun-pa med-pa. 6. Om. Tib. 7. evaṃ C, yavā P. kho-na. 8 … 8. Om. Tib. 9. °bhām C. 10. °rthye P, om. Tib. 11. °syâbh° PC. khas mi-len-pa.

pratyakṣa-samadhigamyo[1] na bhavati, nirvikalpakatvena pratyakṣasya pramāṇôpapanna-svarūpatvâvadhāraṇa-sāmarthya-vaikalyāt. na ca vastu-pratibhāsanād eva tad-avyatiriktatayā tathāvidha-svarūpasya pratibhāsanam iti yuktaṃ vaktum, atathāvidha-svarūpasyâpi keśoṇḍuk'ādeḥ[2] pratibhāsanāt. bhrānto 'yaṃ pratibhāsa ity api mithyā, satyatvâbhimata-pratibhāsasyâpi satyatva-nibaṃdhanâbhāvāt.

artha-kriyā-kāritvaṃ satyatva-nibaṃdhanam iti cet. nâivaṃ. yasmāt kārya-kriyā-kāritvam evârtha-kriyā-kāritvaṃ. yathôdita-vidhinā paramârthato 'nupapadyamāna-svarūpaṃ saṃvṛtyā 'bhyupagatam ity ajñāpakam etat.

sarvasyâivâlīkatve deśa-kāl'ādi-pratiniyamo na syād iti cet. syād eṣa doṣaḥ. yadi hi[3] nirhetukatvam[4] abhyupagamyate. yāvatā vicāra-[5]vimarṣâsahiṣṇutvenâvicārâikaramyaṃ[6] pūrva-pūrvaṃ sva-kāraṇaṃ samāśrityôttarôttaram īdṛśaṃ pratiniyata-deśa-kāl'ādi-kāryaṃ[7] pravartate. ata eva saṃvṛtyā kāraṇa-vaikalyāc chaśa-viṣāṇ'ādīnām anutpattiḥ.

[Tib. 334a] nyāyasya tulyatve yathādarśanam api kim aniṣiddhaś[8] cet. na[9]. pratyakṣ'ādi-virodhôpanipātāt.

[10]na tarhy[10]ayaṃ nyāyo bādhā-saṃbhavād iti cet. nâitad evaṃ. yathā nyāyas tattvatas tathā bādhā'nabhyupagamāt. yathā na[11] bādhā yathādarśanaṃ tathā nyāyâbhāvāt.

atha matam: anekam eva kāraṇam anekaṃ kāryaṃ kuryād iti dvitīyaḥ pakṣo 'bhyupagamyate. (P. 268b) kāraṇa-svabhāva-viśeṣasya kārya-svabhāva-viśeṣe vyāpriyamāṇatvena kārya-kāraṇa-vyāpāra-viracitānāṃ svabhāva-viśeṣāṇām asaṃkīrṇatvāt. tathā hi samanantara-pratyayād vijñānāc cakṣur-vijñānasyôpalambh'ātmatā. tasyâivôpalambh'ātmanaś[12] cakṣur-indriyād rūpa-grahaṇa-yogyatā-pratiniyamaḥ. viṣayāt tat-tulya-rūpatêty abhinnatve 'pi vastutaḥ kāryasya nirvibhakta-rūpasya kāraṇānāṃ bhinnebhyaḥ svabhāvebhyo bhinnā eva svabhāvā[13] bhavantîti na kāraṇa-bhede 'py abhedas tat-kāryasyêti. tad ayuktaṃ. yasmād upalambh'ātmat'ādīnāṃ parasparato bhede 'bhyupagamyamāne[14] tad vijñā-

1. °mādh° PCT. rtogs-pa. 2. °ṇḍak° PC. skra-śad-ḥdsiṅs pa la-sogs-pa. 3. Om. CT. 4. °kagam P. rgyu med-pa-ñid. 5. vimardâs° PCT. brnag-pa. 6. °rasyam P. 7. °l'ādi-mat-k° T, °l'ādi-mata-k° C, °lâbhisatk° P. yul la-sogs-pa … ḥbras-bu. 8. n° PCT. mi-dgag. 9. Om. T & Tib. 10 … 10. na tahy C. tatarh P. ḥo-na ni … ma-yin. 11. ca PCT. ma-yin-pa. 12. tasyâiva côp° T, °tmataś PC. 13. viśeṣā PCT. ṅo-bo-ñid. 14 abhup° P, up° C. khas len-na.

nam anekaṃ syād upalambh'ātmat'ādibhyo 'bhedād upalambh'ātmat'ādi-sv'ātmavat.

athâbhedas tebhyo na siddhaḥ. tathā ca nânekatvaṃ vijñānasya bhaviṣyatîti cet. bhede tebhyo 'bhyupagamyamāne tad vijñānaṃ nirhetukam eva syāt, kāraṇa-vyāpārasya vijñānād anyatrôpalambh'ātmat'ādiṣûpayogāt. evam ca

nityaṃ sattvam[1] asattvaṃ[2] vā

bhaved iti doṣaḥ.

atha yathôkta-doṣa-bhayād bhedo nâbhyupagamyate. tathā ca saty upalambh'ātmat'ādīnāṃ paraspara-bhedo na syād eka-vijñānād [Tib. 334b] ananyatvād vijñāna-sv'ātmavat. ataḥ kāraṇa-vyāpāra-viṣaya-bheda-kalpanā-vaiyarthyād bhinna-svabhāvebhyaś cakṣur-ādibhya ity-ādinā prāg-ukto doṣaḥ samāpatati.

atha matam: kārya-svabhāvasyânekasmād anupalambh'ātmat'āder[3] vyāvṛttimataḥ samutpatti-(P. 269a)darśanād dharma-bheda-kalpanām āsthāya bodh'ātmakān manaskārād bodhi[4]-rūpatêty-ādinā kāraṇ'ānurūpyeṇôpalambh'ātmat'ādi-dharma-bhedaḥ kāraṇa-vyāpāra-viṣaya-bhedena kalpanā-samāropitaḥ. tasya câsattvāt tebhyo 'bhedāj jñānasyânekatvam ekasmāj jñānād ananyatvāt teṣām abheda iti prayoga-dvaye 'siddho hetur iti. yadi evaṃ te viśeṣāḥ kalpanôparacitatvena vyomôtpal'ādaya iva na hetu-vyāpāram apekṣanta iti kāraṇānāṃ bhinnebhyaḥ svabhāvebhyo bhinnā eva viśeṣā bhavantîti na yuktam abhidhātuṃ.

athâpekṣanta iti nirbandhaḥ. tathā sati [5]kalpanā-śilpi-ghaṭiteṣv[5] evôpalambh'ātmat'ādiṣu kāraṇa-vyāpāro 'vyavasthāpyamānaḥ kālpanika[6] eva bhūtârtho na syāt. evaṃ ca kāryam ahetukaṃ kāraṇa-vyāpārasya kalpita-svabhāveṣûpayogāt.

[7]atha yathôkta[7]-doṣa-bhayād abhinnam ekaṃ kāryaṃ, viśeṣāś ca bhinnāḥ, na ca kāryād vyatiriktā iti matiḥ. evaṃ tarhi bhinnâbhinna-svabhāvâdhyāsitatvād[8] dharma-dharmiṇor[9] vastuta[10] eva[11] candra-tārak'ādivad bhedān na kevalaṃ vyatiriktam eva sāmānyaṃ balād āpatati, nânekatvayoḥ[12] paraspar'āhati-lakṣaṇo 'pi

1. satvam P, satyam C. yod-pa. 2. asatvaṃ P, asatyaṃ C. med-pa. 3. °de PC. 4. °dha T. 5 … 5. °nātilpighaṭiteṣv (!) P, °nāśilpaghaṭiteṣv (!) C. rtog-pas sbyar-ba. 6. kalpitaka C. brtags-pa. 7 … 7. athôkta T, athôktā (!) P, yathôkta C. ḥon-te brjod zin-pa. 8. °sitātvyā P. svabhāvâdh°=chos daṅ ldan-pas. 9. °ṇo C, °mīṇor P. But chos daṅ chos-ḍag=dharma-dharmayor. 10. °stunaḥ P. 11. om. PT & Tib. 12. nāk° C, tānaik° P, om. Tib.

doṣaḥ. kiṃ tarhi. bodha-rūpād ananyatve 'bhyupagamyamāne rūpād vijñāna-kāryasya [Tib. 335a] na sambhavo bodha-rūpād ananyatvād bodha-rūpa-sv'ātmavat. viṣay'ākārād ananyatvād rūpato 'pi tasya sambhavo viṣay'ākāra-sv'ātmavad ity [1]ekatra kārye[1] sambhavâsambhavau kāraṇe câikatra janakâjanakau(P. 269b) yugapat tattvato virudhyate.

syād etat: tathāvidha-kāryam utpadyamānaṃ dṛṣṭam iti. tad ayuktam. na hi sarva-darśanaṃ bādhyamānam api pramāṇena pramāṇaṃ mā bhūd dvicandr'ādi-darśanasyâpi prāmāṇyam iti.

athâikam eva kāraṇam anekaṃ kāryaṃ kuryād iti tṛtīyaḥ pakṣo 'bhyupagamyate. tad ayuktam. ekasmād aneka-kāryôtpattau na kāraṇa-bhedaḥ kāryasya bhedaka iti bhedo 'pi bhedasya na hetur iti. tadā bhedâbhedau viśvasyâhetukau syātām.

abhinnasyâpi sa tādṛśa ātmâtiśayo yenâiko 'pi hetur anekaṃ kāryaṃ karotîti cet. sa hetur yen' ātmâtiśayenâikaṃ kāryaṃ janayati. kiṃ tenâivâparam.[2]

tenâiva cet. kathaṃ bhedaḥ phalasya.

athânyena. evaṃ tarhi kāraṇâbhedo na yuktimān. na hy[3] ātmâtiśayād anyo bhāvaḥ.

syād etad: yadi kārya-svabhāv'āpattyā kāraṇaṃ kāryaṃ janayati yathā Sāṃkhyasya tadā bhaved ekasyânekarūp'āpatti-virodhād aneka-jananam ayuktimat. yāvatā bhedâbheda-janana-niyata-svabhāva-kāraṇa-saṃnidhi-mātreṇa bhedâbheda-kāryôtpattau nêdaṃ codyam āskandati. ayam eva hi kāraṇa-bhedâbhedābhyāṃ kāryasya bhedo 'bhedo vā yad bhedâbheda-janana-niyata-svabhāvāt kāraṇād bhinnâbhinna-kāryôtpattir iti. etad api mithyā. [Tib. 335b] yato 'trâivêyaṃ vicāraṇā kriyate cakṣuṣo[4] yena svabhāvena cakṣuḥ-kṣaṇaṃ janayati kiṃ tenâiva cakṣur-vijñānam api.

tenâiva cet.[5] tad api vijñānaṃ cakṣur eva syāc cakṣur-janana-svabhāva-kāraṇa-janyatvāc cakṣurvat. yena vā svabhāvena cakṣur-vijñānaṃ janayati tenâiva[6] cakṣur api. evaṃ cakṣur-vijñāna-janana-svabhāva-kāraṇa-janyatvāc (P.

1 ... 1. ekatra kārya C, ekārya P. ḥbras-bu gcig-las. 2. °paṃ C, °vāram P. gṣan. 3. kv C, nūdy P. ni. 4. °kṣu C, °kṣur PT. mig-gi. 5. ce P, ca C. ṣe-na. 6. °yatenaiva P, °yati naiva C. de-ñid-kyis.

270a) cakṣur api cakṣur-vijñānaṃ syāc cakṣur-vijñānavat. yadi vā pratyekaṃ cakṣur-acakṣur-janana[1]-svabhāva-kāraṇa-janyatvāc cakṣur-acakṣuṣaḥ svabhāvaṃ cakṣuḥ syāt. evaṃ vijñānâvijñāna-janana-svabhāva-kāraṇa-janyatvād vijñānaṃ vijñānâvijñāna-svabhāvaṃ syāt. evam etad ity abhyupagame ca[2] sutarāṃ pratyakṣ'ādy-upahatir gāḍhaṃ[3] bhavantam āśliṣyati.

athânyena svabhāvena[4] cakṣuś cakṣuḥ-kṣaṇaṃ janayaty, anyena cakṣur-vijñānam iti matam. tau svabhāvau[5] kiṃ cakṣuṣo vyatiriktāv athâvyatiriktau. yadi vyatiriktau tadā tāv evârtha-kriyā-lakṣaṇatvād vastu-janakau vastunī syātām. cakṣus tv avastu syād akiñcitkaratvāt athâvyatiriktau tadā cakṣuṣo 'py ekâbhimatasya bhedaḥ syāt paraspara-bhinna-svabhāvâvyatirekāt svabhāva-dvayavat. tathā câikatvaṃ hīyate,[6] svabhāvayor vā punar aikyaṃ syād ekasmāc cakṣuṣo 'bhinnatvāc cakṣurvat. tatra cakṣur yena svabhāvenêty-ādinôkto doṣaḥ.

atha matam: sva-hetor eka-janaka-svabhāvam utpannaṃ kāraṇaṃ yathā[7] kāryam ekaṃ janayati. tathā sva-hetor evôtpannam anekaṃ janayatîti. evaṃ tu bruvāṇaiḥ[8] prakaraṇam eva vismṛtam. tathā hi yathâikasyâneka janakatvaṃ [Tib. 336a] nirācikīrṣitaṃ tathâika-janakatvam apîti kiṃ Mādhyamikaṃ praty evam ucyate. amādhyamikaṃ praty api niṣphalam iṣṭatvād ekâneka-janakatvasya tena.

syād etad: yadi bheda-janana-niyata-svabhāvād abhedôtpattir na tarhi kāraṇa-svabhāvânuvidhāyi[9] kāryaṃ syād ity ahetukatva-prasaṃgaḥ. yāvatā cakṣuṣaḥ sakāśād bheda-janana-niyata-svabhāvāc [10]cakṣuṣaś cakṣur-vijñānasya[10] câcakṣuḥ-svabhāvasyôdayāt katham abhedôtpattiḥ.[11] tathā hi na kāraṇaṃ pratikāryaṃ paraspara-vilakṣaṇābhiḥ śa(P. 270b)ktibhir anugatam iti bhinna-kāryaṃ karoty, api tu svabhāvād iti. [12]tam evaṃ[13] tat-svabhāvaṃ paryanuyuṃjmahe[12] ko 'yaṃ svabhāvo nāma viśva-rūpo yena prāg-uktâneka-prakāra-virodhe 'pi tat-tiraskriyayā sva-pakṣa-rakṣām ācarann apāstânya-pratisamādhāna[14]-cintā-bhāro bhavān sukham āsīta.

hetu-dharma-sāmarthyam iti cet. nâivaṃ, prāg eva nirākṛtatvāt. paridṛśya-

1. om. Tib. 2. va PC. kyaṅ. 3. °tiśītaṃ C, °tigārḍham P. gnoḍ-pa. 4. svābhāvena CT. 5. svābh° C. 6. To read hīyeta? ñams-par ḥgyur-ro. 7. de-bṣin-du = tathā. 8. brūv° PC. 9. °ya C. 10 ... 10. cakṣuṣo v° PCT. mig daṅ mig-gi rnam-par śes-pa. 11. na bh° PCT. 12 ... 12 om. Tib. 13. eva PT. 14. pratīs° P, prativina (!) C. lan.

māna-rūpatêty api na vaktavyaṃ. yasmād rūp'ādi-nirbhāsavati pratyaye pratibhāsamānasya śāstr'ādy-āśrayeṇa parikalpita-rūpasya tattvôtpatty'ādy-ākārasya niṣedhād yayā buddhyā tattvaṃ saṃvriyate yasyāṃ vā buddhau sā tādṛśī loka-pratītiḥ saṃvṛtir iṣṭā. tayā sarvam idaṃ pratīyamāna-sva-rūpaṃ viśvaṃ satyam. anyathā 'līkam. ato yathā-darśanaṃ kārya-kāraṇa-bhāvo[1] durnivāraḥ. tathā ca sati yat[2] kaiścid evaṃ dūṣaṇam ucyate 'bhāvaḥ saṃvṛtir [3]utpādo bhāva[3] iti yugapad artha-kriyāyāṃ yogyam ayogyaṃ vastv abhyupagatam. athôtpādaḥ saṃvṛtis tadā saṃvṛtyôtpāda ity [4]asya vākyasyôtpattyôtpāda[4] ity [5]abhyupagamān na kiṃcid aniṣṭam āpatitaṃ.[5] [Tib. 336[b]] tathā 'nutpādaḥ paramârtha ity evaṃ paramârthena nôtpāda ity asyânutpādena nôtpāda ity arthaḥ. tathā ca siddha-sādhyatêty-ādi. tat saṃvṛti-lakṣaṇânabhijñatayā prakṛtânupayogikaṃ[6] kevalam abhimānād asaṃgatam uktaṃ.

athâikam eva kāraṇam ekaṃ kāryaṃ kuryād iti caturthaḥ pakṣo 'bhyupagamyate. so 'yaṃ nitarām eva na rājate. tathā hi cakṣur-ādīnāṃ sva-jātīya-kṣaṇa-janakatve(P. 271[a])na sva-vijñāna-janakatvâbhāve 'ndha-badhir'āditva-prasaṃgaḥ spaṣṭaḥ prasajyate. sva-vijñāna-janakatve câbhyupagamyamāne cakṣur-ādi-jāty-ucchedenâikasmāj jñāna-kṣaṇād ūrdhvaṃ na cakṣur[7]-ādayo nâpi jñānam iti tad evândhatv'ādikam anāyāsena jagataḥ prāptaṃ. ato ye pratītyasamutpannās te paramârthato 'vicārâikaramaṇīyās tad-yathā māyākāra-nirmitāḥ karabh'ādayaḥ. tathā câmī sarve rūp'ādayo bhāvā iti svabhāva-hetuḥ. yathā-darśanaṃ pratītyôtpāda-darśanān nâsiddho hetuḥ. sa-pakṣe bhāvān na viruddhaḥ. pūrva-prabandhena vipakṣe bādhaka-pramāṇôpadarśanād anaikāntikaś ca na bhavati. ity amunā nyāyena pratyayâdhīna-vṛttitvād yathā śabdaḥ prājñaptikas tathā bhagavatāṃ kāyo vyavasthāpita ity[8] [9]alam atiprasaṃgena.[9]

tatrôpādāna-kāraṇâdhīnatvena *hetv-adhīnā.* sahakāri-kāraṇa-janyatvāt *pratyayâdhīnā.* vineyānāṃ kuśala-mūla-balenap ratibhāsa-gamanād[10] *aneka-kuśala-mūla-prayoga-pariniṣpannā.*

yataḥ kula-putra tvam eva tathāgatāṃś ca sarva-dharmāṃś

1. °vod P, °vatvād C. dṅos-pa. 2. yatra C. gaṅ yin-pa. 3 ... 3. Lacuna C. 4 ... 4. Lacuna C, asyathākyasyôtpattôtpāda P. tshig ḥdi skye-ba skyeḥo. 5 ... 5. mānu kiṇṭhonnitthaṃ (!) C, abhyupagamāpāditaṃ P. khas len-pa yin-pas mi ḥdod-pa ci yaṅ bsgrubs-pa med-do. 6. °nuy° C. mi-mkho-ba. 7. catur P. 8. om. P. 9 ... 9. Om. PCT. śin-tu spros-pas chog-go. 10. °sam° P. snaṅ-baḥi yul-du ḥgyur-pas.

cânutpannān aniruddhāṃś ca samprajñāsyasi tatas tvaṃ niyato bhaviṣyasy anuttarāyāṃ samyaksambodhau prajñāpāramitāyām upāya-kauśalye ca niyataṃ cariṣyasi ||

[Tib. 337[a]] yathôkta-dharma-pratyavekṣāyāḥ prayojanârtham āha: *yataḥ kula-putr*êty-ādi. yasmād evam anantarôkta-krameṇa yathā[1] *sarva-dharmān anutpannān aniruddhān* darśana-mārgâdhigamena *tvaṃ* samyak *prajñāyasi.* tasmād bhāv'ādy[2]-abhiniveśa-lakṣaṇaṃ viparyāsaṃ virodhi[3]-naiḥsvābhāvya-jñānāt prahāya tat-mūlaṃ sakalaṃ kleśa-jñey'āvaraṇaṃ krameṇâpākurvāṇaḥ[4] pratham'ādi-bhūmau niyato bhaviṣyasy anuttara-bodhāv ity arthaḥ.

asmin khalu punas tathāgatānām anāgaty-agamana-nirdeśe bhāṣyamāṇe mahān bhūmi-cālo 'bhūt sarvaś ca tri-sāhasra-mahā-sāhasro lokadhātuḥ ṣaḍ-vikāram aṣṭādaśa-mahā-nimittaṃ kampate prakampate samprakampate calati pracalati sampracalati vedhate pravedhate sampravedhate raṇati praraṇati sampraraṇati kṣubhyati prakṣubhyati samprakṣubhyati garjati pragarjati sampragarjati sma | sarvāṇi ca Māra-bhavanāni saṃkṣobhitāni jihmī-bhūtāni câbhūvan | ye kecana tri-sāhasra-mahā-sāhasre lokadhātau tṛṇa-gulmâuṣadhi-vanaspatayas te sarve yena Dharmôdgato bodhisattvo mahāsattvas tena (517) praṇatā abhūvan akāla-puṣpāṇi côtsṛjanti sma upariṣṭāc cântarikṣān mahā-puṣpa-varṣaḥ prâvarṣat | Śakraś ca devānām indraś catvaraś ca mahā-rājāno Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ divyaiś candana-cūrṇair divyaiś ca puṣpair avâkirann abhyavâkirann abhiprâkiran evaṃ ca vācam abhāṣanta sādhū sādhu kula-putra tava kula-putrânubhāvenâdyâsmābhiḥ paramârtha-nirjātā kathā deśyamānā śrutā sarva-loka-vipratyanīkā yatrâbhū-

1. yadā PCT. ji-ltar. 2. ādi is wanting in Tib. 3. °santa-virodhe C, °santadhīr° P, °saṃ tad-v° T. phyin-ci-log daṅ ḥgal-ba. 4. om. C. slar.

maḥ sarva-satkāya-dṛṣṭi-pratiṣṭhitānāṃ sarvâsad-dṛṣṭy-abhiniviṣṭānāṃ sattvānāṃ ||

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ Dharmôdgataṃ bodhisattvaṃ mahāsattvam etad avocat | kaḥ punaḥ kula-putra hetuḥ kaḥ pratyayo 'sya mahataḥ pṛthivī-cālasya loke prādurbhāvāya ||

Dharmmôdgato bodhisattvo mahāsattva āha | imaṃ kula-putra tathāgatānām anāgaty-agamana-nirdeśaṃ tava ca pṛcchato mama ca nirdiśato 'ṣṭānāṃ prāṇi-sahasrāṇām anutpattika-dharma-kṣānti-pratilambho 'bhūt aśīteś ca prāṇi-niyutānām anuttarāyāṃ samyaksambodhau cittāny utpannāni catuḥ-ṣaṣteś ca prāṇi-sahasrāṇāṃ virajāṃsi vigata-malāni dharmeṣu dharma-cakṣūṃṣi viśuddhāni ||

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ paramôdāreṇa prīti-prāmodyena samanvāgato 'bhūt | lābhā me parama-sulabdhā yasya me prajñāpāramitām imaṃ ca tathāgatānām anāgaty-agamana-nirdeśaṃ paripṛcchata iyatāṃ sattvānām arthaḥ kṛtaḥ etad evâsmākaṃ paryāptaṃ kuśalam bhaved a(518)nuttarāyāḥ samyaksambodheḥ pariniṣpattaye | na ca me bhūyo vicikitsā pravartate 'nuttarāyāḥ samyaksambodheḥ niḥsaṃśayam ahaṃ tathāgato bhaviṣyāmy arhan samyaksambuddhaḥ || sa tenâiva prīti-prāmodyena samanvāgataḥ sapta-tālaṃ vihāyasam abhyudgamya sapta-tāle sthitvā evaṃ cintayati sma kenâham etarhy antarīkṣe sthito Dhormôdgataṃ bodhisattvaṃ mahāsattvaṃ satkuryāmîti ||

atha khalu Śakro devānām indraḥ Sadāpraruditaṃ bodhisattvaṃ mahāsattvam abhyudgataṃ dṛṣṭvā cetasâiva câsya cittam ājñāya divyāni câsmai māndāravāṇi puṣyāṇy upanāmayati sma evaṃ câvocat ebhis tvaṃ kula-putra divyaiḥ puṣpair Dharmôdgataṃ bodhisattvaṃ mahāsattvaṃ satkuru satkartavyo hi kula-putrâsmābhis tava parigrāhakaḥ | tava hi kula-putrânubhāvenâdya bahūnāṃ prāṇi-sahasrāṇām arthaḥ kṛtaḥ | durlabhāḥ kula-putrâivaṃrūpāḥ sattvā ye sarva-sattvānāṃ kṛtaśo 'prameyān asaṃkhyeyān kalpān utsahante mahāntaṃ bhāram udvoḍhuṃ yathā tvayôtsoḍhuṃ ||

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ Śakrasya devānām indrasyântikān māndāravāṇi puṣpāṇi gṛhītvā Dharmôdgataṃ bodhisattvaṃ mahāsattvam avâkirad abhyavâkirad abhiprâkirat svakena ca kāyena Dharmôdgataṃ bodhisattvaṃ mahāsattvam abhicchādayati sma evaṃ ca vācam abhāṣata | eṣo 'haṃ kula-putrâdyâgreṇa tav' ātmānaṃ niryātayāmi upasthāna-paricaryāyai | sa ātmānaṃ niryātya Dharmôdgatasya bodhisattvasya mahāsattvasya purataḥ prāñjaliṃ kṛtvā 'sthāt ||

(519) atha khalu sā śreṣṭhi-dārikā tāni ca pañca-dārikā-śatāni Sadāpraruditaṃ bodhisattvaṃ mahāsattvam etad avocat | etā vayam api kula-putra tav' ātmānaṃ niryātayāmo vayam apy anena kuśala-mūlena eteṣām eva dharmāṇāṃ lābhinyo bhavema tvayâiva ca sârdhaṃ punaḥ-punar buddhāṃś ca bhagavato bodhisattvāṃś ca satkuryāma gurukuryāma āsannī-bhūtāś ca tavâiva bhavema ||

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ śreṣṭhi-dārikāṃ tāni ca pañca-dārikā-śatāny etad avocat | yadi me yūyaṃ dārikā adhyāśayam anuvartadhvam adhyāśayena ca mahyam ātmānaṃ niryātayata evam ahaṃ yuṣmān pratīccheyaṃ ||

dārikā āhuḥ | anuvartiṣyāmahe tava vayam āśayenâdhyāśayena ca vayaṃ tav' ātmānaṃ niryātayāmo yathêcchā-karaṇīyatāyai ||

atha khalu Sadāprarudito bodhisattvo mahāsattvas tāni śre=

ṣṭhi-dārikā-pramukhāni pañca-dārikā-śatāni sarvâlaṃkāra-bhūṣitāni kṛtvā tāni ca pañca-ratha-śatāny alaṃkṛtya sarvāṇi ca tāni Dharmôdgatāya bodhisattvāya mahāsattvāya niryātayati sma | upasthāna-paricaryāyai imāḥ kula-putrâhaṃ tavôpasthāyikā niryātayāmi imāni ca pañca-ratha-śatāni niryātayāmi paribhogāyêti ||

atha khalu Śakro devānām indras tasmai kula-putrāya sādhu-kāram adāt | sādhu sādhu kula-putra bodhisattvair mahāsattvaiḥ sarvasva-parityāgibhir bhavitavyaṃ | evaṃrūpeṇa ca tyāga-cittena bodhisattvo mahāsattvaḥ kṣipram anuttarāṃ samyaksambodhim abhisambudhyate evaṃ ca dharma-bhāṇakānāṃ pūjāṃ kṛtvā śakyaṃ prajñāpāramitām upāya-kauśalyaṃ ca śrotuṃ | tair api kula-putra (520) paurvakais tathāgatair arhadbhiḥ samyaksambuddhaiḥ pūrvaṃ bodhisattva-caryāṃ caradbhir evaṃrūpa eva tyāge sthitvā 'nuttarā samyaksambodhiḥ samudānītā prajñāpāramitām upāya-kauśalyaṃ ca paripraśnayadbhir iti ||

atha khalu Dharmôdgato bodhisattvo mahāsattvas tāni śreṣṭhi-dārikā-pramukhāni pañca-dārikā-śatāni pañca-ratha-śatāni Sadāpraruditasya bodhisattvasya mahāsattvasya kuśala-paripūrim upādāya pratigṛhṇīte sma | pratigṛhya ca Sadāpraruditāyâiva kula-putrāya pratiniryātayāmāsa ||

atha khalu Dharmôdgato bodhisattvo mahāsattva utthāy' āsanāt svakaṃ gṛhaṃ prâvikṣat sūryasya câstaṃgamana-kālo 'bhūt ||

atha khalu Sadāpraruditasya bodhisattvasya mahāsattvasyâitad abhūt | nâitan mama sādhu pratirūpaṃ bhaved yad ahaṃ dharma-kāmatayā āgatya niṣīdeyaṃ śayyāṃ ca parikalpayeyaṃ yan nv ahaṃ dvābhyām evêryā-pathābhyāṃ sthitvā sthānena

caṃkrameṇa ca kālam atināmayeyaṃ yāvad Dharmôdgato bodhisattvo mahāsattvaḥ svakād gṛhān nirgato bhaviṣyati yad uta dharma-samprakāśanāyêti ||

atha khalu Dharmôdgato bodhisattvo mahāsattvaḥ sapta-varṣāṇy eka-samādhi-samāpanna evâbhūt aprameyair asaṃkhyeyair bodhisattva-samādhi-sahasraiḥ prajñāpāramitôpāya-kauśalya-nirjātair vyāhārṣīt | Sadāprarudito 'pi bodhisattvo mahāsattvaḥ sapta-varṣāṇi dvābhyām evêryā-pathābhyāṃ kālam atināmayan na styāna-middham avakrāmayāmāsa sapta-varṣāṇi na kāma-vitarkam utpādayāmāsa na vyāpāda-vitarkaṃ na vihiṃsā-vitarkam utpādayāmāsa na rasa-gṛddhim na cittâudbilyam utpādayāmāsa api tu kadā nāma Dharmôdgato bodhisattvo mahāsattvo 'smāt samādher vyutthāsyati yan nv ayaṃ Dharmôdgatasya bodhisattvasya (521) mahāsattvasya dharm'āsanaṃ prajñapayiṣyāmo yatrâsau kula-putra niṣadya dharmaṃ deśayiṣyatîti taṃ ca pṛthivī-pradeśaṃ susiktaṃ sumṛṣṭaṃ ca kariṣyāmo nānā-puṣpâbhikīrṇaṃ yatra pṛthivī-pradeśe Dharmôdgato bodhisattvo mahāsattvaḥ prajñāpāramitām upāya-kauśalyaṃ ca samprakāśayiṣyatîti cintayāmāsa | tāny api śreṣṭhi-dārikā-pramukhāni pañca-dārikā-śatāni Sadāpraruditasya bodhisattvasya mahāsattvasyânuśikṣamāṇāni dvābhyām evêryā-pathābhyāṃ kālam atināmayāmāsuḥ sarvāḥ kriyās tasyânuvartamānāḥ ||

atha khalu Sadāprarudito bodhisattvo mahāsattvo divyaṃ nirghoṣam aśrauṣīt | itaḥ saptame divase Dharmôdgato bodhisattvo mahāsattvo 'smāt samādher vyutthāsyati vyutthāya ca madhye nagarasya niṣadya dharmaṃ deśayiṣyatîti ||

atha khalu Sadāprarudito bodhisattvo mahāsattvas taṃ divyaṃ nirghoṣaṃ śrutvā tuṣṭa udagra āttamanāḥ pramuditaḥ prīti-saumanasya-jātas taṃ pṛthivī-pradeśaṃ śodhayāmāsa sârdhaṃ

śreṣṭhi-dārikā-pramukhaiḥ pañca-dārikā-śataiḥ dharm'āsanaṃ ca prajñapayāmāsa sapta-ratna-mayaṃ svakaṃ côttarāsaṅgaṃ kāyād avatārya tasy' āsanasyôpari prajñapayati sma ‖

atha khalu tā dārikāḥ svaka-svakān uttar'āsaṅgān kāyād avatārya pañcôttar'āsaṅga-śatāni tatr' āsane prajñapayāmāsur atr' āsane Dharmôdgato bodhisattvo mahāsattvo niṣadya dharmaṃ deśayiṣyatîti | evaṃ tāś ca sarvā dārikā (522) Dharmôdgatasya bodhisattvasya mahāsattvasya dharm'āsanam āstīrya tuṣṭā udagrā āttamanasaḥ pramuditāḥ prīti-saumanasya-jātā abhūvan ‖

atha khalu Sadāprarudito bodhisattvo mahāsattvas taṃ pṛthivī-pradeśaṃ sektu-kāmo na côdakaṃ samantāt paryeṣamāṇo 'pi labhate yena taṃ pṛthivī-pradeśaṃ siñcet | yathā 'pi nāma Māreṇa pāpīyasā tat sarvam udakam antardhāpitam abhūt | apy eva nāmâsya Sadāpraruditasya bodhisattvasya mahāsattvasyôdakam alabhamānasya cittaṃ khidyeta duḥkha-daurmanasyaṃ ca bhavec cittasya vā 'nyathātvaṃ bhaved yenâsya kuśala-mūlasyântardhānaṃ bhaven na vā pūjā bhrājeran ‖

atha khalu Sadāpraruditasya bodhisattvasya mahāsattvasyâitad abhūt yan nv aham ātmanaḥ kāyaṃ viddhvā imaṃ pṛthivī-pradeśaṃ rudhireṇa siñceyaṃ ‖ tat kasya hetoḥ | ayaṃ hi pṛthivī-pradeśa uddhata-rajaskaḥ mā rajo-dhātur ito bhū-pradeśād Dharmôdgatasya bodhisattvasya mahāsattvasya kāye nipatet kiṃ vā 'nen' ātmabhāvenâvaśyam bhedana-dharmiṇā kuryām | varaṃ khalu punar mamâyaṃ kāya evaṃrūpayā kriyayā vinaśyatu na tu niḥsāmarthya-kriyayā | api ca kāma-hetoḥ kāma-nidānaṃ bahūni me ātmabhāva-sahasrāṇi punaḥ-punaḥ saṃsāre saṃsarato bhinnāni na punar evaṃrūpeṣu sthāneṣu saddharma-parigrahasya kṛtaśaḥ | yadi punar bhidyante kāmam evaṃrūpeṣu bhidyantām iti ‖

vineyānām aviparīta-dharma-deśanā-balād adhigamo jāta iti pratipādayann āha: *asmin khalu punar* ity-ādi. *na ca me* (P. 271b) *bhūyo vicikitsā pravartata* iti eka-yoga-kṣemāṇāṃ madhye 'nyatarasyâikasya prahāṇâbhāvād vicikitsā-prahāṇena darśana-prahātavya-kleśa-gaṇa-prahāṇaṃ dharma-nairātmya-deśanā-balād adhigata-darśana-mārga-sāmarthyena paridīpayaty ato *'nuttara-bodhiṃ* prati *na* punar *vicikitsā pravartate.*

kuśala-mūla[1]*-paripūrim upādāyê*ti prathama-bhūmy-adhikāreṇa dāna-pāramitā'tiriktatām *upādāyê*ty arthaḥ.

*sapta-varṣāṇî*ti

na kṛpā mandate dānīṃ na ca me dharma-matsaraḥ.
n' ācāryamuṣṭir nâśaktir na ca me duḥkha-śīlatā. ‖
na ca me niṣṭhitaṃ śāstraṃ tarkayāmi tavântikāt
ājñāntuṃ[2] na ca me śaktāḥ vineyā na ca sâdarāḥ ‖
na deṣayāmi yenêti jñāpayan[3] paritarṣayan[4]
dvau māsau pratisaṃlīno Bhagavān ardham eva ca ‖

iti nyāyād ārya-Sadāpraruditasya pariśuddh'āśayatā-jijñāsârthaṃ *sapta-varṣāṇi samāpanna eva* sthita ity eke.

darśana-mārgâdhigama-balenâdhigata-sapta-sam[Tib. 337b]bodhyaṅgānāṃ sarv'ākāra-pariśodhanârtham ity apare.

atha khalu Sadāprarudito bodhisattvo mahāsattva iti pratisaṃkhyāya (523) tīkṣṇaṃ śastraṃ gṛhītvā sva-kāyaṃ samantato viddhvā taṃ pṛthivī-pradeśaṃ sva-rudhireṇa sarvam asiñcat | tāny api śreṣṭhi-dārikā-pramukhāni pañca dārikā-śatāni Sadāpraruditasya bodhisattvasya mahāsattvasyânuśikṣamāṇāni | sarvāṇi tāni tīkṣṇāni śastrāṇi gṛhītvā svaka-svakāni śarīrāṇi viddhvā taṃ pṛthivī-pradeśaṃ svaka-svakair lohitaiḥ sarvam asiñcan | na ca Sadāpraruditasya bodhisattvasya mahā-

1. om. Ed. 2. °tun P, ajñātan C. śes. 3. jñāpana C, jñapayet P. mkhyen-ciṅ.
4. °yat PC.

sattvasya tāsāṃ vā sarvāsāṃ dārikāṇāṃ cittasyânyathātvam abhūt yatra sa Māraḥ pāpīyān avatāraṃ labhate kuśala-mūlântarāya-karaṇāya ‖

atha khalu Śakrasya devānām indrasyâitad abhūt | āścaryaṃ yāvad dharma-kāmaś câyaṃ Sadāprarudito bodhisattvo mahāsattvo yāvad dṛḍha-samādānaś ca yāvan mahā-saṃnāha-saṃnaddhaś cânapekṣaḥ kāye jīviteṣu bhogeṣu cânuttarāyāḥ samyaksambodher adhigamāyâdhyāśaya-samprasthito yad uta sarva-sattvān mocayiṣyāmy aparimāṇataḥ saṃsāra-duḥkhād anuttarāṃ samyaksambodhim abhisambudhyêti ‖

atha khalu Śakro devānām indras tat sarvaṃ lohitôdakaṃ divyaṃ candanôdakam adhyatiṣṭhat | samantāc ca tasya pṛthivī-pradeśasyâcintyaṃ paramôdāraṃ gandhaṃ yasya divyasya candanôdakasya paripūrṇaṃ yojana-śataṃ gandho vāti ‖

atha Śakro devānām indraḥ Sadāpraruditaṃ bodhisattvaṃ mahāsattvam etad avocat | sādhu sādhu kula-putra sādhu te kula-putrâcintyaṃ vīryaṃ sādhvī ca te 'nuttarā dharma-kāmatā dharma-parīṣṭiś ca | evaṃrūpeṇa kula-putrâ(524)dhyāśayena evaṃrūpeṇa vīryeṇa evaṃrūpayā ca dharma-kāmatayā taiḥ paurvakais tathāgatair arhadbhiḥ samyaksambuddhair anuttarā samyaksambodhiḥ samudānītā ‖

atha khalu Sadāpraruditasya bodhisattvasya mahāsattvasyâitad abhūt | prajñaptaṃ mayā Dharmôdgatasya bodhisattvasya mahāsattvasya dharm'āsanam ayaṃ ca pṛthivī-pradeśaḥ su-siktaḥ su-saṃmṛṣṭaś ca kuto nu khalv ahaṃ puṣpāṇi labheyaṃ yair ahaṃ imaṃ pṛthivī-pradeśaṃ puṣpâbhikīrṇaṃ kuryāṃ Dharmôdgataṃ ca bodhisattvaṃ mahāsattvaṃ dharmaṃ deśayantaṃ dharm'āsane niṣaṇṇam abhyavakireyaṃ ‖

atha khalu Śakro devānām indraḥ Sadāpraruditaṃ bodhisattvaṃ mahāsattvam etad avocat | imāni te kula-putra pratigṛhāṇa divyāni māndāravāṇi puṣpāṇi | ebhis tvam imaṃ pṛthivī-pradeśaṃ puṣpâbhikīrṇaṃ kuru Dharmôdgataṃ ca bodhisattvaṃ mahāsattvaṃ dharmaṃ deśayantaṃ dharm'āsane niṣaṇṇaṃ abhyavakira | sa tasmai divyaṃ khārī-sahasraṃ divyānāṃ māndārava-puṣpāṇām upanāmayati sma ‖

atha khalu Sadāprarudito bodhisattvo mahāsattvas tāni puṣpāṇi gṛhītvā 'nyataraiḥ puṣpais taṃ pṛthivī-pradeśaṃ puṣpâbhikīrṇam akārṣīt anyataraiś ca puṣpair Dharmôdgataṃ bodhisattvaṃ mahāsattvam abhyavâkirat ‖

atha khalu Dharmôdgato bodhisattvo mahāsattvaḥ saptānāṃ varṣāṇām atyayena tataḥ samādher vyutthāya yena dharm'āsanaṃ tenôpasaṃkramya prajñapta ev' āsane nyaṣīdat aneka-śata-sahasrayā parṣadā parivṛtaḥ puraskṛtaḥ prajñāpāramitāṃ deśayāmāsa ‖

atha khalu Sadāprarudito bodhisattvo mahāsattvaḥ saha darśanenâiva (525) Dharmôdgotasya bodhisattvasya mahāsattvasya tādṛśaṃ sukhaṃ pratilabhate sma | tad-yathā 'pi nāma prathama-dhyāna-samāpanna ekâgra-manasikāro bhikṣuḥ ‖

āśaya-pariśuddhyā bhāvanā-balād aviparīta-nimitta-pratibhāso jāta ity āha : *atha khalu Sadāprarudita* ity-ādi. *pratisaṃkhyāyêti* evaṃ vicintya ṛddhy[1]-abhijñā-sambhave 'pi na tayā pūjā kṛtêti śarīra-vikraya-mūlya-grahaṇavad vyākheyaṃ.

tatrêyaṃ Dharmôdgatasya bodhisattvasya mahāsattvasya prajñāpāramitā-deśanā yad uta sarva-dharma-samatayā prajñāpāramitā-samatā | sarva-dharma-viviktatayā prajñāpāramitā-viviktatā | sarva-dharmâcalanatayā prajñāpāramitā'calanatā | sarva-dharmâmananatayā prajñāpāramitā'mananatā | sarva-

1. drug=ṣaḍ.

dharmâstambhitatayā prajñāpāramitā'stambhitatā | sarva-dharmâika-rasatayā prajñāpāramitâika-rasatā | sarva-dharmâparyantatayā prajñāpāramitā'paryantatā | sarva-dharmânutpādatayā prajñāpāramitā'nutpādatā | sarva-dharmânirodhatayā prajñāpāramitā'nirodhatā | gaganâparyantatayā prajñāpāramitā'paryantatā | samudrâparyantatayā prajñāpāramitā'paryantatā | Meru-vicitratayā prajñāpāramitā-vicitratā | gaganâkalpanatayā prajñāpāramitā'kalpanatā | rūpâparyantatayā prajñāpāramitā'paryantatā | evaṃ vedanā saṃjñā saṃskārā vijñānâparyantatayā prajñāparamitā'paryantatā | pṛthivī-dhātv-aparyantatayā prajñāpāramitā'paryantatā | evam ab-dhātu-tejo-dhātu-vāyu-dhātv-ākāśa-dhātv-aparyantatayā prajñāpāramitā'paryantatā | vijñāna-dhātv-aparyantatayā prajñāpāramitā'paryantatā | vajrôpama-dharma-samatayā prajñāpāramitā-samatā | sarva-dharmâsambhedanatayā prajñāpāramitā'saṃbhedanatā | sarva-dharmânupalabdhitayā prajñāpāramitā'nupalabdhitā | sarva-dharmâbhibhāvanā-samatayā prajñāpāramitā'bhibhāvanā-samatā | sarva-dharma-niśceṣṭa(526)tayā prajñāpāramitā-niśceṣṭatā | sarva-dharmâcintyatayā prajñāpāramitā'cintyatā veditavyêti ||

kīdṛśīṃ prajñāpāramitāṃ deśayāmāsêty āha. *tatrêyaṃ Dharmôdgatasyê*ty-ādi. yady api sarva eva sarva-dharma-samat'ādayo deśanā-prakāra-dharma-nairātmya-dyotakatvena tulyās tathā 'pi pauruṣeyatvād vaktur abhiprāya-kāryatayā sūcayeyur amī śabdāḥ. ta(P 272[a])smād avicchinna-pāramparya-sampradāyakatvenâbhiprāya-dyotanād eṣām artha-bhedo 'vagantavya ity eke. atas tan matam eva likhyate. tatr' ādau sarv' ākārajñat'ādy-anupūrvâbhisamaya-paryantasya ṣaṭ-prakārâbhisamaya-kramasya pratyekaṃ prayoga-darśana-bhāvanā-mārga-svabhāvatvaṃ[1] pratipādayann āha: *sarva-dharma-samatayê*ty-ādy-aṣṭādaśa-padāni. tad-anu catur-vidhâikakṣaṇâbhisamayârtha-kathanāya *pṛthivī-dhātv-aparyantatayê*ty-ādi-pada-catuṣṭayaṃ. tad-anantaraṃ tu kāya-trayasya śūnyatâkarasatva-jñāpanârthaṃ *ākāśa-dhātv-aparyantatayê*ty ekaṃ padaṃ. ato 'nantaraṃ tu dharma-sambhoga-nirmāṇa-kāya-traya-svarūpa-nivedanârthaṃ *vijñāna-dhātv-aparyantatayê*ty-ādi pada-trayaṃ. tad-anantaraṃ ca sambhārâdhimukti-bodhisattva-[Tib. 338[a]]tathāgata-bhūmiṣu dharma-kāyasya yathā-bhavya-vineya-jana-pratiṣṭhāpana-dharma-paridīpanârthaṃ *sarva-dharmânupalabdhitayê*ty-ādi pada-catuṣṭayaṃ veditavyaṃ ity ayaṃ samudāyârthaḥ. padârthas tu vibhakta-prāya evêti na punar vibhajyate.

1. °tva C, °bhāva P.

atha khalu Sadāpraruditasya bodhisattvasya mahāsattvasya tathā niṣaṇṇasyâiva tasyāṃ velāyāṃ sarva-dharma-samatā nāma samādhi-rājo jātaḥ | yataḥ sarva-dharma-viviktaś ca nāma samādhiḥ sarva-dharmâcalanaś ca nāma samādhiḥ sarva-dharmâmananaś ca nāma samādhiḥ sarva-dharmâstambhitaś ca nāma samādhiḥ sarva-dharmâika-rasaś ca nāma samādhiḥ sarva-dharmâparyantaś ca nāma samādhiḥ sarva-dharmânutpādaś ca nāma samādhiḥ sarva-dharmânirodhaś ca nāma samādhiḥ gaganâparyantaś ca nāma samādhiḥ samudrâparyantaś ca nāma samādhiḥ Meru-vicitraś ca nāma samādhiḥ gaganâkalpaś ca nāma samādhiḥ rūpâparyantaś ca nāma samādhiḥ evaṃ vedanā saṃjñā saṃskārā vijñānâparyantaś ca nāma samādhiḥ pṛthivī-dhātv-aparyantaś ca nāma samādhiḥ evam ab-dhātu-tejo-dhātu-vāyu-dhātv-ākāśa-dhātv-aparyantaś ca nāma samādhiḥ vijñāna-dhātv-aparyantaś ca nāma samādhiḥ vajrôpamaś ca nāma samādhiḥ sarva-dharmâsambhedaś ca nāma samādhiḥ sarva-dharmânupalabdhiś ca nāma samādhiḥ sarva-dharmâvibhāvanā-samatā ca nāma samādhiḥ sarva-dharma-niśceṣṭaś ca nāma samādhiḥ sarva-dharmâcintyaś ca nāma samādhiḥ | evaṃ pramukhāni ṣaṣṭiḥ samādhi-mukha-śata-śahasrāṇi Sadāpraruditena bodhisattvena mahāsattvena pratilabdhāny abhūvan ||

ārya-Dharmôdgatâdhiṣṭhānena sva-praṇidhi-puṇya-jñāna-balāc ca śruta-cintā-

maya-jñānôtpāda-kramena yathôktâṣṭâbhisamaya-svabhāva-prajñāpāramitā-deśan'ākārāḥ samādhayaḥ[1] svapnâvasthāyām iva tāvatkāla-pratibhāsāḥ Sadāprarudita-bodhisattvasyôtpannā ity āha: *atha khalu Sadāpraruditasyê*ty-ādi. yasmin samādhau vyavasthitaḥ sarva-dharma-samatā pratipadyate sa sarva-dharma-samatā nāma samādhiḥ. evaṃ *sarva-dharma-viviktaś ca nāma samādhir* ity-ādi vācyam. sarvathā tu yathā-nirdiṣṭa-prajñāpāramit'ālambana-samādhīnām adhigama-rūpeṇa dṛḍha-pratibhāsitve (P. 272b) sūtra-virodhaḥ. tathā hi prathamena kalpâsaṃkhyeyena sambhāra-bhūmim ārabhya yāvat prathamā bhūmir niṣpadyate. dvitīyena tu vimalā-bhūmim upādāya yāvat saptamī bhūmiḥ. tṛtīyena punaḥ kalpâsaṃkhyeyenâcalā-bhūmim ārabhya yāvad buddha-bhūmiḥ. ity evaṃ tribhiḥ kalpâsaṃkhyeyair buddhatvam adhigamyata iti yathārutam eva sūtraṃ virudhyate. trika-sāmānyāt tu tribhiḥ kalpâsaṃkhyeyair ity uktam. na punaḥ paramârthataḥ. ity evaṃ neyârtha-sūtra-vyākhyāne nitarām eva virodhaḥ. tathā hi sambhāra-bhūmim āpūrayann [Tib. 338b] ekaṃ kalpâsaṃkhyeyam atikrāmati. tad-anantaram adhimukti-caryā-bhūmiṃ niṣpādayan kalpâsaṃkhyeyaṃ dvayam atināmayati. tad-anu pramuditā-bhūmim upādāya yāvad dharmameghāṃ bodhisattva-bhūmiṃ pratyekaṃ tribhis-tribhiḥ kalpâsaṃkhyeyair bodhisattvo niṣpādya samantaprabhāṃ buddha-bhūmim āsādayati. ity evaṃ trayastriśatā kalpâsaṃkhyeyair buddhatvaṃ prāpyata ity ācārya-Vasubandhu-pādāḥ.

yathôktâṣṭâbhisamay'ātmaka-prajñāpāramitā-deśan'ālambana-samādhi-balād bahūni samādhi-mukhāni prathamāyām eva bhūmāv adhigatānîty āha: *evaṃ pramukhānî*ty-ādi. atra samādhy-abhinirhārôpāyā eva samādhi-mukhāni, na tu samādhayaḥ. pramuditāyāṃ bhūmau samādhi-śataṃ labhata iti Daśabhūmake 'bhihitatvāt. samādhi-svabhāvāny eva vā samādhi-mukhāni. tatra śata-grahaṇasyôpalakṣaṇatvād iti pratipattavyam.

iti Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ Dharmôdgata-parivarto nāmâikatriṃśattamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ Dharmôdgata-parivarto nāmâikatriṃśattamaḥ.

1. °dhāy° PC. tiṅ-ṅe-ḥdsin-rnams.

XXXII.

PARĪNDANĀ-PARIVARTO NĀMA DVĀTRIṂŚATTAMAḤ.

(527) saha-pratilabdhānāṃ ca Subhūte ṣaṣṭyāḥ samādhi-mukha-śata-sahasrāṇāṃ Sadāprarudito bodhisattvo mahāsattvaḥ pūrvasyāṃ diśi dakṣiṇasyāṃ paścimāyām uttarasyāṃ diśi vidikṣu adha ūrdhvaṃ ca diśi daśasu dikṣu Gaṅgā-nadī-vālukôpameṣu tri-sāhasra-mahā-sāhasreṣu lokadhātuṣu Gaṅgā-nadī-vālukôpamān buddhān bhagavataḥ paśyati sma bhikṣu-saṃgha-parivṛtān bodhisattva-gaṇa-puraskṛtān etair eva nayair ebhir eva nāmabhir etair evâkṣarair imām eva prajñāpāramitāṃ bhāṣamāṇān | tad-yathā 'pi nāmâham etarhy asminn eva tri-sāhasra-mahā-sāhasre lokadhātau dharmaṃ deśayāmi bhikṣu-saṃgha-parivṛto bodhisattva-gaṇa-puraskṛta ebhir eva nayair ebhir eva nāmabhir ebhir evâkṣarair imām eva prajñāpāramitāṃ bhāṣe | so 'cintyena bāhuśrutyena śruta-sāgaratayā ca samanvāgato 'bhūt sarvāsu ca jātiṣu na jātu buddha-virahito 'bhūt yatra-yatra buddhā bhagavantaḥ sammukhī-bhutā bhavanti tatra-tatrôpapadyate sma avirahitasya bhavati sma buddhair bhagavadbhir antataḥ svapnântara-gato 'pi | sarve cânenâkṣaṇā vivarjitāḥ kṣaṇa-sampac-cārâvagatāḥ ||

tatra khalu punar Bhagavān āyuṣmantam Ānandam āmantrayate sma | tad anenâpi te Ānanda paryāyeṇâiva veditavyam ity apîyaṃ prajñāpāramitā bodhisattvānāṃ mahāsattvānāṃ sarvajña-jñānasy' āhārikêti | tasmāt tarhy Ānanda bodhisattvair mahāsattvaiḥ sarvajña-jñānaṃ pratilabdhu-kāmair asyāṃ prajñāpāramitāyāṃ carita(528)vyam iyaṃ prajñāpāramitā śrotavyôdgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā deśa-

yitavyôpadeṣṭavyôddeṣṭavyā svādhyātavyā likhitavyā tathāgatâdhiṣṭhānena mahā-pustake pravyakta-pravyaktair akṣaraiḥ sulikhitāṃ kṛtvā satkartavyā gurukartavyā mānayitavyā pūjayitavyā 'rcayitavyā 'pacāyitavyā puṣpair dhūpair gandhair mālyair vilepanaiś cūrṇaiś cīvarair vādyair vastraiś chattrair dhvajair ghaṇṭābhiḥ patākābhiḥ samantāc ca dīpa-mālābhir bahu-vidhābhiś ca pūjābhiḥ| iyam asmākam antikād Ānandânuśāsanī|| tat kasya hetoḥ| atra hi prajñāpāramitāyāṃ sarvajña-jñāna-pariniṣpattir bhaviṣyati| tat kiṃ manyase Ānanda śāstā te tathāgataḥ||

Ānanda āha| śāstā me Bhagavan śāstā me Sugata||

evam ukte Bhagavān āyuṣmantam Ānandam etad avocat| śāstā te Ānanda tathāgataḥ| paricarito 'smy Ānanda tvayā maitreṇa kāya-karmaṇā manaāpena maitreṇa vāk-karmaṇā manaāpena maitreṇa manaḥ-karmaṇā manaāpena| tasmāt tarhy Ānanda yathâiva tvayā mamâitarhi tiṣṭhato dhriyamāṇasya yāpayato 'smin samucchraye prema ca prasādaś ca gauravaṃ ca kṛtaṃ tathâiva tvay' Ānanda mamâtyayād asyāṃ prajñāpāramitāyāṃ kartavyaṃ dvir api trir api te Ānanda parīndāmy anuparīndāmy enāṃ prajñāpāramitāṃ yathêyaṃ nântardhīyeta yathā nâsyāṃ tvam anyaḥ puruṣaḥ syāḥ| yāvad Ānandêyaṃ prajñā(529)pāramitā loke pracariṣyati tāvat Tathāgatas tiṣṭhatîti veditavyaṃ tāvat Tathāgato dharmaṃ deśayatîti veditavyam avirahitās te Ānanda sattvā buddha-darśanena dharma-śravaṇena saṃghôpasthānena ca veditavyaṃ tathāgatântikâvacarās te Ānanda sattvā veditavyā ya enāṃ prajñāpāramitāṃ śroṣyanty udgrahīṣyanti dhārayiṣyanti vācayiṣyanti paryavāpsyanti pravartayiṣyanti deśayiṣyanty upadekṣyanty uddekṣyanti svādhyāsyanti likhiṣyanti satkariṣyanti gurukariṣyanti mānayiṣyanti pūjayiṣyanty arcayiṣyanty apacāyiṣyanti puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-ghaṇṭā-patākābhiḥ samantāc ca dīpa-mālābhir bahu-vidhābhiś ca pūjābhir iti|| idam avocad Bhagavān āttamanās te ca Maitreya-pramukhā bodhisattvā mahāsattvā āyuṣmāṃś ca Subhūtir āyuṣmāṃś ca Śāriputra āyuṣmāṃś c' Ānandaḥ Śakraś ca devānām indraḥ sa-deva-mānuṣâsura-garuḍa-gandharvaś ca loko Bhagavato bhāṣitam abhyanandann iti||

samyag-adhigatānām eva samādhīnaṃ vyāpāra-kathanârtham āha: *saha-pratilabdhā*(P.273[a])*nāñ ca Subhūta* ity-ādi.

punar apy any'ādarôtpādanāya[1] parīndanā'rtham upodghātayann āha: *tatra khalu punar Bhagavān* ity-ādi. *tad anenâpîti* yasmād ārya-Sadāpraruditasyâivam artha-kāritā[2] tasmād *anenâpi* na kevalaṃ prāg-ukta-paryāyenêty arthaḥ· *tathāgatâdhiṣṭhānen*êti[3] mahā'nuśaṃsatvena bahv-antarāyatvāt sahasā 'pi likhitum aśakyā. tasmāt tathāgatânubhāvena. upodghātaṃ [Tib. 339[a]] kṛtvâivaṃ parīndanām āvedayann āha: *tasmāt tarhy Ānandê*ty-ādi.

[4]kiṃ nibaṃdhanêyaṃ[4] vistareṇa parīndanêti *tat kasya hetor* ity āśaṃky' āha: *atra hi prajñāpāramitāyām* ity-ādi. tad eva spaṣṭayann āha: *tat kiṃ manyasa* ity-ādi.

evam saṃkṣipta-vistara-ruci-sattvânugraheṇa sarv'ākārajñat'ādayaḥ sa-kāritra-dharma-kāyâvasānāḥ sarva evâṣṭau padârthāḥ samupajñātā[5] bhavanti. atha vā prathamaṃ sarv'ākārajñat'ādi-tri-sarvajñatā'bhilakṣa-sthānīyatvena lakṣaṇaṃ. tato vaśitā'rtha-tri-sarvajñatā-bhāvanāṃ prati prayujyate 'nenêti sarvajñatā-prayogaḥ sarv'ākārâbhisambodhaḥ. tato 'tyabhyāsāt prakarṣa-gamanam iti tri-sarva-jñatāyāḥ prakarṣâvastho mūrdhâbhisamayaḥ. tato 'dhigata-vastu-niścayāya vyasta-samasta-vibhāvitârtha-praguṇī-karaṇam iti tri-sarvajñatā'nukramâvastho 'nupūrvâbhisamayaḥ. tato viśeṣa-gamanâbhāvāt tri-sarvajñatā-niṣṭhā'vasthaḥ samyag-eka-kṣaṇâbhisambodhaḥ. tatas tasya phalam iti tri-sarvajñatā-

1. abhyād° PC. gṣan-dag. 2. °syâivârtha-kārikā PC. don chen-pa byed-pa yin-pa = mahā'rtha-kāritā? 3. In the present edited text this word comes after tasmād tarhy Ānandêty-ādi. 4...4. kiṃ nevaṃbhanêti C, vibhivandhanêyaṃ P. rgyu-mtshan ci ṣig-gis ḥdi. 5. °pajāt° PC. yan-dag-par bstan-pa.

vipāko dharma-kāyaḥ sa-kāritraḥ. ity amunā ṣaṭ-prakāreṇârtha-saṃgraheṇa saṃkṣipta-madhya-ruci-sattvânukampayā pūrvavad iyaṃ Jinajananī vyā(P.273[b])=khyeyā.

tathā côktaṃ :

lakṣaṇaṃ[I] tat-prayogas[II] tat-prakarṣas[III] tad-anukramaḥ[IV]
tan-niṣṭhā[V] tad-[Tib 339[b]]vipākaś[VI] cêty anyaḥ ṣoḍhā'rtha-saṃgraha ||

iti. (1).

atha vā ādau [1]sarv'ākārajñat'ādi-tri-sarvajñatā[1]-svabhāvaḥ pravṛtti-gocara=tvād viṣayaḥ. sa kathaṃ prayujyata iti tad-anantaraṃ sarv'ākārâbhisaṃ=bodh'ādiś caturvidho 'bhisamayo hetu-svabhāvaḥ prayogaḥ. tasyâivaṃ prayoga=vato viśayasya[2] kiṃ phalam iti tad-anu dharma-kāyaḥ sa-karmaḥ[3] phalam. ity evaṃ trividhenârtha-saṃgraheṇa saṃkṣipta[4]-saṃkṣepa-ruci-sattvânurodhena tath=âivêyaṃ Bhagavatī vyākhyeyā

tathā côktaṃ :

viṣayas tritayo[I], hetuḥ prayogaś catur[5]-ātmakaḥ[II],
dharma-kāya[6]-phalaṃ karmêty[III] anyas tredhā'rtha[7]-saṃgraha || iti. (2).

idam avocad Bhagavān ity-ādi.

sāṃnidhya-mātratas tasya puṃsaś cintāmaṇir iva
niścarati[8] yathākāmaṃ kuḍy'ādibhyo 'pi deśanā ||

iti nyāyena bhavya-vineya-jana-daiśikatvâdhyavasāyād anantarôditam[9] akhilaṃ Prajñāpāramitā-sūtra-ratnatvam[10] *avocad* uktavān *Bhagavān ātta-manā* hṛṣṭa-cittaḥ.[11] yady api cânyair ārya-Subhūti-prabhṛtibhir api kiṃcid uktaṃ tat tu Bhagavad-ādhipatyād evêty adoṣaḥ. *te c'* ārya-*Maitreya-pramukhā mahā-bo=dhisattvā* vibhakti-vipariṇāmena sambandhād ātta-manaso *Bhagavato*[12] *bhāṣitam abhyanandann* iti sambandhaḥ. *ca*-kāraḥ sarvôttarâpekṣayā samuccayârthaḥ. tath' ārya-Subhūtir apy ātta-manā vacana-vipariṇāmena sambandhād bhāṣitam abhyanandann iti sambandhaḥ. evam [Tib. 340[a]] ārya-Śāriputr'ādy-apekṣayā pra=

1 ... 1. sarv'ākārajñatā P. rnam-pa thams-cad mkhyen-pa-ñid gsum-gyi. 2. °ya P, °śeṣasya C. yul. 3. °rma PC. 4. °ptaṃ C. For saṃkṣipta-saṃkṣepa = mdor bsdus-pa. 5. car C, can P. bṣi. 6. kāma P, kāyaḥ C. 7. annestr° P, anustedh° C. gṣan-te rnam-pa gsum. 8. niḥsaranti T, °ranti C, niḥsar° P. ḥbyuṅ. 9. imant° C, om. P. bśad ma-thag-pa. 10. °tna-tatv° C. rin-po-che-ñid. 11. °ṣṭa-cita P, °ṣṭa-tuṣṭaḥ C. thugs dgaḥ-bas. 12. om. PCT. supplied from Tib. & Ed.

tyekaṃ yojyam. deva-mānuṣâsura-gandharvaiḥ saha vartata iti *sa-deva-mānu=ṣâsura-gandharvo lokaḥ.*

nanu ca ko 'paras tad-vyatirikto loko (P. 274[a]) 'sti yas taiḥ saha vartata iti. ucyate: samudāya-samudāyinor bhedâpekṣayā tathā-vacanād adoṣo 'yaṃ. api ca santy anye 'pi bahavaḥ kinnara-mahoraga-garuḍ'ādaya ity acodyam etat. ete sarve 'pi saddharma-śravaṇān nânyat sva-hitaṃ para-hitaṃ ca gurutaram upa=labdhavantaḥ. ataḥ pramoda-kāraṇa-sadbhāvāt[1] saṃjāta-pramodâtiśayāḥ santo *Bhagavata*[2] *bhāṣitaṃ*[3] sādhu Bhagavan parama-dharmêśvara-karuṇā-maya-mūrte subhāṣitam idaṃ yuṣmākaṃ vacanam ity-ādinā '*bhyanandann* iti nanditavanta ity arthaḥ.

Āryâṣṭasāhasrikāyāṃ prajñāpāramitāyāṃ parīndanā-pari=varto nāma dvātriṃśattamaḥ ||

Abhisamayâlaṃkār'ālokāyāṃ Prajñāpāramitā-vyākhyāyāṃ Parīndanā-pa=rivarto nāma dvātriṃśattamaḥ.

sarvâivâdhigamârtha-tattva-padavī samyak samuddyotitā
saṃkṣipt'ādi-padâbhidhāna-kuśalair evaṃ yato nāyakaiḥ |
sarvasmin vihita-śramaiḥ pravacane[4] jñeyo viśeṣas tataḥ
prajñāpāramitā-naye, punar ayaṃ granth'ātmakaḥ kevalaḥ ||

āryÂsaṅga-matânusāri-sudhiyāṃ nirmatsarāṇāṃ satāṃ
Bhadrasyâpi guror[5]bahu-śrutavato Vairocana-jñāninaḥ |
sāmarthyād upajāta-pāṭava-lavo Bhadro 'karod bhaktitaḥ
spaṣṭârthāṃ[6] Hari-saṃjñako bhagavatīm āryām imāṃ sarvaśaḥ ||

tathyâtathya-vibhāga-yukti-vikala[7]-jñānôdayāt saṃvṛtau

1. saṃbh° C. yod-pas. 2. °tā PCT. 3. °ta PC. 4. °nair C. 5. guro PC. bla-ma. 6. °rthār P. °rtha C. don gsal. 7. vimala PC. bral.

saṃsārârṇava-paṅka-magna-manaso [1]jāty-āśrayā[1] dehinaḥ |
sarve 'mī [Tib. 340[b]] Jananī-[2]nibandhana-kṛtād bījān may' āptāc chubhāt[2]
sarv'ākāra-varā bhavantu niyataṃ kāya-traya-prāpiṇaḥ ||
saṃbuddhais sa-sutair iyaṃ suvivṛtā Mātā kva vā[3] saṃsthitā
kvâhaṃ dhī-dhana-sampadām aviṣayo vācāṃ[4] tathā (P. 274) 'gocaraḥ |
[5]bhūyāṃsaṃ jaḍam eva mâmi[5] satataṃ janmântareṣv apy aham
[6]abhyūhyâivam idaṃ kṛtaṃ na viduṣāṃ[6] yuktaṃ samullaṅghituṃ ||
īrṣyā-śalya-vitudyamāna-hṛdayāḥ śaktā na [7]kartuṃ kṛtiṃ[7]
mithyā-māna-balârjita-śrutatayā prajñāvatām agrataḥ. |
pātālād iva khaṃ vidūram asatāṃ puṃsāṃ satāṃ câutaraṃ
tasmād eva [8]tathāvidh'ātmani na vai[8] sūkṣmā 'pi kācid vyathā ||
khyāto yo bhuvi puṇya-kīrti-nicayo vidvaj-janâlaṃkṛtaḥ
tasmin sarva-guṇ'ākare Trikaṭuka[9]-śrīmad-vihāre śubhe |
dānāl labdha-mahôdayasya Karuṇādevasya dharm'ātmanaḥ
sānāthyena[10] sukhôpadhāna-nilaye sthitvā vivek'āspade[11] ||
krudhyat-kuñjara-kumbha-pīṭha-dalana-vyāsakta-śakty-ātmanaḥ
puṇyâbhyāsa-kṛtâbhiyoga-ja-vaśāt sampat samādāyinaḥ |
[12]rājye rāja-bhaṭ'ādi-vaṃśa-patita[12]-śrī-Dharmapālasya vai
tattv'āloka-vidhāyinī viracitā sat-pañjikêyam mayā ||
yo 'laṃkāro 'bhisamaye tad-āloka-prakāśikā |
Prajñāpāramitā-vyākhyā samāptêyaṃ śubhôdayā ||
nyūnâtireka-śaṃkāyāṃ vijñātavyo budhâbudhaiḥ[13] |
granthasyâsya paricchedo Mātur [14]asyāḥ pramāṇataḥ[14] ||

1 ... 1. Ex conj. jātāḥ sadā PCT. skye-gṣir ḥgyur-pa. 2 ... 2. nibandhanakṛṭ jñānān mṛyaḥ prācchubhāt C, nivandhanakṛtādvijānmayā 'tprācchrabhāt P. 3. kṛvā PC. ḥaṅ gaṅ-na. 4. vācān C, vācāt P. tshig-gi. 5 ... 5. bhūyāsaṃjada evaṃ-eti P, bhūyāsaṃjatra evam-eti C. phyi-nas ... rmoṅs-pa-ñid-du ma gyur cig. 6 ... 6. abhyūhye caṣidaṃ kṛtannividūṣāṃ C, abhyuhauvam idaṃ krtaṃ na viduḥkhāṃ P. sñam-du bsams-nasḥdi byas-pa-las mkhas-rnams-kyis. 7 ... 7. kartu kṛtiṃ C, kartu kṣatim P. bśad-par byed-pa. 8 ... 8. tathāvidhānapratinanaḥ C, tathāvidanpratinana P. rnam-pa de ḥdras bdag-la ... med. 9. trikaluka C, trikuṭuka PT. ṭīkaduka (sde-dge), trikaṭuka (gnas-brtan). 10. sāmārthyena C, sānāthena P. mgoṅ-bcas. 11. vivekāsyade C, vivekaspade P. mkhas-paḥi gnas gyur. 12 ... 12. sic PCT. rgyal-po mchog brgyud rgyal-rigs-nas ḥkhruṅs rgyal-po 13. dhunābudhaiḥ CT, dhranāvudhai P. mkhas-pa mkhas-pa-ma-yin-rnams. 14 ... 14. asyāpr° PC. (yum) ḥdi-yi ni mtshan-ñid-yin.

[1]samāptā cêyaṃ bhagavaty' āryâṣṭasāhasrikāyāḥ Prajñāpāramitāyā vyākhyā. [Tib. 341[a]] kṛtir iyam ācārya-Haribhadra-pādānām.[1]

1 .. 1. Abhisamayâlaṃkār'ālokā aṣṭasāhasrikā-prajñāpāramitā-vyakhyā samāptā. śubham P. ḥphags-pa śes-rab-kyi pha-rol-tu phyin-paḥi bśad-pa mṅon-par rtogs-paḥi rgyan-gyi de-kho-na-ñid snaṅ-ba ṣes-bya-ba. mkhas-pa chen-po slob-dpon seṅ-ge-bzaṅ-poḥi ṣal-sña-nas mdsad-pa rdsogs-so = samāptā 'bhisamayâlaṃkāra-tattv'ālokā nām' ārya-prajñāpāramitā-vyākhyā. kṛtir mahā-paṇḍit'ācārya-Haribhadra-pādānām.

I. GENERAL INDEX

II. GĀTHĀS

III. PROPER NOUNS